

SECOND YEAR LATIN

PART I

MISCELLANEOUS SELECTIONS OF EASY LATIN

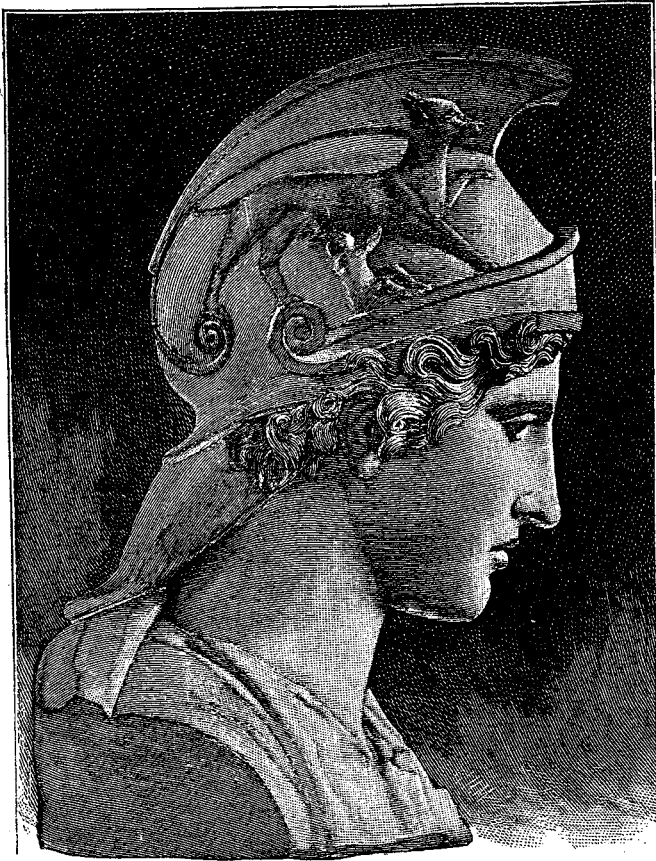
PART II

SELECTIONS FROM CAESAR'S GALLIC WAR

EDITED BY

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THE GODDESS ROMA.

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THIS book is intended to follow any First Latin Book. It is adapted to the wants of those pupils who have some little knowledge of inflexions and of the easiest constructions, and embraces some ninety pages of easy Latin, followed by selections from Cæsar's *Gallic War* (about equivalent in amount to the first four books), making along with the beginner's book a sufficient course in Latin for two years. It is hoped that thus a somewhat freer and wider course may be found for young students than the unvaried reading of Cæsar's Commentaries, and a more interesting one as well. About ten pages of easy poetry have been included in the selections, with a hope of giving a slight hint at the poetic literature of the Romans. This may be read in course or may be left until near the close of the second year. Much of the material of Part I is modern Latin, prepared for such uses by modern scholars. Due credit is given to these in the proper place.

Among the shorter selections are extracts from Pliny the Younger, Cicero, Valerius Maximus, and other ancient writers. To these are added three stories from Erasmus, who may almost be regarded for our purpose as a classic author, but who from his position between ancient and modern life fails nowadays to receive the attention he deserves.

In the pages devoted to biography and mythology the "Story of Ulysses" from Ritchie's *Fabule Faciles* has been included. This, though modern Latin, has been given a peculiar aroma by a clever imitation of Cæsar's style, so that it is a most valuable

preliminary to the study of that writer. Two lives are given from the famous modern classic *Viri Romæ*, those of Caius Marius and Julius Cæsar, reading peculiarly appropriate as introductory to the Commentaries. These are followed by the "Life of Hannibal," from Nepos.

It seemed wise to give a varied course of reading from Cæsar rather than the first four books. Parts of these books are unusually difficult, and parts are lacking in interest. By making selections from the seven books, both of these obstacles to successful work have in large measure been overcome. All the features that have proved so attractive and helpful in the *New Cæsar* have been retained in this volume.

In the explanatory notes on Part I we have varied from the conventional methods in a direction suggested by experience. The attempt has been made to follow the methods of personal *viva voce* instruction, and to take the point of view of the pupil rather than that of the instructor, so as to teach him to read the Latin as if he wanted to read it, rather than to make it a vehicle for learning other things not then felt to be necessary. We have therefore constantly endeavored to answer the question what the words or constructions meant rather than why they were so. It is hoped that the book will be found a practical and practicable one in actual use. The views of the editors in regard to reading have been repeated in so many forms that we deem it unnecessary to give them anew. The directions in our *Cæsar* are reprinted in this book.

A considerable number of oral exercises for turning English into Latin in the form of question and answer, and some exercises for oral and written translation, all founded on the miscellaneous matter, have been inserted, so that the writing and speaking of Latin may go on along with the efforts to read.

AUGUST, 1899.

J. B. G.
B. L. D.
M. G. D.

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NOTE: The modern authors mentioned in the foregoing list are Meurer (*Lateinisches Lesebuch, für Sexta*), Perthes (*Lateinisches Lesebuch, für Sexta, also für Quinta*), Oehler, Schubert, and Sturmhoefel (*Übungsbuch für den grammatischen Unterricht im Lateinischen, für Sexta*), and Ritchie (*Fabulae Faciles*).

LIST OF MAPS AND ILLUSTRATIONS.

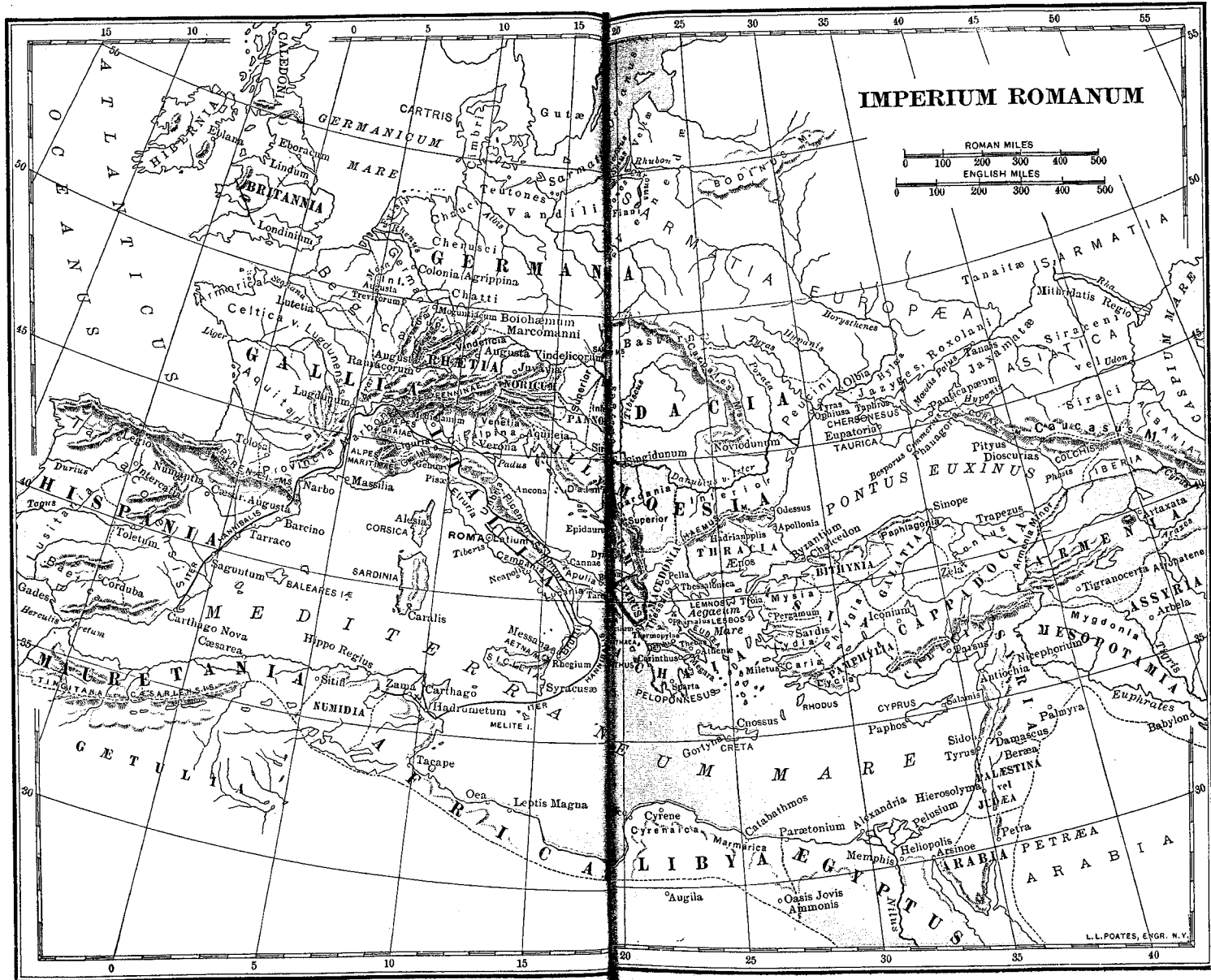
ABBREVIATIONS.

- | | |
|---|---|
| <p><i>Babelon.</i> — Description historique et chronologique des Monnaies de la République romaine. 1885.</p> <p><i>Baumeister.</i> — Denkmäler des klassischen Altertums. 1885-8.</p> <p><i>Bertrand and Perrot.</i> — Revue archéologique, 3^e Série, Tome X.</p> <p><i>Cohen.</i> — Description générale des Monnaies de la République romaine, etc. 1857.</p> <p><i>Fleury.</i> — Antiquités et Monuments du département de l'Aisne, etc. 1877-8.</p> <p><i>Froehner.</i> — La Colonne trajane d'après le surmoulage exécuté à Rome en 1861-2, reproduite en phototypographie par Gustave Arosa. 1872.</p> <p><i>Grasset.</i> — Costumes de Guerre de l'âge du bronze et de l'ère gauloise. 1886.</p> <p><i>Guhl and Kohner.</i> — The Life of the Greeks</p> | <p>and Romans, described from Antique Monuments. 1875.</p> <p><i>Head.</i> — A Guide to the Principal Gold and Silver Coins of the Ancients. (Br. Mus.) 1881.</p> <p><i>Jeuffrain.</i> — Essai d'Interprétation de Types de quelques Médailles muettes, émises par les Celtes-Gaulois. 1846.</p> <p><i>von Kampen.</i> — XV ad Caesaris de Bell. Gall. Commentarios Tabulae. 1879.</p> <p><i>Lindenschmidt.</i> — Tracht und Bewaffung des Römischen Heeres während der Kaiserzeit, etc. 1882.</p> <p><i>Oehler.</i> — Bilder-Atlas zu Caesars Büchern de Bell. Gall. 1890.</p> <p><i>Rheinhard.</i> — C. Iulii Caesaris Commentarii de Bell. Gall. 1896.</p> <p><i>Schreiber.</i> — Atlas of Classical Antiquities.</p> <p><i>Visconti.</i> — Iconographie romaine. 1817-24.</p> |
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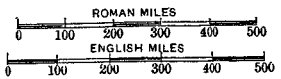
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IMPERIUM ROMANUM



L.L. POATES, EVGR. N.Y.

PART I.

I. STORIES, FABLES, AND LETTERS.

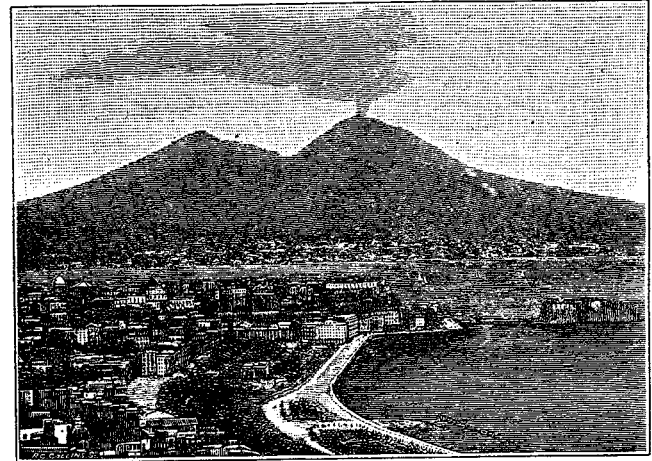


FIG. 3.—VIEW OF NAPLES AND VESUVIUS.

I. A Letter.

Si tū valēs, bene est; ego quoque valeō. Hanc epistulam ad tē laetus scribō. Medici cōnsiliō cum parentibus in Ītaliā hiemāvī. Dum apud vōs nivēs omnia implent, nōs hīc nivem rārō vidēmus, āēr est lēnissimus, ridet, ut est apud poētās, caelum. Saepe in litore ambulō vel in hortis amplis errō, nam grāmīna arborēsque iam virent. Hinc videō Vesuvium montem, hinc tōtam ferē urbem, hinc pulchrās insulās in marī sitās. Linguae hodiernam Ītalōrum ē conloquiis facile discō, linguae Latinae cotidiē operam dō. Sed iam finem faciam epistulae; mox cōram omnia tibi nārrābō. Vīve valēque, mī amīce.

