

Chapter 1 : Prudentius - [PDF Document]

Songs of the Christian creed and life Rupes aeviim fissa quondam, Toplady, 58 Sanguis en Emmanuelis, Cowper, 59 Salve festa dies toto venerabilis aevo, Fortunatus.

London, Ex libris: More The Cynegeticus of the Younger Xenophon. Purchased Inj Cornell University, There are no known copyright restrictions in the United States on the use of the text. Wlift IBmtelltBljments from tDe antipe. Nee desinat unqtiam Tecum Giaia loqui tecum Koinana vetuatas. The following version does not aim at pleasing the mere literary man. It was not undertaken with the ambitious expectation of being generally acceptable. It is addressed to the coursing public alone—to the amateurs of the leash ; for whom the original was written, seventeen centuries ago,. The general reader will find little in it to interest him. He will perhaps consider it altogether unworthy of his notice. The sportsman, fond of the musical confasion Of hounds and echo in conjunction, will read it with indifference, as treating of a branch of rural sport, not congenial to his taste ; and wonder that an attempt should be made to bring under public notice so ancient a treatise on a subject of such partial interest. Pro captu lectoris habent sua fata libelli! The original manual is conversant with coursing, as practised in the age of Hadrian and the Antonini, at which period the Celtic hound was well known, and highly prized: The editors of the Greek libellus confine their remarks almost exclusively to critical annotations on the text. Indeed Holstein s edition has no notes ; Blancard s, only a few marginal emendations; and Zeune s and Schneider s, -very few parallel passages. Such classical citations, therefore, as are adduced by the translator, are for the most part of novel application. The quotations from the Cynegeticus of Xenophon the elder refer to the chasepractices and kennel -discipline of Greece, antecedent to the institution of coursing. Intermediate in point of time between the vivid Ovidian sketch, and the full and perfect picture of Arrian, are the faint outlines of the epigrammatist Martial: Commodus ; and yet later, that of Oppian, the Greek poet Oppian. This statement is limited to classical authors alone ; the Bihlical scholar might possibly arraign its accuracy, if made more general ; though it scarce needs qualification to suit the doubtful interpretation of the Hebrew text of Proverbs ch. No allusion occurring elsewhere in the sacred volume to dogs of the chase, though many to the earlier varieties of Venation with predatory instruments, it is improbable that the words of Agur to his pupils Ithiel and Ucal should refer to the most uncommon of the canine tribe, the canis Leporarius, Gallicus, or Verlagus. The Hebrew expression, however, for " accinctus lumbis," " girt in the loins," as explained in Bocharti Hie. But with the learned Bochart Praefat. Quod an de lat. The term may have a general reference to any animal of the frame alluded to " substricta gerens"ilia " The chapter containing Ovid. In these authors alone do we find any allusion to the courser s hound, till towards the close of the third century, when he Nemesian. Cy- again appears in the Cynegeticon of Nemesian; who has reg. With the scanty portraiture of the Carthaginian poet we are brought down to the Ejusd. In the 27th oration of Themistius, the eclectic philosopher of Paphlagonia, a passage occurs, which, as far as merely mentioning Celtic dogs by name, may be said to prolong the notice to the fourth century. See some remarks on the " Canes Scolici " of Symniachus hereafter. It is supposed to have been compiled, about the year , bj Demetrius of Constantinople, author of the first treatise " de Re AccipitrariSl," and physician to the Emperor Michael Falaeologus. To what is borrowed from the two Xenophons, nothing is added of novelty or interest, save in the department of canine pathology ; indeed it is almost entirely confined to kennel-management and therapeutics. No notice is taken of any variety of dog by name. The reader, who may wish to consult its medical nostroms, will find the treatise attached to the " Rei AccipitrarisB Scriptoros of Rigaltius Lutetia; mdcxii. Greek and Latin Cynegetica ; for though it be true that the barbarian codes of law, the Sahc, Burgundian, and German, Spelman. Poetry, and French writers: Not that I am ignorant of the curious early treatise of Gaston Phoebus, the celebrated Comte de Foix, written in the middle of the fourteenth century, entitled " Des Deduitz de la Ms. Albans, as do, of course, the lucubrations of the Second Edward s attendants before mentioned. But these enchiridia of field sports preceded the Sopewell collection only a few years ; and in the Count de Foix s manual, as given by Fouilloux under the title of " La Chasse du Roy Phebus," there is nothing on our subject worth noticing. Still Dame Julyan s compilation being, at least, the first of the kind that issued from the English press, and the type of our

modern works of Venery, may be viewed as the earliest attempt, since the revival of letters, to certify by intelligible canons, the corporeal characteristics of a good greyhound. The "Morte Arthur" tells us, that "Tristrem laboured ever in bunting and Scott's Sir hawking so that we never read of no gentleman more that so used himself therein," -Instrem. Of which none is to me unknown, that ever yet was seen. And the Damei being no ordinary personage

