

Certe Fabricius Cornelius  
 Rufinus, alioqui et malum  
 civem, & sibi inimicum, tamen  
 quia utilem sciebat ducem, im-  
 manente bello pelam consulam  
 supplicio suo fecit: atque id mi-  
 rantibus quibusdam, respondit  
 "A civem se sperare nullo,  
 quem ab hoste venire"  
 Quirac. L. 12. C. 1.

At si res familiaris amplius ali-  
 quid ad usus necessarios exiget, se-  
 cundum omnes sapientium leges  
 Patribus sibi gratiam referri:  
 cum et Socrati collatum sit adve-  
 tum: — Quirac. L. 12. C. 4.

Ancient Music

— qui cum in cithera quinque con-  
 stituerent sonos, plurimam deinde va-  
 rietate complent spatia illa nervorum  
 atque eis quos interponerant, inserunt  
 alios, ut pauci illi transitus multos gra-  
 dus habeant: Quirac. L. 12. ch. 10.

ἀνὰ κρητῆρα κέραστον. mix up  
the bowl. Odysseus. γ.

St Jerome in his Epistle to Julian,  
says Jephtha sacrificed his daughter  
to the Lord & the Apollonians receive him  
among the saints. Veltuire.

"Humorous acct of things as since  
the Union." Gentleman Mag. 1772  
October. p. 466. Very good. You  
now be called Radical & Platonians

ἢ μέλλεις δὲ οὐκ ἴδμεναι. <sup>know</sup> you must  
<sup>again</sup> ἢ πατέρων ἢ τῶν ἐμῶν ἀκούσειν  
you must have heard from your father

— ἀρδυσόμενοι δὲ δ' ἐμῶν  
δαίμων — Odysseus. must have

— ἀλλὰ νῦν μέλλω <sup>but I must have</sup>  
ἀθανάστει δαίμονα — offered the gods

ἔλινω is used in a manner not Homeric  
in Odysseus. v. 505. Are not the other  
4 neat verses spurious?

Ὡς φάτο· τῆς δ' αὖτ' ἔλυτο γόνατα καὶ  
 εἶλον ἦτορ  
 Ἄηδ' ἔμιν ἀμφασίη ἔπειν λάβε, τῶ  
 δ' εἰ δ' ὄσοι  
 ἀκροφίον πλήσθεν, θαλερὴ δ' εἰ  
 εὐχετο φωνή  
 ὄψ' ἔδ' δὴ μιν ἐπείσιν ἀμφιβομένη  
 προσέειπε

at last she thus addressed her  
 at last is a complete sense mean-  
 ing, not a mere adverb qualifying  
 addressed, it announces a picture  
 as not like gently she thus ex-  
 pressed related to τότε δὴ see.

ὄψ' ἔδ' onset. frustra  
 αὐτως all the same. imperfect.  
no better. ∴

ἐν δ' ἔδω κρήνη, ἢ μὲν τὸν κρηπὸν ἔπειν  
 σκιδνωται, ἢ δ' ἐτέρωθεν ἔπ' ἀνάησθ' ἔδω  
 ἴησι  
 πρὸς δόριον ἀφ' ἡλίου, ὅθεν ὑδρεύοντο πο-  
 λῖται. *Odyssey*. Level of water known

οὐ γὰρ ἔγωγέ τι φημι τέλος χαοίεσπον εἶναι  
ἢ ὅταν εὐφροσύνη μὲν ἔχη κατὰ δῆμον ἀπαντα  
Δαιτομόρες δ' ἀνὰ δώματ' αἰσάζωνται αἰδοῦσθαι,  
ἤμενοι ἐξείης. Πορὰ δ' ἐπλήθωσι τράπεζαι  
εἰτε καὶ χρειῶν μέθυ δ' ἐκ κρητύρος αφύσσων  
οἶνον χόος φορέησι καὶ χεῖρ' ἀπέσπων.  
Τὸ τοῦτο τί μοι κάλλιπον ἐνὶ φρεσὶν εἴδειται εἶναι.

64. 17. 89.

ἀπανάθεν ἐὼν ἀθεμίσι δ' ἡδὴ  
καὶ γὰρ ταυμ' ἐτετυλο πέλορον.

64

ἐπιχλώσαντο δ' ὄλεθρον,  
ἀνθρώποις, ἴνα ἦσι καὶ ἐσομένοισιν αἰδοῦσθαι.  
64. 17. 89.