2. Cock-fighting.

Athēniensēs publica gallōrum certāmina quondam instituērunt. Causa autem haec fuit. Bellō Persicō Themistoclē cum exercitū iter in hostis faciēbat, cum duōs gallōs vidit in viā dimicantis. Tum militēs ad spectāculum con-
5 vocāvit et hanc orātiōnem habuit: "Hī galli nōn prō patriā dimicant, nōn prō deīs, nōn prō glōriā, nōn prō libertate, nōn prō liberis; dē nullā rē dimicant nisi dē victōriā." Hāc orātiōne animōs militum excitāvit, nec hostēs eōrum impetum sustinere poterant. Quā dē causā Athēniensēs
10 Themistoclis cōnsiliō¹ certāmina gallōrum instituērunt.

3. Gladiators.

Rōmāni ē spectāculis² gladiatoriis māgnam voluptātem capiēbant. Quā in rē cernēbatur nōn tam bellicōsum populi Rōmāni ingenium quam prāva volgī indolēs. Primō



FIG. 4. — GLADIATORS.

pūgnae gladiatoriæ inter mortuōrum exsequiās edēbantur,
15 postea ei qui magistrātum petēbant spectāculis huiusmodi plēbis suffrāgia quaerēbant. Hōc cōnsiliō māgnās gladiā-

Cf. ¹ cōnsiliō, p. 1, l. 2. — ² spectāculum, l. 4.

tōrum familiās alēbant. Iūlius Caesar trecenta viginti paria simul in harēnam misit. Barbari captivi et servi gregi adscribēbantur gladiātōrum, multi etiam alii ultrō nōmina profitēbantur. Varia erant eōrum arma; alius scūtum gladiumque, alius clipeum sicamque, rēte et tridentem alius habēbat. 5
Nōn nulli divitiās hōc tam atrōci quaestū cōsecūti sunt, permulti miserē periērunt. Caesarem spectāculis praesidentem salūtābant gladiātōrēs his verbis: "Avē, Caesar, moritūri tē salūtant."

4. The Horse and the Ass.

Agitābat quidam equum et asinum onustōs sarcinis. Asinus onere pressus rogāvit equum ut aliquā oneris parte sē levāret. Sed ille precēs comitis repudiāvit. Paulō post asinus languōre consumptus in viā conruit et efflāvit animam. Agitātor igitur omnibus quas asinus portāverat sarcinis atque insuper pelle ei dētrāctā equum onerāvit. Tum 15 ille dēplōrāns fortunam suam, "Quam stultē," inquit, "contempsī comitis precēs; nam si illi obtemperāvissem, parvulum habērem onus, nunc gravissimum portō coactus."

Old Fable.

5. The Wonderful Deliverance of Simonides.

Simōnidēs, ēgregius Graecōrum poēta, cēnābat aliquandō¹ 20 Cranōne in Thessaliā apud² Scopam, fortunātum hominem et nōbilem, qui paulō³ ante in pugilum certāmine⁴ māgnam victōriam reportāverat. Cantāvit poēta summō convivārum gaudiō praeclārum carmen in laudem victōris et piō animō etiam Castorem et Pollūcem, inlūstris Graecōrum hērōēs et 25 certāminum patrōnōs, ut auctōrēs illius victōriæ celebrāvit. Invidiā commōtus carmen improbāvit Scopās et sordidē

¹ Cf. ¹ quondam, p. 2, l. 1. — ² apud, 1, 3. — ³ paulō, l. 12. — ⁴ certāmina, 2, 1.

poëtae acclāmavit: “Dimidium tibi dōnābō praemi prōmissi, reliquum ab hērōibus tuis, quōs aequē laudāvisti, postulābis.” Cēlāvit iram poëta. Paulō post Simōnidi nūntiat servus: “Duo iuvenēs ad iānuam stantēs māgnō 5 pere tē ēvocant.” Obtemperāvit¹ poëta nūntiō, sed ante



FIG. 5. — A COIN OF BRUTTIUM.

iānuam invēnit nēminem. Iam vērō horribili post tergum fragōre conturbātur. Retrō versat oculōs, nihil spectat nisi ingentem et tristissimam ruīnam; obrutus est tyrannus cum convivīs² omnibus, mirificē servātus est pius poëta.

6. The Roman Dinner.

10 Quam diū Rōmāni priscōs mōrēs retinēbant, omnēs domesticī in ātriō unā cēnābant.³ Sed postquam Rōmāni divitēs facti sunt, mōs erat dominō cum hospitibus in tricliniō cēnāre. Triclinium rē vērā lectus erat in quō trēs convivae⁴ accumbere poterant, nam Rōmāni ad mēnsam accumbere solēbant. Tria erant triclinia, quae novem omninō 15 convivis spatium dabant. In trīs partis Rōmāni cēnam dividēbant. Prima pars gustus vocābātur, cēna altera, tertia mēnsae secundae. Rōmānis erat in prōverbiō, “Ab ovō ūsque ad māla.” Cēnam ministrābant strūctor, scissor, 20 alii servī. Nōn solum pauperēs sed etiam divitēs ēlegantēsque Rōmāni cibum digitis capiēbant.

Cf. ¹ obtemperāvissem, p. 3, l. 17. — ² convivārum, 3, 23. — ³ cēnābat, 3, 20. — ⁴ convivīs, l. 9.

7. Augustus and the Veteran.

Imperātor Augustus saepe per urbem pedibus ibat summāque¹ cōmitāte adeuntis excipiēbat. Convēnit eum forte miles veterānus quī, quod in iūs vocātus erat, auxilium ab Imperātore petivit.² Statim Augustus unum ē comitibus³



FIG. 6. — COIN OF AUGUSTUS.

ēlēgit patrōnum,⁴ eumque militem comitārī iussit. Tum 5 veterānus exclāmāvit: “At nōn ego bellō Actiacō vicārium quaesivī,⁵ sed ipse prō tē pūgnāvī,” simulque detēxit cicatricēs. Erubuit Augustus et ipse patrōnus pauperis⁶ veterāni factus est.

8. The Wolf and the Dog.

Lupus canem vidēns bene saginātum, “Quanta est,” 10 inquit,⁷ “fēlicitās tua! Tū, ut vidēris, lautē vivis, at ego famē ēnecor.” Tum canis, “Licet,” inquit, “mēcum in urbem veniās et eādem fēlicitāte fruāris.” Lupus conditionem accēpit. Dum unā⁸ eunt, animadvertit lupus in collō canis attritōs pilōs. “Quid hōc est?” inquit. “Num 15 iugum sustinēs? cervix enim tua tōta est glabra.” “Nihil est,” canis respondit, “sed interdiū mē adligant, ut noctū sim vigilantior; atque haec sunt vestigia collāris quod cer-

Cf. ¹ summō, p. 3, l. 23. — ² petēbant, 2, 15. — ³ comitis, 3, 12. — ⁴ patrōnōs, 3, 26. — ⁵ quaerēbant, 2, 16. — ⁶ pauperēs, 4, 20. — ⁷ inquit, 3, 16. — ⁸ unā, 4, 11.

vici circumdari solet.¹ Tum lupus, "Valē,²" inquit, "amice! nihil moror felicitatem servitute emptam." *Old Fable.*

9. The Lion and the Mouse.

Circum leonem dormientem musculi petulantēs cursābant. E quibus cum unus per cāsum dormientis caput offendisset, ē somnō excitātus³ est leō eumque comprehendit. Iam devorātūrus erat bēstiōlam, miserābiliter tamen orantī benignē vitam condōnāvit. Paulō⁴ post cum per silvās nōn satis cautē praedam vestigāret, in vēnātōris laqueōs incidit leō. Frūstrā studēns sē liberāre furibundus rugiēbat. Procul eum audivit musculus celeriterque adventāvit. Iam cum inrētītum eum spectāvissēt,⁵ cui ipse vitam libertātemque debēret, grātō animō⁶ ad laqueōs adrēpsit eōsque conrōsit. Ita leō omnī periculō est liberātus praeclārumque⁷ misericordiae suae praemium⁸ reportāvit.⁹ *Old Fable.*

10. The Dancing Horses.

15 In Italiā prope sinum Tarentinum inter aliās Graecās urbis sita¹⁰ erat Sybaris, cuius incolae divitiis¹¹ et luxuriā ferē¹²

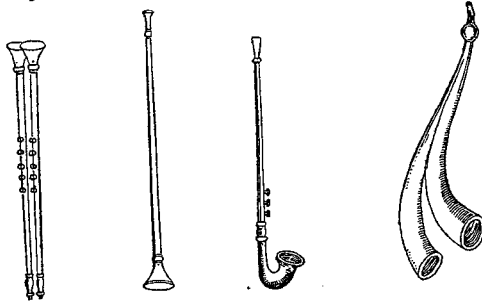


FIG. 7.—TIBIAE.

Cf. ¹ solēbant, p. 4, l. 15. — ² valē, 1, 11. — ³ excitāvit, 2, 8. — ⁴ paulō, 4, 3. — ⁵ spectat, 4, 7. — ⁶ animō, 3, 24. — ⁷ praeclārum, 3, 24. — ⁸ praemī, 4, 1. — ⁹ reportāverat, 3, 23. — ¹⁰ sitās, 1, 8. — ¹¹ divitiās, 3, 6. — ¹² ferē, 1, 7.

superābant Corinthiōs. Artem bellicam contemnēbant,¹ contrā summō cum studiō omnibus lūdicris vacābant. Lepidē igitur² etiam equōs ita instituerant ut inter epulās ad tibiārum numerum saltārent. Sciēbant id Crotōniātae finitimī. Itaque cum aliquandō³ bellum gererent cum illis, in aciem⁵ nōn tubās et tubicinēs sed tibiās et tibicinēs sēcum dūxērunt. Proeli initiō⁴ quam diū ēminus pūgnābātur, silēbant illi; ubi vērō ad ferrum et manūs rēs est adducta, subitō cantāvērunt⁵ numerōs ad saltandum aptōs. Vix autem hōs audiverant equī Sybaritārum, cum, tamquam mediis in con-¹⁰ vivis essent, saltāre coepērunt et dominis⁶ strāgem concitāvērunt tristissimam.⁷

11. Augustus and the Raven.

Post Actiacam victōriam, quā Caesar Octāviānus Augustus, superātō⁸ Antōniō annō ante Christum nātum tricēsimo primō, tōtius imperi Rōmāni principātum occupāvit, occurrit¹⁵ triumphantī illi quidam⁹ inter grātulantis corvum tenēns, quem instituerat¹⁰ ut diceret: "Avē,¹¹ Caesar, victor, imperātor." Mirātus Caesar officiōsam avem viginti milibus sēstertiūm ēmit.¹² Paulō post salūtātus similiter ā psittacō etiam hunc emī iussit. Eādem arte in picā animadversā¹³ hanc²⁰ quoque ēmit. His exemplis commōtus pauper quidam sūtor corvum sibi comparāvit, ut ad eandem vōcem eum institueret. Fatigātus autem labōre saepe avi nōn respondentī dicēbat: "Oleum et operam perdidī." Sic enim apud Rōmānōs exclāmābant eī qui frūstrā¹⁴ operam cōnsūmperant. Tandem²⁵ aliquandō corvus suum illud, "Avē, Caesar, victor, imperātor" didicerat.¹⁵ Iam properat sūtor ad Augustum ut avem vēn-

Cf. ¹ contempsī, p. 3, l. 16. — ² igitur, 3, 14. — ³ aliquandō, 3, 20. — ⁴ quam diū, 4, 10. — ⁵ cantāvit, 3, 23. — ⁶ dominō, 4, 12. — ⁷ tristissimam, 4, 8. — ⁸ superābant, 1, 1. — ⁹ quidam, 3, 10. — ¹⁰ instituerant, 1, 3. — ¹¹ avē, 3, 8. — ¹² emptam, 6, 2. — ¹³ animadvertit, 5, 14. — ¹⁴ frūstrā, 6, 9. — ¹⁵ discō, 1, 9.

deret. At ille auditā vōce, "Iam satis,"¹ inquit, "domī habeō tālium salūtātōrum." Tum corvus tristem domini sui voltum animadvertēns crocitat: "Oleum et operam perdidī." Quae rēs risum excussit Augustō tantamque prae-
5 laetitiam ut statim tantī emeret avem quanti tum ēmerat nullam.

12. The Wolf and the Lamb.

Lupus² et āgnus sitientēs ad eundem rivum vēnerant. Superior lupus, longē inferior āgnus stābat. Tunc improbus latrō iūrgī causam quaerēns,³ "Cūr," inquit, "bibenti mihi
10 turbulentam reddidisti aquam?" Āgnus timēns, "Quō modō possum?" inquit; "ā tē enim aqua ad mē dēcurrit." Ille vēritāte rei repulsus: "Hūius annī initiō mihi maledixisti." "Tum," inquit āgnus, "equidem nātus⁴ nōndum eram." "Hercle etiam," respondet lupus, "pater tuus contumēliōsē quondam
15 dixit dē aviā meā." Atque ita āgnum dilaniat. *Old Fable.*

13. The Wolf and the Lamb.

Ad rīvum eūndem lūpus et āgnus vēnerānt
Sitī compūlsī: sūperior stābat lūpūs
Longēque infērior āgnus. Tūm fauce improbā
Latrō incitātus iūrgī causam intulīt.
20 "Cūr," inquit, "tūrbulentam fēcisti mihi
Aquām bibēnti?" Lānigēr contrā timēns:
"Quī pōssum, quaēsō, fācere quōd quērerīs, lupē?
Ā tē dēcurrit ad meōs haustūs liquōr."
Repūlsus ille vēritātis vīribūs,
25 "Antē hōs sex mēnsīs māle," ait, "dīxisti mihi."
Respōndit āgnus: "Ēquidem nātus nōn erām."
"Pater, hērcle, tūus ibī," inquit, "māledixit mihi,"
Atque ita conrēptum lācerat iniūstā necē.