After the publication of the book of St. Albans, other cynegetica poetical and prosaic, in various languages, followed in rapid succession; of which the earliest in my possession are from the presses of Aldus and Feyerabendi; but collectively they afford very scanty instruction on the history and practice of the leash. Qui citabaia pnnius, qm pnmus carminis arte Inter erat vates, Teutonis ora, tuos. The Biographia Britannica is amusingly severe in its strictures on the renowned Mrs. Barnes, and her incongruous occupations in the field and cloister. I have in vain examined the four books of "Natalis Comes Natal. Comesde Venatione Aldi de Venatione" for more than the name of the canis Celticus

It is a splendid specimen of modern Latinity, in beautiful Virgilian hexameters, to which the literary courser will award their merited meed of praise. The most approved shape of the "canis cursor" is correctly portrayed, with a reference to the fabulous tale of the Ovidian Lselaps. Nor has the poet disdained to enter on the minute and necessary details of breeding, and kenneling the pack. Indeed the whole of his fifth book is devoted to the "blanda canum soboles;" and the reader will find incorporated in the instructions therein given, nearly all the arcana of the Greek and Latin Cynegetica, excepting those of Arrian's Manual, which do not appear to have been known to the poet of Barga. He employs the greyhound in coursing the fox, wolf, deer, and goat; but gives no description of hare-coursing in any of the six books of his Cynegeticon; nor in the eclogues entitled "Venatoria," forming part of the fifth book of his "Carmina. Of Conrad Heresbach's compendium of fishing, fowling, c. Should the reader meet with any extracts from the Compendium in the subsequent annotations, they are to be received on the authority of Conrad Gesner, from whose "Historia Quadrupedum" they are selected. It is a prosaic work, treating more of animal history, as I am informed, than of venation: It contains nothing on the subject of coursing. Venusium, not unworthy the natal town of Horace, for an elegant sketch of a hare-course, cited in the subsequent annotations. It is singular that the greyhound, indigenous as we suppose him of Gallia Celtica, should have been so little noticed by his countrymen

that a variety of chase heretofore peculiar to Gaul should have been omitted in almost all the cynegetical works of Frenchmen of the olden time; and that the same omission should be chargeable on the moderns, on the "Venerie Normande" of M. For all others the translator is himself answerable, having culled them from the original sources, and generally from the most approved editions. He appears to have had an especial dislike to the canis Gallicus, anathematizing the ancient Celtic recreation in the very style of our own Somerville, who in many parts of "The Chase" seemingly had his eye on the poet of Caen: Nam neque defixi canis irretita coturnix Alb. The courser will scarce recognize his favourite dog in the slanderous abstract misnomer of "Lacedsemonii pernix violentia monstri. Innuba, qui pariter ccslebs, duo nuniina caitu. The date of the greyhound's introduction into these islands is with difficulty Symmachi Eascertained. If the "septem Scoticorum canum oblatio" of Flavian, wherewith he pist. Caius in his "Libellus de canibus Britannicis. Argutum caput, et levibus vis ignea plantis; Demissimque brevi pectus se coUigit alvo. Works of a later date are too well known to need particular notice. Very few are the improvements, either in the discipline of the courser's kennel, or his practice in the field, transmitted to us by these collective cynegetica; and modern ingenuity has been found here as early as the reign of Theodosius. Indeed Hector Boethius and Holinsbed place him amongst us at an earlier period: We have evidence of his being an inmate of the Cotton. Contained in his work entitled "Country Contentments. The Celts, it appears, had four different ways of coursing, all of which are practised by modern amateurs, according to their several tastes, and the nature of the countries in which they follow their sport. A second class, probably less opulent, and not able to afford c. Both these parties were mounted on horseback; but a third class saUied forth on foot, and these, Arrian says, were really workmen at the sport, auToupyot xuvrjyeo-i wv: A fourth mode of coursing, sometimes adopted by them, was that of first loosing dogs of scent c. Upon all of these different practices the father of the leash has entered most fully in his classical Manual: It is foreign to my purpose and inclination to enter into a prolix defence of the courser's pursuit, against the objections of Country Con- its adversaries in the field or closet. For the