Itaque nec parvum nec neguam diximus,  
hominem nec deditum forte meretricii,  
neferium: quod alterum parum,  
alterum nimium est. Quinc. l. 8. c. 3

hebes sordida jejuna tristis ingratus  
acutus nitidus copiosus hilaris jucundus  
viliis accuratus opposites accord. to Quinc.

"Long-winged birds flywell" i.e.  
because long-winged; quia, qui.  
That long-w. bird flies well. i.e.  
that bird flies well. not meaning  
became longw. in the 1<sup>st</sup> case the  
connexion is between the verb & longu  
in the 2<sup>d</sup> between the verb & that.

Suppose we say black birds sing well  
the inference is not from black to sing  
suppose we say wild geese fly well  
the inference is not from wild to fly  
for wildgeese is the name & makes  
an indivisible substantive. if we  
were to say grey geese fly well, it  
w'd be different. for there is no such  
name as grey-geese.

the excess of ἀφοβία<sup>†</sup> is for  
rash? Plutarch uses παρὰ-  
τολμος. v. Aristotle, Ethic. B.2

<sup>†</sup> is the excess of ἀφοβία a character  
or an accidental state?

δειλὸς timid (cowardly?)

ἀπεροχέδιαστικός?

women that brought large dowries, ruled  
sometimes in Greece. v. Aristotle  
E. B.9.

ἰγίτηρ = ἀγίτηρ = δῆ. 

Forma. μορφή.
ὄσμη.

Aristotle says 100 thousand men  
are more than be put together  
& called a city (πόλις) E. B.9  
look to his Pol. B.3.c3.

Aristotle's usage of δῆ somewhat  
peculiar

"Tis childish, crying." ie your crying  
now, w<sup>h</sup> you really do, is childish. not leaving  
puerile est. can δῆ or γέ be used here?  
in ch. 11.

— μεγάλη γὰρ ῥοπή, μᾶλλον δὲ ὄλον ἢ  
τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων  
πράγματα. ἔμην ἄλλ' ἔγωγε, εἴ τις αἴρε-  
σὶν μοι δόξη, τὴν τῆς ἡμετέρας πόλεως  
τύχην ἂν ἐλαίμην, ἐθέλοντων ἃ πρὸς  
ἡμᾶς ποιεῖν ὑμῶν αὐτῶν καὶ χεῖρα μι-  
χροῦ, ἢ τὴν ἐχέινθε.  
not but that.

γεν for so tis y<sup>t</sup> an an

δη is reality from the <sup>things</sup> nature of  
γε is reality from appearance

Some adjectives (of the passions)  
mark the character; some the  
accidental state. thus irascible  
& angry. timid, frightened  
daring, careless? according  
to Aristotle θραύς means  
daring; <sup>or overconfident</sup> ~~there is no word for~~

terminis | 3<sup>d</sup> 4<sup>th</sup> 5<sup>th</sup> we have two  
meanings tertius, tertiarius.  
i.e. we should think it strange to  
call  $\frac{1}{2}$  a stadium the 2<sup>d</sup> of a  
stadium, or  $\frac{1}{2}$  a degree the 2<sup>d</sup> of  
a degree, but 3<sup>d</sup> 4<sup>th</sup> we feel  
no absurdity in. Poverty of  
language tames & stifles our dis-  
gust !!

Look at Louth's Preface,  
good observations on Milton of  
Poetry in his Preface. Defer-  
ence to Translator of Isaiah.  
Applicable to Chinese poetry.

The opinion of the ancients concern-  
ing suicide resembles that of the  
moderns concerning Duelling.  
Technically or when asked, or  
writing gravely, they were against  
it (Cicero, <sup>Virgil</sup> ~~Horace~~) actually  
& honorably they were for it



Mayor of Quinborough  
The widow

Jovial Peggans John Bromes  
Beautiful play! I love the cha-  
racters & seem to know them, as  
if they were my cousins. Charming,  
fascinating to me.

Too pity this a Whore. full of riddles  
excellent!

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See Bale's Works

So ~~G~~ H & so G is the time  
Learn out H: ask a <sup>\*</sup>pretender  
to supply it. Can he?

\* One who says the ancients have  
anticipated everything & therefore  
we fail (in poetry &c).

— ὄψιν δ' ἴδεν ἄπο ἀρητῆρος οὐδαί, B. 9.  
θεοπέσῃ. τὸτ' ἄν' ἔσται ἀπεχέσθαι φίλον ἦεν.