Cf. ¹ satis, p. 6, l. 7. — ² lupus, 5, 10. — ³ quaerēbant, 2, 16. — ⁴ nātum, 7, 14.

Haec própter illōs scrípta est hómínēs fábulá
Qui fictis caúsis innocéntis ópprimúnt. PHAEDRUS.

14. The Rivalry of Two Painters.

Initiō quarti ante Christum saeculi duo fuērunt nōbilēs pictōrēs, alter Zeuxis, alter Parrhasius appellātus. Hi quon-
dam certāmen¹ instituērunt dē arte. Zeuxis ūvās pinxerat at-
que adeō exaequāverat nātūrae vēritātem ut avēs ad pictūram
advolērent. Tum Parrhasius tabulam prōposuit in quā lin-
teum pinxerat. Quod cum Zeuxis vidēret, vērum esse putāvit
lin-teum, quō pictūra occultārētur. Itaque nihil agente Par-
rhasiō flāgitāvit ut remōtō tandem lin-teo ostenderet pictūram. 10
Ridēns² respondit ille, ipse movēret lin-teum. Tum Zeuxis cō-
gnitō errore palmam dedit Parrhasiō, quoniam ipse avis, ille
artificem fefellisset.

15. The Fox and the Monkey.

In conventū quōdam bēstiārum tam bellē saltāverat³ simia
ut cūctis prope suffrāgiis⁴ rēx creārētur. Quod cum stul-
tissimum⁵ esse cōgnōvisset volpēs, callidē simiam ā cēteris
animālibus sēvocāvit et his verbis tentāvit, "Rēgnum,"
inquit, "quoniam tibi obtigit, nōn cēlābō⁶ tē quod scire
māgnopere⁷ tuā interest." "Quidnam habēs?" interrogat
simia. "Māgnus thēsaurus," respondet illa, "in sēcrētō
20 quōdam silvae locō abditus, ā patre dē vitā dēcēdente mihi
est indicātus, quī iūre rēgnī ad tē iam vidētur pertinēre."
"Laudō," inquit simia, "officiōsam⁸ tuam abstinentiam; cūrā
igitur ut clam perveniāmus ad illum locum." Itaque, cum
reliqua animālia discessissent, clandestinis sēmitis volpēs 25
recentem rēgem abducēbat, et cum diū tōtam silvam peragrā-
vissent, tandem dēnsa mōnstrāns virgulta, "Hic," inquit,

Cf. ¹ certāmina, p. 2, l. 1. — ² ridet, 1, 4. — ³ saltārent, 7, 4. —
⁴ suffrāgia, 2, 16. — ⁵ stultē, 3, 16. — ⁶ cēlāvīt, 4, 3. — ⁷ māgnopere,
4, 4. — ⁸ officiōsam, 7, 18.

“dicēbat pater absconditum esse thēsaurum.” Iam cupidē illūc penetrābat simia, sed subitō¹ in² vēnātōris laqueōs incidit. Frūstrā cum implōrāvisset amīci auxilium, sērō sēnsit cōnsilium et temperantiam rēgī magis opus esse quam
5 artem saltandī. Volpēs autem, convocātis bēstiis omnibus, trepidantem in laqueis ostendēns³ simiam, “Habētis iam,” inquit, “saltantem vestrum rēgem.” *Old Fable.*

16. The River-God and the Golden Axe.

Resarciēbat pauper quīdam faber nāvem in fluvio ad ancoram dēligātā. Inter opus excidit eī secūris et in aquam
10 dēmersa est. Tum ille in nāvī sedēns cum flētū et lūctū iactūram dēplōrābat.⁴ Quās miserābilis vōcēs cum audiret

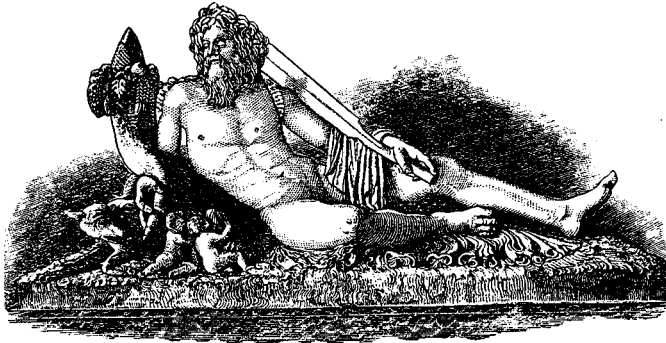


FIG. 8. — PERSONIFICATION OF THE RIVER TIBER.

deus fluvī, ēmersit et quid rei esset interrogāvit.⁵ “Ēheu,” respondit faber, “secūris mea incautō⁶ mihi excidit in profundum neque habeo quō emam⁷ alteram.” Immersit sē deus
15 et paulō post revertit dextrā gerēns secūrim, nōn eam tamen quam amiserat faber, sed auream, et num haec esset ea quam

Cf. ¹ subito, p. 7, l. 8. — ² vēnātōris laqueōs incidit, 6, 8. — ³ ostenderet, 9, 10. — ⁴ dēplōrāns, 3, 16. — ⁵ interrogat, 9, 19. — ⁶ opposite, cautē, 6, 8. — ⁷ emeret, 8, 5.

amīsisset interrogāvit. Negāvit vir probus.¹ Iterum igitur sē immersit deus reportāvitque² aliam eamque argenteam. Sed cum nē hanc quidem suam esse faber dixisset, postremō eam ipsam secūrim quae dēciderat exhibuit deus,
5 quam laetus ille agnōvit. Hāc probitate dēlectātus deus omnis illās eī secūris dōnāvit. Postea, cum haec multis nārrāvisset faber, alius quīdam, ut simili locuplētāretur fortunā, ipse secūrim suam in fluvium suā sponte dēmisit et iūxtā eum adsidēns māgnā vōce ēdidit³ lamenta. Adpāruit
10 deus et querelārum causā auditā auream ostendit secūrim, interrogāns eane esset cuius iactūram dēplōrāret. Ille vērō laetus, “Sānē,” inquit, “haec est mea.” At deus irātus, “Apage,” inquit, “homō avāre et mendāx, tū neque hanc habēbis neque tuam.” Haec ubi dixit, cum secūri immersus
15 est in undās. *Old Fable.*

17. The Husbandman and his Sons.

Agricola senex cum mortem sibi adpropinquāre sentiret,⁴ filiōs convocāvit, quōs, ut fieri solet,⁵ interdum discordāre sciēbat, et fascem virgulārum adferrī iubet. Quibus adlātis
filiōs hortābātur ut hunc fascem frangerent. Quod cum facere nōn possent, distribuit singulis singulās virgās, eis-
20 que celeriter frāctis, docuit illōs quam firma rēs esset concordia quamque imbēcillis discordia. *Old Fable.*

18. Demosthenes and the Judges.

Dēmostenēs, clārus⁶ ille orātor, cum aliquandō in causā capitālī quendam dēfenderet atque iūdicēs vidēret parum
attentōs, “Paulisper,” inquit,⁷ “auris mihi praebēte⁸ rem
25 nārrātūrō novam atque auditū iucundam.” Ad quae verba cum illi iam auris adrēxissent, “Adulēscēns,” inquit, “quī-

Cf. ¹ opp. improbus, p. 8, l. 8. — ² reportāverat, 3, 23. — ³ ēdēbantur, 2, 14. — ⁴ sēnsit, 10, 4. — ⁵ solēbant, 4, 15. — ⁶ synonym, nōbilēs, 9, 3. — ⁷ inquit, 3, 16. — ⁸ praebuit, 8, 4.

dam asinum¹ condūxerat, quō Athēnis Megaram veherētur. Mediā ferē² viā cum aestus meridiānus ingravēsceret neque arborēs³ aut tēcta umbram praebērent, asinum ille sustinuit et dēpositis clitellis ita in eis cōsēdit ut animalis umbrā
 5 obtegerētur. Id vērō agāsō vetābat, asinum clāmāns locā-
 tum esse, nōn umbram asinī. Alter ē contrārjō contendēbat, quoniam umbra sēparārī nōn posset ab asinō, necessariō
 eam unā⁴ cum asinō esse locātam. Atque ea rixa adeō inter
 eōs exārsit ut etiam pūgnis certārent. Tandem in iūs⁵ am-
 10 bulant.⁶” Hāctenus enārrātā historiōlā, ubi iūdicēs diligenter
 vidit auscultantis, repente Dēmostenēs ē suggestū dēscendit. Tum revocātus ā iūdicibus rogātusque⁷ ut reliquam fābulam
 pergeret enārrāre, “Quid!” inquit, “dē asinī umbrā libet
 audire, causam hominis dē vitā periclitantis nōn audiētis?”

19. The Death of Pompey.

15 Pompēius, dēpositō adeundae⁸ Syriae cōsiliō et aeris
 magnō pondere ad militārem ūsum in nāvis impositō
 duōbusque milibus hominum armātis, Pēlūsium pervēnit.⁹
 Ibi cāsū¹⁰ rēx erat Ptolemaeus, puer aetāte, māgnis cōpiis cum
 sorōre Cleopātrā bellum gerēns, quam paucis ante mēnsibus
 20 per suōs propinquōs atque amicōs rēgnō expulerat; castra-
 que Cleopātrae nōn longō spatiō ab eius castris distābant.
 Ad eum Pompēius mīsīt, ut prō hospitio atque amicitia
 patris Alexandriā reciperētur atque illius opibus in calami-
 tate tegeterētur. Sed quī ab eō missi erant, cōfectō lēgāti-
 25 ōnis officiō, liberius cum militibus rēgis conloquī coepērunt
 eōsque hortārī ut suum officium Pompēiō praestārent, nēve
 eius fortūnam dēspicerent. His tunc cōgnitis rēbus, amici
 rēgis, quī propter aetātem eius in prōcūrātiōne erant rēgni,

Cf. ¹ asinum, p. 3, l. 10. — ² ferē, 1, 7. — ³ arborēs, 1, 6. — ⁴ unā, 4, 11. — ⁵ iūs, 5, 3. — ⁶ ambulō, 1, 5. — ⁷ rogāvit, 3, 11. — ⁸ adeuntis, 5, 2. — ⁹ perveniāmus, 9, 24. — ¹⁰ cāsū, 6, 4.



FIG. 9. — GNAEUS POMPEIUS MAGNUS.

sive timōre adducti nē Pompēius Alexandriam Aegyptumque occupāret,¹ sive dēspectā eius fortunā, eis qui erant ab eō missi palam liberāliter respondērunt eumque ad rēgem venire iussērunt; ipsi, clam² cōsiliō initō, Achillan, praefectum 5 rēgium, singulārī hominem audāciā, et L. Septimium, tribūnum militum, ad interficiendum Pompēium misērunt. Ab his liberāliter ipse appellātus nāviculam parvulam³ cōscendit cum paucis⁴ suis, et ibi ab Achillā et Septimiō interficitur.

CAESAR: *Bell. Civ.* iii, 103.

20. Niobe and her Children.

Niobē Tantalī, Phrygiae rēgis, filia et Amphionis, rēgis 10 Thēbānōrum, uxor erat. Erat autem fēmina et pulcherrima et superbissima, nōn solum propter genus et formam mari-



FIG. 10. — NIOBE.

tique potentiam sed etiam propter māgnū liberōrum⁵ numerum. Septem enim filii erant septemque filiae. Superbia autem ei tristitiae acerbissimae causa liberisque causa per-

Cf. ¹ occupāvit, p. 7, l. 15. — ² opp. palam. — ³ parvulum, 3, 17. — ⁴ opp. multis. — ⁵ liberis, 2, 7.

niciēi fuit. Nam cum olim¹ Thēbānōrum sacerdotēs et fēminae Lātōnae, mātri Apollinis et Diānae, sacra pararent, Niobē eās vituperāvit. “Cūr,” inquit, “mātri duōrum liberōrum immolātis? Mihi liberi sunt quattuordecim, etiam ego sum genere divinō. Cūr nōn mihi immolātis?” Ea verba Lātōnae 5 iram² excitāverunt, liberōsque ea orāvit³ ut contumēliam vindicārent. Itaque Apollō et Diāna in arcem Thēbārum volāverunt⁴ et omnis quattuordecim Niobae liberōs sagittis suis necāverunt. Māter autem misera in saxum mūtāta est, et etiam nunc dolor ei lacrimās perpetuās movet. 10

21. Croesus, King of Lydia.

1. Croesus, rēx Lydōrum, et rēgiarum opum⁵ hērēs fuerat et ipse māgnam potentiam et māgnās divitiās⁶ sibi parāverat. Itaque fāma divitiarum eius nōn solum Asiam sed etiam Eurōpam complēverat multique vērunt rēgem visum. Inter eōs fuit Solōn Athēniēnsis, qui civibus suis auctor⁷ novārum 15 lēgum fuerat et inter septem sapientis numerābatur. Hunc Croesus interrogāvit⁸ num ipse omnium hominum fēlicissimus esset. Hōc Solōn negāvit. “Nēmō enim,” inquit, “ante mortem beātus est.” Hōc respōsum rēgi tum displicuit; sed post breve tempus sēnsit⁹ quam vērū esset. Illis enim 20 temporibus Cȳrus Persārum et Mēdōrum rēgnū obtinēbat, et gentēs propinquae¹⁰ victōriis eius terrēbantur. Ut hunc impediret et coerceret, Croesus bellum contrā eum parāvit. Eōdem tempore orāculum Delphicum per lēgātōs dē exitū belli interrogāvit. Respondit deus: “Croesus trānsitū flūminis 25 quod interest inter Persās et Lydōs māgnū rēgnū delēbit.”