refined diversion of coursing may be as disagreeable to the fox-hunter, whose only joy is when The bounds shall make the welkin answer them, Taming of the And fetch shrill echoes from the hollow earth, Shrevi, Sc. Governour," speaking of " those exercises apte to the furniture of a gentyلمان s personage," and " not utterly reprov'd of noble autours, if they be used with oportunitie and in measure," calls " hunting of the hare with grehoundes a ryght good solace for men that be studiouse, or them to whom nature hath not geven personage, or courage apte for the warres ; and also for gentilwomen, which feare nether sonne nor wynde for appayryng their beautie. And peradventure they shall be therat lesse idell, than they shold be at home in their chaambers. It tends, as Markham quaintly expresses himself, " to satisfie the mind and body in a joynt motion ;" for in the beautiful poetry of a living patron of the Celtic dog, there is no interval of idleness with the well-read courser ; Marmion, In- Nor dull between each merry chase, trod, to Canton. For we have fair resource in store. In Classic and in Gothic lore. Coursing has ever been held an honourable and gentlemanly amusement in Great Britain, from its earliest annals to the present tiine. Nor can I discover any authority for the truth of Vlitius s opinion, as given in his note on the Veltraha of Gratius. Vlitii Venatio " Ne ideo Vertragis suis sagaces posthabeat ille Xenophon: In their assign d and native dwelling-place. But if " some habites and customes of delight" are allowable and indispensable to the " contentment" of the human 1. The reader will be amused with Simon Latham s epilogue to the third edition of his " Faulconry," wherein he combats for he wrote in ticklish times, with his usual quaintness of style and illustration, the notion of the sinfulness of rural sports: Nunquatn faciens frustra aliquid carensve fine. The brute creation are man s property, Subservient to bis will, and for bim made. As hurtful these be kills, as useful those Preserves ; their sole and arbitrary king. To which numerous phalanx of classic worthies there is no opponent authority, save that of Sallust: Not to swell this prefatory matter with too many citations from obsolete languages, I have referred the reader, who may wish to know more of the eloges alluded to, severally to the passages in a note subjoined.