ΕΛΤΙΣΤΟΣ ἔς κόπρον, ἔπῃν βατάκης κοπέσωνται. B. 10.  
tumbled into a —, when tired of botanizing.

I<sup>d</sup> have poignarded the villain's bow,  
I shoved his soul out to damnation

Lorenzo has a reach as far to as hell,  
To brook the Devil from his flaming cell  
Oh! <sup>straightly</sup> Father, hell out-reach you then;  
Knaves longer reaches than <sup>in</sup> honest men.  
1st part of Jeronimo

Will I ride: Stood Bergamo  
In the low countries of Black Hell, I'll to her.  
Honest Whore

But what are kings, when regiment is gone  
but perfect shadows in a sunshine Day 2.2  
will some sparkle fire then shed a tear  
the love

"I imagine there is ad moving amongst  
them". Corout to moeing. Lingua <sup>Scamp b.</sup> act 2

gate means way. (ait is the same.

When in Norfolk <sup>and elsewhere</sup> they  
say two on em for two of em  
they use a new word on in the  
sense of of. tis not an extended  
usage of on em. any more than

well & eu is an extended usage of  
well & eu. we may if you like  
call it a corruption of eu: but  
that is little use. These ideas  
are of importance to us derivatives.

<sup>Politic</sup>  
Testament du Cardinal Alberoni.  
<sup>vide alio</sup>  
Olivetti's works. encyclopedie

In the french words gene & je  
the eu obscure vocal sound is  
similar to that of i in the English  
fine & je? this what we call  
that sound prolonged I mean  
good position of throat, & by  
the means of this a frenchman  
might be taught our short i  
& learn at last (short of eu)  
that fine is not feen. and

Says a Spectator to the King of  
Sparta "Comment seroit il bon  
aux lions, s'il ne sait être mechant  
aux mechants?" where? quote  
- against returning evil for evil

- Chacun a sa layne, qu'il faut in-  
terpréter par ~~son~~ caractère.

ἔχθρος γὰρ ὦν ἡμῖν φαίη τις ἄν;  
yes but they are enemies someone  
may say. Demosthenes Συμβουλ. (foreword)  
γὰρ

φάρμακον ἀνδροφόνου διζήμενος  
ὁς χρίεσθαι ———— Odupey

παιδὸς γὰρ μύθου τετυμμένον ἔθετο Ἀρμῆ  
Ody. 2.1.

πενόμααι 1 take pains 2 be distressed.

Dropping with oil i.e. shining hair  
Does not this explain Solomon's song

ὀπλοτάτος (ὀπλον) the handy col i.e.  
the youngest (young & useful).

ὡς ἑαυτῶν ἵψ' ἔειπεν ἰδὼν ῥόμφην κ. 6  
but so it was (nevertheless) seeing even this -  
all the same

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ἐμπέτησεν ὡς ἑαυτῶν ἰδὼν ῥόμφην κ. 6 ?

William Laurence condemned  
(1738) writes verses in *Nugate* (so  
he spells it). The 1<sup>st</sup> words  
"Caynd Heaven's" proof that it is  
like ay. Was a Shropshire man  
afterwards lived in London, & fre-  
quented Hambourg &c

— επει ἔτι καὶ Σίδιπεν ἔμυθον  
— at all. )

~~Cook's play~~ <sup>"</sup>Greenes to quaque  
The Wits by D'Avenant. very witty. base  
hard characters.  
Keywood 4 pretences of London  
wondrous sprightly rapid romanti-  
nonsensical. not meant to vidi-  
cule romance. That's a mistake of  
the Dodsley folks

Albumazar witty-learned. not na-  
tural enough. Poetical especially in love  
speeches - shews talent.

A man filled with kindness deep  
the foolish. L. must have read it  
more than once A<sub>3</sub>.



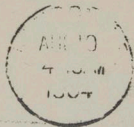


α ἔλλαδ ἢ τῶν αἰώνων. ἔσθ' ἔσθ'  
— ὡς ἐπὶ τῆς μεταβολῆς ἢ  
γὰρ αἰ. Comicus anonymous  
vide Porson's Orestes. v. 228  
then two ἢ show the close con-  
nexion between ἢ & αἰ.

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τίς κεν ἔχειν  
πάντα γε μύθησται κατὰ θνητῶν αν-  
θρώπων.

Manmip notes



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