2. Croesus, cum hōc respōsum comperisset, victōriam certam spērābat et cōpiis¹¹ suis Cȳri rēgnū intrāvit. Is autem

Cf. ¹ quondam, p. 9, l. 4. — ² iram, 4, 3. — ³ orantī, 6, 6. — ⁴ advolārent, 9, 7. — ⁵ opibus, 12, 23. — ⁶ divitiās, 3, 6. — ⁷ auctorēs, 3, 26. — ⁸ interrogat, 9, 19. — ⁹ sēnsit, 10, 4. — ¹⁰ propinquos, 12, 20. — ¹¹ cōpiis, 12, 18.

aderat et cum Croesō dīmīcāvit.¹ Sed ita pūgnātum est ut neque hīc neque ille victor esset. Sed cum alterō proeliō ad urbem Croesī pūgnārētur, Cŷrus victōriam ā Lŷdis reportāvit.² Tum Croesus captīvus ā Cŷrō damnātus est ut cremārētur.
 5 Cum māgna cōpia lignōrum adportāta esset et Croesus vinctus mortem exspectāret, māgnā vōce clāmāvit: "Ō Solōn, Solōn, Solōn!" Cŷrus autem, cum hōc audīvisset,



FIG. 11. — CROESUS ON THE FUNERAL PILE.

scire³ dēsiderāvit quid illis verbis significāret. Tum Croesus nārrāvit quid Solōn Athēniēnsis dē fortunā hūmānā docuisset.⁴
 10 His verbis Cŷrus ita commōtus⁵ et perturbātus est ut Croesum liberāret et rogāret⁶ ut suus amicus esset. Itaque Croesus in societāte rēgis mānsit et ei saepe cōsiliis suis prōfuit. Cŷrus autem ante mortem filium monuit ut hanc Croesī senis⁷ amīcitiā cōnservāret.

Cf. ¹ dīmīcantis, p. 2, l. 4. — ² reportāverat, 3, 23. — ³ sciēbant, 7, 4. — ⁴ docuit, 11, 21. — ⁵ commōtus, 3, 27. — ⁶ rogāvit, 3, 11. — ⁷ senex, 11, 16.

22. An Epitome of Roman History.

Prīmus urbis Rōmae annus fuit ante Christum nātum septingentesimus quinquāgesimus tertius. Regēbant civitatem initiō rēgēs per annōs ferē ducentōs quinquāgintā, quam aetātem quasi infantiam nōminēs populi Rōmāni. Annō quīngentesimō nōnō, postquam dētrūsus est ex rēgnō
 5 Tarquinius Superbus, creati sunt duo annū cōsulēs, ut, si ūnus malus esset, alter eum habēns potestātem similem coercēret. Quem mōrem¹ observāvērunt Rōmāni quīque ferē saecula. Hōc tantum temporis spatium² si diviseris in duās partis aequālīs, habēbis iam populi Rōmāni adulēscen-
 10 tiam et aetātem mediam, quārum utraque annōrum numerō exaequat infantiam. Neque enim errāvērunt viri doctī, quī tamquam³ per lūdīcrum ad calculōs revocantēs Rōmānōrum memoriā tria statuērunt ducentōrum quinquāgintā ferē⁴ annōrum spatia. Nam redactās habuērunt Rōmāni sub
 15 potestātem suam Ītalīae gentis ante Christum nātum mediō saeculō tertio, et ubi annō ducentēsimō sexāgesimō quartō bellum indixērunt Poenīs, prōpāgāre coepērunt imperi terminōs suprā mare quod vocāmus medium. Iūre⁵ igitur eō temporis mōmentō statuimus novae aetātis initium. Finitum
 20 autem est prīmum illud bellum Pūnicum annō ducentēsimō quadrāgesimō primō. Bellō Pūnicō secundō bellāvērunt Rōmāni cum Hannibale ab annō ducentēsimō duodēvicesimō ūsque ad eius saeculi ultimum; bellō Pūnicō tertio finitō dēlēvērunt⁶ Carthāginem aemulam annō centēsimō
 25 quadrāgesimō sextō, quō annō etiam Corinthus diruta est. Ē proximō saeculō memoriae mandātum est necātum C. Iūlium Caesarem annō quadrāgesimō quartō, institūtum⁷ dominātum ab Octāviānō Augustō annō tricēsimō primō.

Cf. ¹ mōrēs, p. 4, l. 10. — ² spatium, 4, 16. — ³ tamquam, 7, 10. — ⁴ ferē, 1, 7. — ⁵ iūs, 5, 3. — ⁶ dēlēbit, 15, 26. — ⁷ instituērunt, 2, 1.

23. The Omen of the Puppy.

L. Aemilius Paulus eius qui ad Cannas cecidit filius erat. Cōsul sortitus est Macedoniam prōvinciam, in quā Persēs, Philippī filius, paternī in Rōmānōs odī hērēs,¹ bellum renovāverat. Cum adversus Persē profectūrus esset et domum
5 suam ad vesperum rediret, filiolum suam Tertiam, quae tunc erat admodum parva, oſculāns animadvertit² tristiculam.



FIG. 12. — COIN OF AEMILIUS.

“Quid est,” inquit, “mea Tertia? Quid tristis es?” “Mi pater,” inquit illa, “Persa periit.³” Erat autem mortuus⁴ cattellus eō nōmine. Tum ille artius puellam complexus, “Acci-
10 piō,” inquit, “mea filia, omen.” Ita ex fortuitō dictō quasi spem certam clārissimī triumphī animō praesūmpsit. Ingressus deinde Macedoniam rēctā ad hostem perrēxit.⁵

CICERO (*adapted*).

24. Scipio Aemilianus.

Scipiō Aemiliānus, cum in Hispāniā sub Lūcullō duce militāret atque Intercatia, praevalidum oppidum, circumse-
15 dērētur, primus moenia eius cōnscendit⁶; neque erat in eō exercitū quisquam, aut nōbilitate aut animi indole⁷ aut futuris actis, cuius magis salutī parcī et cōnsulī dēbēret.⁸ Sed tunc clārissimus⁹ quisque iuvenum prō amplificandā et tuendā patriā plūrimum laboris ac periculī¹⁰ sustinēbat, dēforme sibi

Cf. ¹ hērēs, p. 15, l. 11. — ² animadvertit, 5, 14. — ³ periērunt, 3, 7. — ⁴ mortuōrum, 2, 14. — ⁵ pergeret, 12, 13. — ⁶ cōnscendit, 14, 7. — ⁷ indolēs, 2, 13. — ⁸ dēbēret, 6, 12. — ⁹ clārus, 11, 23. — ¹⁰ periculō, 6, 13.

existimāns quōs dignitate praestāret¹ ab his virtute superāri. Ideōque Aemiliānus hanc militiam, aliis propter difficultatem vitantibus, sibi dēpoposcit. VALERIUS MAXIMUS.

25. The Battle of Thermopylae.

1. Cum Graeci angustias Thessaliae nōn dēfendissent, Thermopylās, portam Graeciae, occupāre cōstituērunt. Ita-
que octō milia militum ab eis ad illum locum missa sunt. His
cōpiis² rēgem Lacedaemoniōrum praefēcērunt, cui nōmen
erat Leōnidās. Is enim tantō patriae amōre flagrābat ut
cum Persis pūgnāre cuperet, etiam si ā suis magistrātibus
nōn concessum esset. Itaque trecentōs Lacedaemoniōs qui
10 idem cōgitābant contrā Persās ēdūxit et cum cēteris cōpiis
Graecōrum in Thermopylis Persārum adventum exspectāvit.
Xerxēs autem, cum comperisset³ quantis cōpiis angustiae dē-
fenderentur, initiō⁴ risit⁵; tum, quod Graecōrum fortem ani-
mum nōn perspēxerat, lēgātum⁶ ad eōs misit ut arma pōnerent.
15 Sed is nihil perfēcit. Nōtum⁷ est quid illi ā milite Lacedae-
monio respōsum sit, cum dixisset: “Sagittae⁸ nostrae vōbis
lūcem diēi tegent.” “Itaque,” ille inquit, “in umbrā⁹ dimi-
cābimus.¹⁰”

2. Quattuor diēs Xerxēs cum multis suis milibus hominum 20
exspectāvit; quīntō diē, cum Leōnidās cōpiās nōn abdūxisset,
proelium commisit. Sed māgnus numerus Persārum aut
volnerātus aut interfectus ā Graecis cecidit¹¹; reliqui fugērunt.
Tum decem milia elēctōrum militum, quibus nōmen Immor-
talēs erat, ā rēge in angustias coniecta sunt. Sed etiam hī
25 cessērunt. Cum rēx iam dē victoriā dēspēraret, prōditor
inventus est. Ephialtēs enim, qui Persārum pecuniā cor-
ruptus erat, Persis mōnstrāvit¹² quā viā trānsitum efficerent

Cf. ¹ praestārent, p. 12, l. 26. — ² cōpiis, 12, 18. — ³ comperisset, 15, 27. — ⁴ initiō, 17, 3. — ⁵ risit, 1, 4. — ⁶ lēgātōs, 15, 24. — ⁷ syn. sciēbat, 11, 18. — ⁸ sagittis, 15, 8. — ⁹ umbram, 12, 3. — ¹⁰ dimicāvit, 16, 1. — ¹¹ cecidit, 18, 1. — ¹² mōnstrāns, 9, 27.

et ab alterō latere impetum¹ in Graecōs facerent. Cum Leōnidās hūius rei nūntium accēpisset, māgnam partem exercitūs remisit. Ipse cum exiguis cōpiis mānsit.² Accēperat enim hōc ōrāculum: “Aut dēlēbitur³ Sparta aut rēx interficiētur.” Trecenti igitur⁴ illi Lacedaemonii et septingenti Thespiēnsēs Persārum impetum sustinuērunt; animis ferōcissimis contrā eōs cucurrērunt et, cum diū pūgnāvisent multōsque hostis interfēcissent, omnēs cecidērunt.

26. A Roman Maiden.

Tristissimus⁵ haec tibi scribō, Fundāni nostri filiā minōre¹⁰ dēfūctā, quā puellā nihil umquam fēstivius, amābilis, nec modo longiōre vitā sed prope immortalitate dignius vidī.



FIG. 13. — A ROMAN MAIDEN.

Nōndum annōs quattuordecim implēverat,⁶ et iam illi anilis prūdentia, mātrōnālis gravitās erat, et tamen suāvitas puel-

Cf. ¹ impetum, p. 2, l. 9. — ² mānsit, 16, 12. — ³ dēlēbit, 15, 26. — ⁴ igitur, 3, 14. — ⁵ tristissimam, 4, 8. — ⁶ implent, 1, 3.

lāris cum virgināli verēcundiā. Ut illa patris cervicibus¹ inhaerēbat! Ut nōs amicōs paternōs et amanter et modestē complectēbātur! Ut nūtricēs, ut paedagōgōs, ut praeceptōrēs prō suō quemque officiō² diligēbat! Quam studiōsē, quam intellegenter lēctitābat! Ut parcē custōditēque lūdēbat! ⁵ Quā illa temperantiā, quā patientiā, quā etiam cōstantiā novissimam valētūdinem tulit! Medicis³ obsequēbātur, sorōrem, patrem adhortābātur, ipsamque sē dēstitūtā corporis viribus vigōre animi sustinēbat. Dūrāvit hīc illi usque⁴ ad extrēmum nec aut spatiō valētūdinis aut metū mortis infrāc- ¹⁰ tus est, quō plūris graviōrēsque nōbis causās relinqueret et dēsideri et dolōris.⁵ Ō triste plānē acerbūque⁶ fūnus! Ō morte ipsā mortis tempus indignius! Iam dēstināta erat ēgregiō⁷ iuveni, iam ēlēctus nūptiārū diēs, iam nōs vocāti. Quod gaudium⁸ quō maerōre mūtātum⁹ est! Nōn possum ¹⁵ exprimere verbis quantum animō volnus accēperim, cum audivi Fundānum ipsum praecipientem, quod in vestis, margarita, gemmās fuerat ērogātūrus, hōc in tūs et unguenta et odōrēs impenderētur.