Chapter 2 : Calamã©o - The Cynegeticus of the Younger Xenophon

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Bi-lingual text of writings of the Church Father Prudentius. The preface goes on to tell that after receiving the usual literary and rhetorical education lines he became a barrister and then an adminis- " Cf. Paul, evidentlj- as completed. Prudentius, then, is an example of the industrious public servant who is also a man of letters ; and although in much of his writing he handled matters of Christian doctrine, it is not as a theologian that we must think of him, but as a man of letters and a whole-hearted Roman who is enthusiastic for the faith. Fervent Christian as he is, at a time when the hold of Christianity on the cultivated classes seems to have been very insecure, when the spirit of literature, even in a nominal Christian like Ausonius, is still essentially pagan, and when serious Christians are tending to separate themselves from the world, he has not cut himself off from the old culture nor from the patriotism of the citizen. He is steeped in the work of the classical Latin poets and suffers no qualms of conscience over his love for them, such as afflicted some of the Fathers of the Church. He regards the pagan literature and art not as things to be rejected but as part of the inheritance into which Christian Rome enters ; and in appropriating Latin poetic forms, lyric, epic, didactic, he is willing to show the world that the subject-matter of the new faith can fill the ancient moulds. At times, it is true, his enthusiasm for " The word militia 19 was used with reference to civil as well as to military service. For the " comites " see J. Reid in the Cambridge Medieval History, I, pp. Still, it is as a poet in whom is embodied a reconciliation between the new faith and the old culture, and in whom Christian thought claims rank in the world of letters, that Prudentius is historically important. A similar quality is seen in his thoughts of Rome and the empire ; he is intensely Roman and patriotic, but there is a new character in his patriotism. Aeneid, VI, ; Contra Symm. In both respects he appears as a defender of the faith. The two poems entitled Apotheosis and Hamartigenia are indeed concerned with the refuta- tion of false doctrine, but even more with the exposition of the true ; in the former case with reference to the divine nature of Christ, in the latter to the question of evil. Modern writers have remarked that the particular heresies which Pruden- tius chooses to attack had for the most part, at any rate in these precise forms, become by his time matters of the past. The explanation is probably to be found in the fact that he is not really a theolo- gical controversialist but a poet, and more at home in setting forth the positive faith of the Catholic Church with all the aids of his poetry and rhetoric. Had his interest lain primarily in theology, he would scarcely have begun the Apotheosis with the state- ment that he will only deal with a few out of many heretical doctrines, for fear of sullyng his orthodox tongue. His concern is rather to present the literary world with a poetical treatment of Christian truth, following the long tradition of didactic poetry, and he is content to take a background from past writings of professed theologians. Particulars of works which are re- ferred to will be found in the Select Bibliography, pp. An appeal for restoration and toleration was presented to Valentinian II on behalf of the senate, whose pagan members had carried a motion to that effect, by Quintus AureUus Symmachus, prefect of the city and the most admired orator of the day, of whose ability and eloquence Prudentius speaks with the greatest respect ; but the intervention of Ambrose, bishop of Milan, secured its rejection. Symmachus, it seems, died about this time. If we ask why at so late a date Prudentius composed this reply to a document of and in it speaks of Symmachus as if he were still aUve, two facts may provide the answer. Portions, indeed, of some of these have been included in the Roman Breviary and, in translations, in modem hymnals," but their real nature is not understood if we think of them as intended for congregational singing. They are literary odes in which the mythology of the classical ode is replaced by stories from the Scriptures. It is in this work that Prudentius is most attractive. Raby says, his happiest creation, and they furnish his strongest claim to be called a poet. The Psychomachia, with its personi- fications of Virtues and Vices and its epic account of single combats between their leaders, develops a genuine Roman tendency to personify abstract ideas. As one might expect, Spanish martyrs figure largely in the book. An excess of rhetoric makes the description of these pieces as " ballads " less appropriate than it might have been. He refers to two works by E. It is possible, as Bergman thinks, that these quatrains were not included by Prudentius himself when he published his works ; they are not contained in the two oldest MSS. Two are of