PLINY: *Epist.* v, 16.

27. Aemilius Paulus and his Sons.

Aemilius Paulus, nunc fēlicissimī¹⁰ nunc miserrimī patris ²⁰ clārissima¹¹ repraesentatiō, ex quattuor filiis formae insignis, ēgregiae indolis,¹² duōs iure adoptiōnis in Cornēliam Fabiamque gentem trāslātōs sibi ipsi dēnegāvit; duōs ei fortuna abstulit. Quōrum alter triumphum patris fūnere¹³ suō quartum ante diem praecessit, alter in triumphālī currū cōn- ²⁵ spectus post diem tertium expirāvit. Itaque quī ad dōnandōs usque liberōs¹⁴ abundāverat in orbitate subitō dēstitūtus est. Quem cāsū quō rōbore animi sustinuerit, ōrātiōne quam

Cf. ¹ cervix, p. 5, l. 16. — ² officium, 12, 26. — ³ medicī, 1, 2. — ⁴ usque, 17, 24. — ⁵ dolor, 15, 10. — ⁶ acerbissimae, 14, 14. — ⁷ ēgregius, 3, 20. — ⁸ gaudiō, 3, 24. — ⁹ mūtata est, 15, 9. — ¹⁰ fēlicissimus, 15, 17. — ¹¹ clārus, 11, 23. — ¹² indole, 18, 16. — ¹³ fūnus, l. 12. — ¹⁴ liberis, 2, 7.

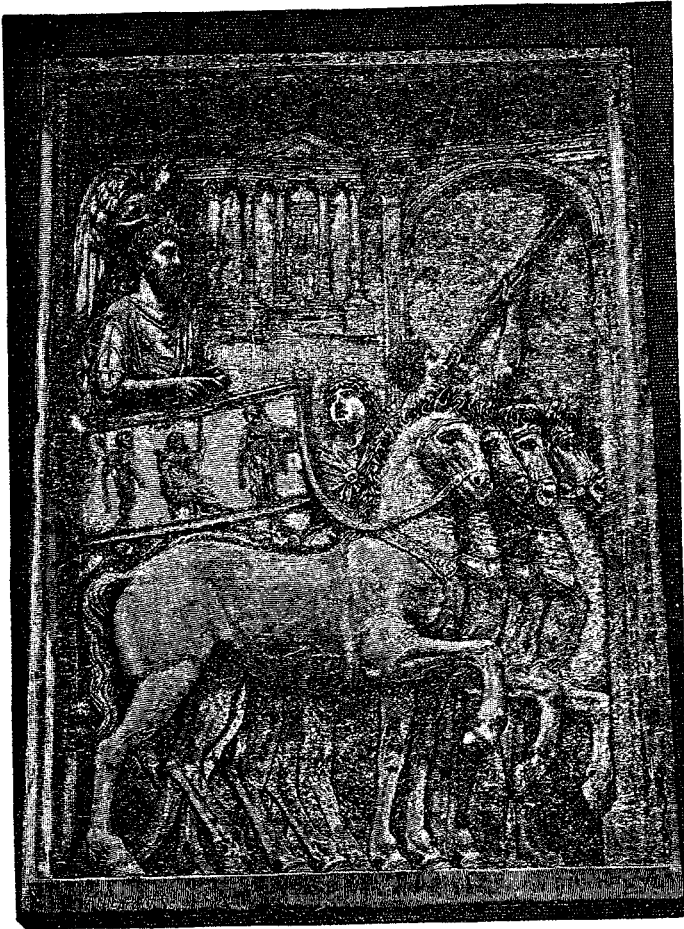


FIG. 14.—A TRIUMPHAL CHARIOT.

dē rēbus ā sē gestis apud populum habuit hanc adiciendō clausulam nulli ambiguum reliquit: “Cum in m̄ximō pr̄ventū f̄licitātis¹ nostrae, Quiritēs, timērem nē quid mali fortuna m̄lirētur, Iovem optimum m̄ximū Iūnōnemque rēginam et Minervam precātus sum ut, sī quid adversi 5 populō Rōmānō imminēret, tōtum in meam domum converterētur. Quāpropter bene habet; adnuendō enim vōtis meis id ēgērunt ut vōs potius meō cāsū² doleātis quam ego vestrō ingemiscerem.”

VALERIUS MAXIMUS.

28. Androclus and the Lion.

The Gentle Lion.

1. Imperātor Rōmānus ōlim spectāculum splendidum parā- 10 vit ut populum dēlectāret.³ Cōstituerat⁴ autem ut in eō hominēs cum bēstiis feris pūgnārent. Itaque imperāvit ut omnēs servī quī capitis damnāti⁵ essent eō diē cum leōnibus, tigrīdibus, aliisque bēstiis saevis dīmicārent.⁶ Bēstiae autem famē⁷ incitātae erant. Ūnus ex illis servis miseris Androclus 15 erat. Cum diēs lūdōrum vēnisset, ille cum reliquis sociis in circum adductus est et bēstiae multae in eōs ēmissae sunt. Androclum autem leō ingēns⁸ ex reliquis ēlēgerat⁹ et contrā eum cucurrit.¹⁰ Ille timōre commōtus erat, cum adversāriūm 20 suum cōspiceret, et mortem exspectāvit. Subitō¹¹ autem leō passum retinuit, et Androclus, cui animus crēverat, bēstiam, quae sē ad pedēs eius pr̄iciēbat, m̄gnā laetitiā¹² excēpit. Omnēs quī aderant mirāti¹³ sunt. Imperātor autem, quī ipse rem mirābilem viderat, Androclum ad sē vocāvit et eum 25 interrogāvit quā rē grātiā leōnis meritis esset.

Cf. ¹ f̄licitās, p. 5, l. 11. — ² cāsū, 6, 4. — ³ dēlectātus, 11, 5. — ⁴ cōstituerunt, 19, 5. — ⁵ damnātus est, 16, 4. — ⁶ dīmicāvit, 16, 1. — ⁷ famē, 5, 12. — ⁸ ingentem, 4, 8. — ⁹ ēlēgit, 5, 5. — ¹⁰ cucurrerunt, 20, 7. — ¹¹ subitō, 7, 8. — ¹² laetitiam, 8, 5. — ¹³ mirātus, 7, 18.

The Cause Explained.

2. Tum Androclus ita nārrāvit: "Cum aliquandō in officiis¹ meis peccāvisssem, fugi ut poenam dominī sevērī ēvitārem. In fugā pervēni ad spēluncam, in quam ingres- sum sum ut mē occultārem.² Quantō autem terrōre captus sum, cum eam etiam leō intrāret! Iam dē vitā dēspērā- bam. Nam effugiendī facultātem nōn vidēbam.

"Sed leō mē nōn adgressus est, sed tristī clāmōre dolōrēs³ māgnōs indicāvit. Ego autem in pede ēius spīnam māgnam cōspiciēbam, quam extrāxi. Ex illō tempore leō grātus in societāte meā mānsit.⁴ Habēbam eum in locō amīci et servī. Cotidiē ex spēluncā, in quā unā habitābāmus, profectus est ut vēnandō nōbis cibum⁵ parāret. Et semper praedam⁶ adportāvit.

"Sed post breve tempus taedium hūius vitae mē cēpit et ex illis locis discēdere⁷ cōstitui. Cum leō, amicus fidēlis, abesset ut vēnārētur, spēluncam reliquī. Post trīs diēs in itinere ā militibus captus sum et in hanc urbem, in quā dominus meus erat, missus sum. Ille cūrāvit ut capitis damnārer. Iam in vitae periculō versābar, sed ex illō mē leō grātus, qui mē cōgnōvit, ēripuit."

* Imperātor, qui hāc rē mirābili mōtus erat, Androclō nōn solum libertātem sed etiam leōnem dōnāvit.⁸

29. Two Letters of Cicero to his Wife.

1. Tullius Terentiae Suae S.

S. V.⁹ B. E. E. V. Valētūdinem tuam velim cūrēs diligētissimē. Nam mihi et scriptum et nūntiātum est tē in febrim subitō incidisse.¹⁰ Quod celeriter mē fēcisti dē Caesaris

Cf. ¹ officiō, p. 21, l. 4. — ² occultārētur, 9, 9. — ³ dolor, 15, 10. — ⁴ mānsit, 16, 12. — ⁵ cibum, 4, 21. — ⁶ praedam, 6, 8. — ⁷ discessissent, 9, 25. — ⁸ dōnāvit, 11, 6. — ⁹ valēs, 1, 1. — ¹⁰ incidit, 6, 8.

litteris certiorē, fēcisti mihi grātum. Item posthāc, si quid opus¹ erit, si quid acciderit novī, faciēs ut sciam. Cūrā ut valeās. Valē. D. iiii. Nōnās Iūniās.

2. Tullius S. D. Terentiae Suae.

In Tusculānum nōs ventūrōs putāmus aut Nōnis aut postridiē. Ibi ut sint omnia parāta. Plūrēs enim fortasse nōbiscum erunt, et ut arbitror diūtius ibi commorābimur.² Lābrum si in balneō nōn est, ut sit; item cētera quae sunt ad victum et valētūdinem³ necessariā. Valē. Kal. Octōbr. dē Venusinō.

30. A Roman Ultimatum.

Gāius Popilius ā senātū lēgātus⁴ ad Antiochum missus, ut bellō sē quō Ptolemaeum lacessēbat abstinēret, cum ad eum vēnisset atque is prōmptō animō et amīcissimō voltū⁵ dextera ei porrēxisset, invicem illi suam porrigere nōluit, sed tabellās senātūs cōsultum continentis trādīdit. Quās ut lēgit Antiochus, dixit sē cum amīcis conlocūtūrum.⁶ Indīgnātus Popilius quod aliquam moram interposuisset, virgā⁷ solum quō insistēbat dēnotāvit et, "Prius," inquit, "quam hōc circulō excēdās, dā respōsum quod senātūi referam." Nōn lēgātum locūtum, sed ipsam cūriam ante oculōs positā⁸ crēderēs; continuō enim rēx adfirmāvit fore nē amplius dē sē Ptolemaeus quererētur, ac tum dēmum Popilius manum ēius tamquam socii adprehendit. Quam effcāx est animi sermōnisque abscisa gravitās! Eōdem mōmentō⁹ Syriae rēgnum¹⁰ terruit,¹¹ Aegypti tēxit.¹² VALERIUS MAXIMUS.

Cf. ¹ opus, p. 10, l. 4. — ² moror, 6, 2. — ³ valētūdinem, 24, 23. — ⁴ lēgātōs, 15, 24. — ⁵ voltum, 8, 3. — ⁶ conloquī, 12, 25. — ⁷ virgās, 11, 20. — ⁸ pōnerent, 19, 15. — ⁹ mōmentō, 17, 20. — ¹⁰ rēgnum, 9, 17. — ¹¹ terrēbantur, 15, 22. — ¹² tegent, 19, 18.

31. The Haunted House.

Erat Athēnis spatiōsa et capāx domus, sed infāmis et pestilēns. Per silentium noctis sonus ferri¹ et, si attenderēs ācrius, strepitus vinculōrum longius primō,² deinde ē proximō reddēbātur.³ Mox⁴ adpārēbat idōlon, senex māciē et squālōre 5 cōfectus,⁵ prōmissā barbā, horrentī capillō; crūribus com-

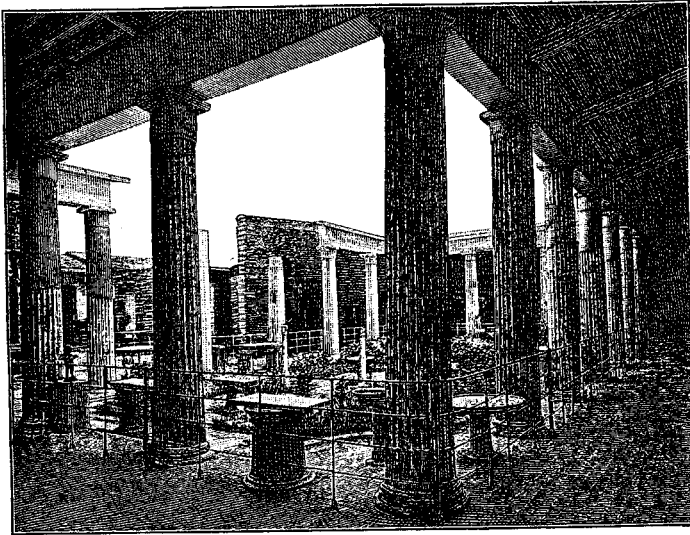


FIG. 15.—PERISTYLE OF A POMPEIAN HOUSE.

pedēs, manibus catēnās gerēbat⁶ quatiēbatque. Inde inhabitantibus tristēs diraeque noctēs per metum vigilābantur; vigiliam morbus et crēscēte formidine mors sequēbātur. Nam interdū⁷ quoque, quamquam abscesserat imāgō, memoria imāginis oculis inerrābat, longiorque causis timōris timor erat. Dēserta inde et damnāta⁸ sōlitūdine domus tōtaque

Cf. ¹ ferrum, p. 7, l. 8.—² primō, 2, 13.—³ reddidistī, 8, 10.—⁴ mox, 1, 10.—⁵ cōfectō, 12, 24.—⁶ gerēns, 10, 15.—⁷ interdū, 5, 17.—⁸ damnātus est, 16, 4.

illi mōnstrō relicta; prōscribēbātur tamen seu quis emere¹ seu quis condūcere² ignārus tantī malī vellet. Venit Athēnās philosophus Athēnodōrus, legit titulum, auditōque pretiō, quia suspecta vilitās, percontātus, omnia docētur³ ac nihilō minus, immō tantō magis, condūcit.

Ubi coepit advesperāscere, iubet sternī sibi primā domūs parte, poscit pugillāris, stilum, lūmen; suōs omnīs in interiōra dimittit, ipse ad scribendum animum, oculōs, manum intendit, nē vacua mēns audita simulācra et inānis sibi metūs fingeret. Initiō, quāle ubique, silentium noctis, dein concuti¹⁰ ferrum, vincula movēri; ille nōn tollere oculōs, nōn remittere stilum, sed offirmāre animum auribusque praetendere; tum crēbrēscere fragor,⁴ adventāre,⁵ et iam ut in limine, iam ut intrā limen audiri; respicit, videt āgnōscitque⁶ nārātā sibi effigiem. Stābat innuēbatque digitō⁷ similis vocanti. Hic¹⁵ contrā ut paulum exspectāret manū significat rūsusque cēris et stilō incumbit; illa scribentis capiti catēnis insonābat. Respicit rūsus idem quod prius innuentem, nec morātus⁸ tollit lūmen et sequitur. Ibat illa lentō gradū quasi gravis vinculis. Postquam dēflēxit in āream domūs, repente⁹ 20 dilapsa dēserit comitem; dēsertus herbās et folia concerpta signum locō pōnit. Posterō diē adit magistrātūs, monet ut illum locum effodi iubeant. Inveniuntur ossa inserta catēnis et implicita, quae corpus aevō terrāque putrefactum nūda et exēsa reliquerat vinculis; conlēcta publicē sepiuntur. 25 Domus postea rite conditis mānibus caruit.

PLINY: *Epist.* vii, 27.

32 An Eclipse Foretold.

Castrīs permūnītis, C. Sulpicius Gallus, tribūnus militum secundae legiōnis, qui praeter superiōre annō fuerat, cōsulis

Cf. ¹ ēmerat, p. 8, l. 5.—² condūxerat, 12, 1.—³ docuit, 11, 21.—⁴ fragōre, 4, 7.—⁵ adventāvit, 6, 10.—⁶ āgnōvit, 11, 5.—⁷ digitis, 4, 21.—⁸ moror, 6, 2.—⁹ repente, 12, 11

permissū ad contiōnem militibus vocātis, prōnūtiāvit nocte proximā, nē quis id prō portentō acciperet, ab hōrā secundā ūsque¹ ad quartam hōram noctis lūnam dēfectūram esse. Id, quia nātūrālī ōrdine statis temporibus fiat,² et scīri ante et 5 praedici posse. Itaque quem ad modum, quia certī sōlis lūnaeque et ortūs et occāsūs sint, nunc plēnō orbe, nunc senēscēntem exiguō³ cornū fulgēre lūnam nōn mirārentur,⁴ ita nē obscurārī quidem, cum condātur umbrā terrae, trahere in prōdigium dēbere.⁵ Nocte quam pridīē nōnās Septembris 10 insecūta est diēs, ēditā hōrā cum lūna dēfēcisset, Rōmānis militibus Galli sapientia prope divīna vidērī; Macedonas ut triste prōdigium, occāsūm rēgnī perniciemque⁶ gentis portendēns, mōvit, nec aliter vātēs. Clāmor ululātusque in castrīs Macedonum fuit, dōnec lūna in suam lūcem emer- 15 sit.⁷

LIVY, 44, 37.

33. Anthony and the Usurer.

Antōnius sacrificus invitārat ūnum atque alterum bellum homunculum forte obviōs in viā. Cum redisset⁸ domum, repperit culinam frigidam, nec erat nummus in loculīs,— quod illi nēquāquam erat insolēns. Hic opus⁹ erat celerī 20 cōnsiliō. Subdūxit sē tacitus, et ingressus¹⁰ culinam faenerātōris quicum illi erat familiāritās, quod frequenter ageret cum illō, dīgressā famulā subdūxit ūnam ex ōllis aēneis ūnā¹¹ cum carnibus iam coctis, ac veste¹² tēctam¹³ dēferēbat domum; dat coquae; iubet prōtinus effundī carnīs et iūs in aliam 25 ōllam fictilem, simulque faenerātōris ōllam dēfricārī dōnec¹⁴ nitēret. Eō factō mittit puerum ad faenerātōrem qui dēpositō pignore drachmās duās ā faenerātōre sūmat mītuō, sed accipiat chirographum quod testārētur tālem¹⁵ ōllam missam

Cf. ¹ ūsque, p. 17, l. 24. — ² fierī, 11, 17. — ³ exiguis, 20, 3. — ⁴ mirātī sunt, 23, 23. — ⁵ dēberet, 6, 12. — ⁶ perniciēī, 14, 14. — ⁷ ēmersit, 10, 12. — ⁸ redīret, 18, 5. — ⁹ opus, 10, 4. — ¹⁰ ingressus, 18, 11. — ¹¹ ūnā, 4, 11. — ¹² vestīs, 21, 17. — ¹³ tegetur, 12, 24. — ¹⁴ dōnec, l. 14. — ¹⁵ tālium, 8, 2.

ad ipsum. Faenerātōr nōn āgnōscēns¹ ōllam, utpote dēfric- tam ac nitentem, recipit pignus, dat chirographum, et numerat² pecūniam; eā pecūniā puer emit³ vinum. Ita prōspectum est conviviō.

Tandem cum adparārētur prandium faenerātōrī, dēside- 5 rāta⁴ est ōlla. Hic iūrgium⁵ adversus coquam. Ea, cum gravārētur, cōstanter adfirmavit nēminem eō diē fuisse in culinā praeter Antōnium. Improbū⁶ vidēbātur hōc suspi- cārī sacrificō. Tandem itum est ad illum; explōrātum an apud illum esset ōlla; nē musca quidem ōlla reperta. Quid 10 multis? Sēriō⁷ flāgitāta est ab illō ōlla, quod sōlus ingressus esset culinam quō tempore dēsiderāta est. Ille fassus est sūmpsisse commodātō ōllam quandam, sed quam remisisset illi unde sūmpserat. Id cum illi pernegārent et incaluisset contentiō, Antōnius adhibitīs aliquot testibus, “Vidēte,” 15 inquit, “quam periculōsum est cum hōrum temporum homi- nibus agere sine chirographō! Intenderēt⁸ mihi prope- modum āctiō fūrtī, nī manum habērem faenerātōris.” Et prōtulit syngrapham. Intellēctus est dolus; fābula māgnō cum risū⁹ per tōtam regiōnem dissipāta est ōllam oppigne- 20 rātam ipsi cuius erat. Hūius modī dolis libentius favent hominēs, si commissī sunt in persōnās odiōsās, praesertim eōs qui solent¹⁰ aliīs impōnere.

ERASMUS: *Convivium Fabulosum.*

34. A Practical Joke.

Quidam nōmine Maccus cum vēnisset in civitātem quae dicitur Leydis, ac vellet, novus hospes,¹¹ innōtēscere iocō 25 quōpiam (nam is erat hominī mōs) ingressus¹² est officinam calceārī; salūtat. Ille cupiēns extrūdere mercis suās rogat

Cf. ¹ āgnōscit, p. 27, l. 14. — ² numerābātur, 15, 16. — ³ emam, 10, 14. — ⁴ dēsiderāvīt, 16, 8. — ⁵ iūrgī, 8, 9. — ⁶ improbus, 8, 8. — ⁷ flāgi- tāvit, 9, 10. — ⁸ intendit, 27, 9. — ⁹ risum, 8, 4. — ¹⁰ solēbant, 4, 15. — ¹¹ hospitibus, 4, 12. — ¹² ingressus, 18, 11.

numquid vellet. Maccō coniciente¹ oculōs in ocreās ibi pēnsilis, rogat sūtor num vellet ocreās. Adnuente² Maccō quaerit aptās³ tibiis illius; inventās alacriter prōtulit, et ut solent, inducit illi. Ubi iam Maccus esset ēleganter ocreātus, “Quam bellē⁴,” inquit, “congrueret hīs ocreis pār calceōrum duplicātis soleis!” Rogātus an et calceōs vellet, adnuit. Reperti⁵ sunt et additi pedibus. Maccus laudābat ocreās, laudābat calceōs. Calceārius tacitē⁶ gaudēns succinēbat illi laudanti, spērāns⁷ pretium aequius posteaquam 10 ēmptōri tantopere placēret merx. Et iam erat nōn nulla contrācta familiāritās. Hic Maccus, “Dic mihi,” inquit, “bonā fidē, numquamne ūsū vēnit tibi ut quem sic ocreis et calceis ad cursum armāssēs, quem ad modum nunc armāsti mē, abierit nōn numerātō⁸ pretiō?” “Numquam,” 15 ait ille. “Atquī sī forte,⁹” inquit, “veniat ūsū, quid tū tum facerēs?” “Cōsequerer,¹⁰” inquit calceārius, “fugientem.” Tum Maccus: “Sēriōne ista dicis an iocō?” “Plānē sēriō,” inquit alter, “loquor; et sēriō facerem.” “Experiar,” ait Maccus. “Ēn prō calceis praecurrō, tū cursū sequere.” 20 Simulque cum dictō¹¹ coniēcit sē in pedēs.

Calceārius ē vestigiō¹² cōsecūtus est, quantum poterat clāmītāns: “Tenēte fūrem! Tenēte fūrem!” Ad hanc vōcem cum cīvēs undique prōsiluissent ex aedibus, hōc commentō cohibuit illōs Maccus nē quis manum iniceret. Ridēns ac 25 voltū¹³ placidō, “Nē quis,” inquit, “remorētur cursum nostrum; certāmen est dē cūpā cerevisiae.” Itaque iam omnēs praebere¹⁴ sēsē certāminis spectātōrēs. Suspiciābantur autem calceārium dolō¹⁵ clāmōrem eum fingere,¹⁶ ut hāc occāsiōne anteverteret. Tandem calceārius cursū victus, sūdāns et

Cf. ¹ coniecta sunt, p. 19, l. 25. — ² adnuendō, 23, 7. — ³ aptōs, 7, 9. — ⁴ bellē, 9, 14. — ⁵ reperit, 28, 18. — ⁶ tacitus, 28, 20. — ⁷ spērābat, 15, 28. — ⁸ numerat, 29, 2. — ⁹ forte, 28, 17. — ¹⁰ cōsecūtī sunt, 3, 6. — ¹¹ dictō, 18, 10. — ¹² vestigiā, 5, 18. — ¹³ voltū, 25, 12. — ¹⁴ praebuit, 8, 4. — ¹⁵ dolus, 29, 19. — ¹⁶ fingeret, 27, 10.

anhēlus domum rediit. Maccus tulit brabēum. Postea actiō fūrti¹ intentāta est, sed magis periclitātus² est āctor quam reus. Nam Maccus gravābat illum actiōne calumniae, et intendēbat³ lēgem Rhemiam, quae dictat ut quī crimen intenderit quod probāre nōn possit poenam ferat quam lāturus 5 erat reus, sī convictus fuisset. Negābat sē contrectāsse rem aliēnam invitō dominō, sed ultrō⁴ dēferente, nec illam preti mentionem intercessisse. Sē prōvocāsse calceārium ad certāmen cursūs; illum accēpisse condiōnem, nec habere quod querātur,⁵ cum esset cursū superātus. Quae 10 actiō nōn multum aberat ab umbrā asinī.⁶

ERASMUS: *Convivium Fabulosum.*

35. The Priest, the Vender, and the Impostor.

Sacrificus⁷ quidam recēperat mediocre summam pecūniae, sed argenteae. Id impostor quidam animadverterat.⁸ Adiit sacrificum, quī gestābat in zōnā crumēnam nummis⁹ turgidam; salūtāt cīvilitē; nārrat sibi datum negōtium ā suis ut vicī 15 suī parochō mercārētur novum pallium sacrum, quae summa vestis est sacerdoti¹⁰ rem dīvinam peragenti. Rogat hāc in rē commodāret sibi tantillum operae¹¹ ut sēcum iret ad eōs quī vēndunt hūius modī pallia, quō videlicet ex modō corporis ipsius sūmeret¹² māius aut minus; nam sibi vidēri statūrā 20 ipsius cum parochī māgnitūdine vehementer congruere.¹³ Hōc officium, cum leve vidērētur, facile pollicitus est sacrificus. Adeunt aedis¹⁴ cūiusdam. Prōlātum¹⁵ est pallium, sacrificus induit, vēnditor adfirmat mirē congruere.