special interest on account of their age, one having been written in the sixth century, the other in the seventh ; some others on account of their illustrations. Bergman, whose edition of the text appeared in For this he selected the following twelve MSS. It now contains Cath. C 9th century in the library of Corpus Christi College, Cambridge P early 10th century in the National Library at Paris E early 10th century in the University Library at Leyden Burm. S 9th or early 10th century in the monastery library of St. U late 9th century in the City Library at Berne It now has considerable gaps. A to N, Class B the others , mainly on the grounds that they differ in the order of the poems and in the presence or absence of certain interpolated lines ; and each class is sub- divided into two families. Meyer in Philo- logus 87 , pp. Klingner in Gnomon 6 , pp. Where the present edition differs from his, the divergence is indicated. At a number of places, of which the most striking is Cath. On the other hand, it has been argued that the character of the later text at some, at least, of these places, is more consistent with the view that it represents a revised edition from the hand of Prudentius him- self. In the matter of orthography Bergman in general follows the two oldest MSS. Particularly in the case of Greek words I have reverted to the practice of his predecessors, printing, for instance, sophia, not sqfia, and Phlegetkon, not Flegeton. I have also at a few places adopted a different punctuation. Bergman, in the Corpus Scriptorum Ecclesiasticorum Latinorum, vol. Lavarenne, Psychomachie, texte, traduction, com- mentaire, avec une introduction historique, Paris, Raby, Christian Latin Poetry, Oxford, Boissier, La Fin du Paganisme, Paris, The Cambridge Medieval History, vol. The end is close upon me, and by now what God is adding to my days is on the border of old age. What profitable thing have I done in all this length of time? Will such things, good or bad, be of any profit after my flesh is dead, when death shall have wiped out all that I was? It must be said to me: With voice at least let her honour God, if with good deeds she cannot. With hymns let her link the days together, and no night pass without singing of her Lord. Let her fight against heresies, expound the Catholic faith, trample on the rites of the heathen, strike down thy idols, O Rome, devote song to the martyrs, and praise the apostles. Be pure and upright and sober and awake, for now I am very near. It is late to spurn the couch after the shining sun is up, unless by adding a part of the night thou hast given more hours to toil. The loud chirping of the birds perched under the very roof, a little while before the light breaks forth, is a symbol of our Judge. They have foreknowledge that this is a sign of our promised hope, whereby being freed from slumber we hope for the coming of God. WTiat this bird signifies the Saviour showed to Peter, when He declared that ere the cock crew He should be thrice denied. For sin is committed before the herald of coming day sheds light on the race of men and brings an end of sinning. So he who denied Christ wept for the wickedness that fell from his lips while his. Hence it is that we all believe it was at this hour of rest, wFen the cock crows in his pride, that Christ returned ffrom the dead. Then was the strength of death crushed, then was the law of hell subdued, then did the stronger potency of day force night to flee. Let us call on Jesus -with our voices, in tears and prayers and soberness ; earnest suppUcation keeps the pure heart from slumbering. Do Thou, O Christ, scatter our slumbers. Do Thou burst the bonds of night. The dawn comes in, the sky is Ughtening, Christ is coming. So presently will the darkness in us, the heart that knows its own sin, be cleared with the breaking of the clouds and grow light imder the rule of God. Then we shall not be free to hide our dark thoughts, but in the newness of morning the secrets of the heart will be revealed and made manifest. It is in the murky time before the light comes, that the thief offends unpunished ; but Ught, the foe of guile, suffers not theft to be 13 PRUDENTIUS versuta fraus et callida amat tenebris obtegi, aptamque noctem turpibus adulter occultus fovet. Sly, cunning dishonesty loves to shroud itselfin darkness, and the stealthy paramour cherishes the night because it is fitted for base deeds. But lo I the fiery sun arises, and there come regret and shame and sorrow, and no man can sin coolly under the eye of light. WTio does not blush in the morning after a bout of the wine-cup? Now, now it is that life is serious, now none essays aught sportive, now all men put a grave face on their follies. This is the hour that profits all for carrying on their several businesses, be it soldier or citizen, sailor, workman, husbandman or huckster. But we, who know nought of paltry gain or usury or eloquence, nor show our prowess in the art of war, know Thee, O Christ, alone. Thou, O Holy One, who dost give to foul pitch the whiteness of milk and make crystal of ebony and dost wipe away the stains of sin. It was under the dusk of night that Jacob, wrestling boldly with the angel, toiled hard in unequal fight until the light arose. But when the beam shone forth his ham gave way and he was

lamed, and being overcome in the infirmity of his thigh he lost the strength to sin. His loins were wounded and enfeebled, that baser part of the body, far below the heart, which nurtures fearful lust. At last let the blindness be gone, which has long caused us to fall into danger and made us wander from the path with misguided steps. May this light give us a clear day and make us pure to meet it ; let us speak no guile and think no dark thought. So may the whole day pass that neither lying tongue, nor hands, nor straying eyes commit sin, nor any guilt stain our body. He is witness, He is judge ; He looks on every thought the mind of man conceives, and this judge none can dupe. Without Thee, Lord, nought is sweet, and appetite finds no relish unless Thy grace, O Christ, first flavour cups and food, while faith sanctifies all. May our dishes savour of God, and Christ be poured into our bowls ; may all things grave or light, our talk, our merriment, all that we are or do, be governed by the three-fold love from on high. What worthier service can the high-born soul, native of light and heaven, pay, than to chant the gifts she has received, singing of her Creator? Cunning craft snares birds in gins or meshes, or twigs smeared with the glue that comes from bark catch a Hne of the feathered creatures and will not let them go. See how through the waters the encircling nets draw the shoals that roam the waves ; and fish fall to the rod too, caught by the sharp, piercing hook, their too trustful mouth wounded by the bait. Far from us be the appetite that would choose to slay cattle and hack their flesh to make a bloody feast.

Chapter 3 : Full text of "Songs of the Christian creed and life"

PRUDENTIUS adesto castis. quo fibra cordis expiatur vividi. non ante caeli principem septemplicis 58 35 variaequae pestes languidorum sensuum parcam subactae disciplinam sentiunt. nil hoc profecto purius mysterio. ruris hospes aridi. inverecundus lepos.