Impostor, cum nunc ā fronte nunc ā tergō¹⁶ contemplātus 25 esset sacrificum, satis probāvit pallium; sed causātus est ā

Cf. ¹ fūrti, p. 29, l. 18. — ² periclitantis, 12, 14. — ³ intenderētur, 29, 17. — ⁴ ultrō, 3, 3. — ⁵ quererētur, 25, 21. — ⁶ asinum, 12, 3. — ⁷ sacrificus, 28, 16. — ⁸ animadvertit, 5, 14. — ⁹ nummus, 28, 18. — ¹⁰ sacerdotēs, 15, 1. — ¹¹ operam, 1, 10. — ¹² sūmat, 28, 27. — ¹³ congrueret, 30, 5. — ¹⁴ aedibus, 30, 23. — ¹⁵ prōtulit, 29, 19. — ¹⁶ tergum, 4, 6.

fronte brevius¹ quam pār esset. Ibi vënditor, nē nōn prō-
cēderet contrāctus, negat id esse palli vitium, sed crumēnam
turgidam efficere ut eā parte offenderet brevitās. Quid
5 multa? Sacrificus dēpōnit² crumēnam; dēnuō contemplan-
tur. Ibi impostor āversō sacrificō crumēnam adripit āc
sēmet in pedēs conicit.³ Sacerdōs cursū insequitur, ut erat
palliātus, et sacrificum vënditor. Sacrificus clāmat, “Tenēte
fūrem⁴!” vënditor clāmat, “Tenēte sacrificum!” impostor
10 clāmat, “Cohibēte⁵ sacrificum furentem!” et crēditum est
cum vidērent illum sic ōrnātum in publicō currere. Itaque
dum alter alteri in morā est, impostor effugit.

ERASMUS: *Convivium Fabulosum.*

Cf. ¹ breve, p. 15, l. 20. — ² dēpositō, 28, 26. — ³ conicēcit, 30, 20. —
fūrem, 30, 22. — ⁵ cohibuit, 30, 24.

II. BIOGRAPHY AND MYTHOLOGY.

CYRUS, KING OF PERSIA.

[Modern. See Table of Contents.]

His Parentage.

1. Rēx inlūstrissimus Persārum Cȳrus fuit. Multae
historiae mirābilēs dē pueritiā eius nārrantur. Astyagēs,
rēx Mēdōrum, avus eius fuit. Nam illis temporibus Persae
imperiō Mēdōrum pārēbant. Ille habuit filiam, cui nōmen
Mandana erat. Dē hāc filiā hōc ōrāculum¹ accēperat: “Si
5 filia tua nepōtem pepererit, ille rēx in tuō locō erit.” Itaque
mātrimōnium eius cum homine Mēdō prohibuit. Sed, cum
nihil timēret si cum ūnō ex Persis coniūcta esset, Cambȳsi
Persae nōbili, quī Mandanam amābat, eam in mātrimōnium
10 dūcere concessit.² Sed cum Cambȳsi et Mandanae filius
nātus esset, Astyagi timor renovātus est et, ut hōc timōre
liberārētur, cōnsilium crūdēle cēpit Cȳrum, illum nepōtem
suum, interficere. Harpagō igitur, Mēdō fidēlissimō, man-
dāvit³ ut puerum abducere et necāret.³ Is autem, cum sorte
puerī eī misericordia⁴ movērētur, pāstōri rēgiō idem quod
15 rēx mandāverat imperāvit. Hūius autem puer eiusdem
aetātis⁵ ante breve tempus mortuus erat. Itaque cum ipse
puerum pulchrum admirārētur et uxor rogāret ut eum ser-
vāret, nōn illum sed bēstiam feram necāvit, et partis ex eā
Harpagō mōnstrāvit⁶ ut ex eis mortem pueri ille cōgnōsceret. 20

Cf. ¹ ōrāculum, p. 15, l. 24. — ² concessum esset, 19, 10. — ³ mandā-
tum est, necātum, 17, 27. — ⁴ misericordiae, 6, 13. — ⁵ aetātem, 17, 4.
— ⁶ mōnstrāns, 9, 27.

His Early Years.

2. Ab illō igitur¹ pāstōre Cȳrus ēducātus est. Brevi tempore et rōbore² et animō fortī cēterōs puerōs superāvit et in lūdis³ eōrum rēx erat. Sed ōlim filius Mēdi nōbilis, qui Astyagī cārissimus erat, cum illis lūdis interesset neque rēgī creātō oboediret, sēnsit quam sevērus dominus ille filius pāstōris esset. Puer nōbilis irā incēnsus illum cum multis lacrimis⁴ apud patrem suum accusāvit. Astyagēs, cum dē illā rē audivisset, imperāvit ut pāstor cum filiō addūcerētur. Admirātus est formam puerī et, cum faciem Mandanae filiae similem vidisset, interrogandō dēnique cōgnōvit quis esset⁵ puer et cūr tum nōn interfectus esset. Iam timor novus eī excitātus esset, nisi sacerdotēs⁶ eum his verbis cōsolātī essent: “Nōn est, ō rēx potentissime, causa cūr sollicitēris. Nam fuit ille rēx inter puerōs lūdentis⁶; itaque ē tuō rēgnō tē nōn ēiciet.” Itaque Astyagēs Cȳrum apud sē retinuit et¹⁵ in locō fili ēducāvit. Quod autem Harpagus imperiis nōn pāruerat,⁷ crūdēlissimā poenā eum persecūtus est. Ad cēnam⁸ enim eum invitāvit et eī filium ēius in cēnā adposuit. Post cēnam eī dixit quō cibō dēlectātus⁹ esset. Ex illō tempore Harpagus Astyagī infēstissimus¹⁰ erat. Sed odium suum occultāvit¹¹ et tempus idōneum exspectāvit ut illam crūdēlitate m rēgis ulciscerētur.

Plan to make him King.

3. Cum Astyagēs senex¹² esset dūrus et crūdēlis, Cȳrus autem adulēscēns et Mēdis et Persis grātissimus, Harpagus brevi tempore effēcit ut etiam Mēdi novum rēgem dēsiderā-²⁵ rent.¹³ Cȳrum autem dē libertāte Persārum admonuit et saepe

Cf. ¹ igitur, p. 3, l. 14. — ² rōbore, 21, 28. — ³ lūdōrum, 23, 16. — ⁴ lacrimās, 15, 10. — ⁵ sacerdotī, 31, 17. — ⁶ lūdēbat, 21, 5. — ⁷ pārēbant, 33, 4. — ⁸ cēnam, 4, 16. — ⁹ dēlectāret, 23, 11. — ¹⁰ opp. amīcissimus. — ¹¹ occultārem, 24, 4. — ¹² senex, 11, 16. — ¹³ dēsiderāvit, 16, 8.

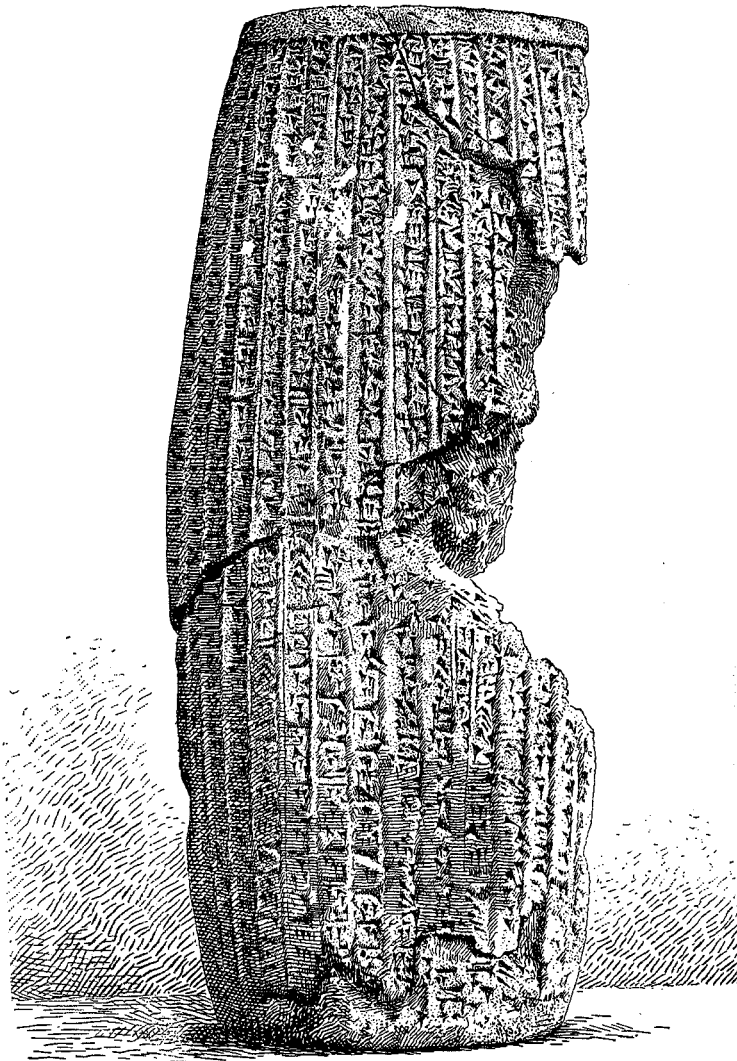


FIG. 16.—A RECORD OF CYRUS THE GREAT.

adhortātus est ut avum ē rēgnō ēiceret idque ipse occuparet. Cōsiliō Harpagi Cȳrus pārui¹ et ita ēgit. Omnis nōbilis Persās convocāvit et eis epistolam mōnstrāvit.² “Hāc epistolā,” inquit, “avus meus vōbis imperat ut mihi
5 in omnibus rēbus oboediātis.³” Cum haec verba locūtus esset, eis labōrēs molestissimōs mandāvit.⁴ Sed post finitōs labōrēs cum omnēs exhausti essent et sortem suam miserarentur, Cȳrus in sequentem diem eōs ad cēnam opulentissimam et ad lūdōs laetōs invitāvit. Tum eōs interrogāvit
10 num in locō labōrum gravissimōrum primī diēi gaudia⁵ secundī diēi sibi ēligerent.⁶ Respondērunt omnēs: “Illis gaudiis semper dēlectēmur.” Tum ille, “Hōc,” inquit, “habēbitis, si cōsilia mea secūtī eritis et imperiō Mēdōrum vōs liberāveritis. Adgredimini⁷ igitur, Persae, Astyagem et
15 profitēmini libertātem vestram.” Māgnō clamōre Persae Cȳri verba probāvērunt et cum Astyage bellum prō libertāte gerere cōstituērunt.

He Conquers Astyages.

4. Astyagēs cum dē tumultū Persārum comperisset,⁸ Cȳrum ad sē vocāvit. Is autem respondit: “Breviōre tempore
20 apud tē erō quam ipse optāveris.” Māgnā igitur celeritāte Astyagēs omnīs Mēdōs armāvit, eisque eundem Harpagum praefecit⁹ quem olim odiō acerbissimō¹⁰ incenderat. Is autem per nūntium¹¹ Cȳrum hortātus est nē Mēdōrum cōpiās timēret, cum ipse omnīs rēs ad illius victōriam necessāriās prō-
25 vidisset. Itaque cum proelium committerētur,¹² nōn nulli Mēdōrum pūgnāvērunt, multi autem aut fūgērunt aut Harpagum secūtī sunt, qui cum Cȳrō sē coniūxit. Astyagēs, cum hōc comperisset, ipse cum fidēlissimis Mēdis qui ex

Cf. ¹ pāruerat, p. 35, l. 17. — ² mōnstrāvit, 33, 20. — ³ oboediret, 35, 5. — ⁴ mandāvit, 33, 13. — ⁵ gaudium, 21, 15. — ⁶ ēligerat, 23, 18. — ⁷ adgressus est, 24, 7. — ⁸ comperisset, 15, 27. — ⁹ praefecērunt, 19, 7. — ¹⁰ acerbissimae, 14, 14. — ¹¹ nūntium, 20, 2. — ¹² commisit, 19, 22.

clāde supererant cum Cȳrō congressus est. Sed fugātus et captus est. Cȳrus autem Astyagem captivum in māgnō honōre habuit et, cum mortuus esset, māgnō dolōre commōtus est. Cum rēgnum Persārum et Mēdōrum adeptus
5 esset, omnīs gentis propinquās¹ imperiō suō adiungere cōnātus est. Itaque bellum gessit cum Croesō, Lȳdōrum rēge, quem vicit et cēpit. Tum nōn nullās urbis Asiae in orā maris Aegaei sitās² ipse expūgnāvit; cēterās urbis cēpit Harpagus, quem prō meritīs partī exercitūs praefecerat. Cȳrus enim contrā gentis profectus erat quae sine sēdibus
10 certis vagābantur et rēgnum Persārum populābantur. Cum eārum iniūriās ultus³ esset, bellum cum Babylōniis anno ante Christum nātum quingentēsimo undēquadrāgēsimo incēpit.

The Capture of Babylon.

5. Erat autem Babylōn urbs opulentissima⁴ et potentissima ad Euphrātem flūmen sita. Ante mūrōs Cȳrus Babylōniōs
15 primō impetū fugāvit.⁵ Sed cum urbem obsidēre incēpisset, propter cōpiam⁶ cibōrum quam incolae prōviderant et propter ingentis⁷ mūrōs ea rēs māgnās habuit difficultātēs. Itaque dolum adhibuit. Fossam enim ab eō locō ubi flūmen ad urbem accēdēbat hōris nocturnis, nē Babylōniis sentirent, ad
20 eam partem dūxit ubi flūmen ex urbe veniēbat. Ita effecit⁸ ut, cum fossa complēta⁹ esset, aqua in flūmine ipsō deesset et locō vacuō militibus via in urbem parārētur. Ita militēs in urbem nocte ingressi et mūrōrum portārumque potiti sunt. Tanta autem urbs erat ut, cum iam partēs mūris propinquae
25 ā Cȳri militibus expūgnatae essent, ei qui in mediā urbe habitābant dē illā rē nūntium nōndum accēpissent. Cum hūius tantae urbis potitus esset, Cȳrus etiam prōvinciās rēgni Babylōnici brevi¹⁰ tempore expūgnāvit. Iūdaeōs autem,

Cf. ¹ propinquos, p. 12, l. 20. — ² sitas, 1, 8. — ³ ulciscerētur, 35, 22. — ⁴ opulentissimam, 36, 8. — ⁵ fugātus, 1, 1. — ⁶ cōpia, 16, 5. — ⁷ ingentem, 4, 8. — ⁸ efficerent, 19, 28. — ⁹ complēverat, 15, 14. — ¹⁰ breve, 15, 20.

quī ā rēgibus Babylōniōrum capti et ex patriā abducti erant, in patriam remisit eisque concessit¹ ut templum restituerent.

War with the Barbarians.

6. Sed iterum tumultibus² eārundem gentium dē quibus nārāvimus Cŷrus in illās partīs rēgnī vocātus est. Inter illōs barbarōs Massagetæ et rōbore³ corporum et animō bellicōsō clārī erant. Eōrum rēgīna Tomyris erat, fēmina prudentissima et fortissima. Hanc Cŷrus in mātirimōnium dūcere cōstituit ut Persās iniūris Massagetārum liberāret. Sed illa, quæ Cŷrī cōnsilia perspiciēbat,⁴ ēius mātirimōnium repu-
10 diāvit. Ad pūgnandum autem in suam terram eum invitāvit et hortāta est nē trānsitum Araxis flūminis verērētur. Id flūmen enim Persās ā Massagetīs divisit. Cŷrus, cum ipse nesciret quid faceret, Croesum, captivum Lŷdōrum rēgem, interrogāvit quid suādēret. Tum ille monuit ut faceret id
15 quod Tomyris postulāset,⁵ et cum exercitū in terram Massagetārum ingrederētur. “Tum autem,” inquit, “recēde ut speciem timōris et fugæ praebeās⁶; sed in castris cēnam opulentam et māgnam cōpiam vinī cum paucis custōdibus relinque.” Hōc cōnsilium Cŷrō placuit. Cum ita fēcisset,
20 tertia pars Massagetārum ad castra Persārum relicta properāvit, custōdēs interfēcit, cibīs⁷ dēlectāta est, vinum omne hausit, dēnique somnō vinōque oppressa dormīvit.⁸ Iam Persæ aderant, māgnam partem barbarōrum interfēcērunt, nōn nullōs cēperunt, in eis filium rēgīnæ.

Death of Cyrus.

25 7. Tum hunc nūntium Tomyris ad Cŷrum misit: “Moneō tē, rēx crudēlissime, ut mihi filium remittās et exercitum abducās. Nisi id fēceris, calamitātem meam ulciscar⁹ et

Cf. ¹ concessum esset, p. 19, l. 10. — ² tumultū, 36, 18. — ³ rōbore, 21, 28. — ⁴ perspēxerat, 19, 15. — ⁵ postulābis, 4, 3. — ⁶ praebuilt, 8, 4. — ⁷ cibum, 24, 12. — ⁸ dormientem, 6, 3. — ⁹ ultus esset, 37, 12.

cruōre tē insatiābilem satiābō.” Haec verba Cŷrus contempsit¹; neque illi filium remisit neque exercitum abduxit. Rogāvit autem filius rēgīnæ ut vinculis molestis² liberārētur. Cum id ei praebitum esset, gladium adripuit et ipse sē interfēcit. Tomyris autem, cum omnis cōpiās conlēgisset, cum
5 Cŷrō proelium commisit.³ Haec pūgna acerbissima et crudēlissima fuit, nam Persæ prō vitā et reditū, barbarī prō patriā et libertāte dimicābant. Māgna pars Persārum occidit; etiam Cŷrus necātus⁴ est. Tum Tomyris corpus Cŷrī quaesivit⁵ et cum reperisset, caput ā corpore divisit. Hōc in cruō-
10 rem coniēcit, cum diceret: “Iam tē, homō insatiābilis, quod tibi pollicita⁶ sum cruōre satiābō.” Ita mortuus est Cŷrus et rēgnum Cambŷsī filiō reliquit.

Cf. ¹ contempsī, p. 3, l. 16. — ² molestissimōs, 36, 6. — ³ committerētur, 36, 25. — ⁴ necāret, 33, 14. — ⁵ quaerēbant, 2, 16. — ⁶ pollicitus est. 35, 22.

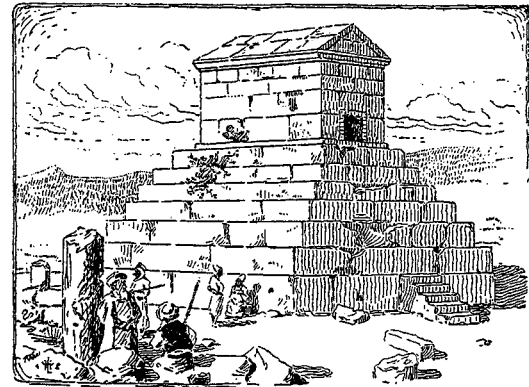


FIG. 17.—TOMB OF CYRUS THE GREAT.

THE STORY OF ULYSSES.

[Ritchie: Fabulae Faciles.]

Homeward Bound.

1. Urbem Trōiam ā Graecis decem annōs obsessam¹ esse satis cōstat; dē hōc enim bellō Homērus, māximus poētārum Graecōrum, Īliadem, opus² nōtissimum, scripsit. Trōiā tandem per insidiās captā, Graeci longō bellō fessi domum 5 redire mātūrāvērunt. Omnibus igitur ad profectiōnem parātis nāvis dēdūxērunt, et tempestātem idōneam³ nacti māgnō cum gaudiō solvērunt. Erat inter primōs Graecōrum Ulixēs quīdam, vir summae virtūtis ac prūdentiae, quem dicunt nōn nulli dolum⁴ istum excōgitāsse per quem Trōiam captam 10 esse cōstat. Hic rēgnum insulae Ithacae obtinuerat et, paulō antequam cum reliquis Graecis ad bellum profectus est, puellam formōsissimam, nōmine Pēnelopēn, in mātīmōnium dūxerat. Nunc igitur, cum iam decem annōs quasi in exsiliō cōnsūmpsisset, māgnā cupidine patriae et uxōris 15 videndae ārdēbat.

The Lotus Eaters.

2. Postquam tamen pauca milia passuum ā litore Trōiae prōgressi sunt, tanta tempestās subitō coōrta est ut nūlla nāvium cursum⁵ tenēre posset, sed aliae aliās in partis disicerentur. Nāvis autem quā ipse Ulixēs vehēbatur⁶ vī tempestātis ad merīdiem delāta decimō diē ad litus⁷ Libyae adpulsa est. Ancoris iactis Ulixēs cōstituit nōn nullōs ē sociis in terram expōnere, quī aquam ad nāvem referrent et quālis esset nātūra eius regiōnis cōgnōscerent. Hī igitur ē

Cf. ¹ obsidēre, p. 37, l. 16. — ² opus, 10, 9. — ³ idōneum, 35, 21. — ⁴ dolum, 37, 19. — ⁵ cursum, 30, 13. — ⁶ veherētur, 12, 1. — ⁷ litore, 1, 5.

40

nāvi ēgressi imperāta facere parābant. Dum tamen fontem quaerunt, quibusdam ex incolīs¹ obviam facti ab eis hospitio accepti sunt. Accidit autem ut victus² eōrum hominum ē mirō quōdam fructū, quem lōtum appellābant, paene omninō³ cōstāret. Quem cum Graeci gustāssent, patriae et sociōrum 5 statim obliti sē cōfirmāvērunt semper in eā terrā māsūrōs,⁴ ut dulci illō cibō⁵ in aeternum vescerentur.

The Lotus Eaters (continued).

3. At Ulixēs, cum ab hōrā septimā ad vesperum⁶ expectāset, veritus⁷ nē socii suī in periculō versārentur, nōn nullōs ē reliquis misit, ut quae causa esset morae cōgnōscerent.⁸ Hī 10 igitur in terram expositi ad vicum quī nōn longē āfuit sē contulērunt; quō cum vēnissent, sociōs suōs quasi vinō ēbriōs repperērunt.⁹ Tum ubi causam veniendī docuērunt,¹⁰ eis persuādere cōnābantur ut sēcum ad nāvem redirent. Illi tamen resistere ac manū sē dēfendere coepērunt, saepe 15 clāmitantēs sē numquam ex eō locō abiturōs. Quae cum ita essent, nūntiū¹¹ rē infectā ad Ulixem rediērunt. His rēbus cōgnitis Ulixēs ipse cum omnibus quī in nāvi relictī sunt ad locum vēnit; et sociōs suōs frūstrā¹² hortātus ut sponte suā redirent, manibus eōrum post terga vinctis,¹³ invitōs ad nāvem 20 reportāvit. Tum ancoris sublātis¹⁴ quam celerrimē ē portū solvit.¹⁵

The One-eyed Giant.

4. Postridiē¹⁶ eius diēi postquam tōtam noctem rēmis contenderant, ad terram ignōtam nāvem adpulērunt.¹⁷ Tum, quod nātūram eius regiōnis ignōrābat, ipse Ulixēs cum duo- 25

Cf. ¹ incolae, p. 37, l. 17. — ² victum, 25, 8. — ³ omninō, 4, 15. — ⁴ mānsit, 24, 10. — ⁵ cibis, 38, 21. — ⁶ vesperum, 18, 5. — ⁷ verērētur, 38, 11. — ⁸ cōgnōscerent, 40, 23. — ⁹ repperisset, 39, 10. — ¹⁰ docuit, 11, 21. — ¹¹ nūntium, 20, 2. — ¹² frūstrā, 6, 9. — ¹³ vinctus, 16, 6. — ¹⁴ tollere, 27, 11. — ¹⁵ solvērunt, 40, 7. — ¹⁶ postridiē, 25, 5. — ¹⁷ adpulsa est, 40, 21.

decim ē sociis in terram ēgressus locum explorāre cōstituit. Paulum ā litore progressi ad antrum ingēns pervēnerunt, quod habitāri sēserunt; ēius enim introitum arte et manibus munitum¹ esse animadvertērunt. Mox,² etsi intellegēbant sē
5 nōn sine periculō id factūrōs, antrum intrāvērunt; quod cum fēcissent, māgnam cōpiam lactis invēnerunt in vāsīs ingenti-



FIG. 18. — HEAD OF A CYCLOPS.

bus conditam.³ Dum tamen mirantur quis eam sēdem inco-
leret, sonitum terribilem audivērunt, et oculis ad portam
versis mōnstrum horribile vidērunt, humanā quidem speciē⁴
10 et figurā, sed ingenti māgnitudine corporis. Cum autem animadvertissent gigantem unum tantum oculum habere in mediā fronte positum, intellēxērunt hunc esse unum ē Cyclopibus, dē quibus fāmam iam accēperant.

Cf. ¹ permunitis, p. 27, l. 27. — ² mox, 1, 10. — ³ conditis, 27, 26. — ⁴ speciem, 33, 17.

The Giant's Supper.

5. Cyclopēs autem pāstōrēs¹ erant quidam, qui insulam Siciliam et praecipuē montem Aetnam incolēbant; ibi enim Volcānus, praeses fabrōrum² et ignis repertor, cūius servi Cyclopēs erant, officinam³ suam habēbat.

Graeci igitur, simul ac mōnstrum vidērunt, terrōre paene
5 exanimāti in interiōrem partem spelūncae⁴ refūgerunt et sē ibi cēlāre⁵ cōnābantur. Polyphēmus autem, ita enim gigās appellātus est, pecora sua in spelūncam ēgit; tum cum saxō⁶ ingenti portam obstrūxisset, ignem in mediō antrō accendit. Hōc factō, oculō omnia perlūstrābat et, cum sēnsisset homi-
10 nēs in interiōre parte antri cēlāri, māgnā vōce exclāmāvit: “Quī estis hominēs? Mercātōrēs an latrōnēs?” Tum Ulixēs respondit sē neque mercātōrēs esse neque praedandi causā vēnisse; sed ē Trōiā redeuntis vī tempestātum ā rēctō cursū dēpulsōs esse; orāvit⁸ etiam ut sibi sine iniuriā abire
15 liceret. Tum Polyphēmus quaesivit ubi esset nāvis quā vecti⁹ essent; Ulixēs autem, cum bene intellexeret sibi māximē praecavendum esse, respondit nāvem suam in rūpis coniectam¹⁰ et omninō perfrāctam esse. Polyphēmus autem nullō datō respōnsō duo ē sociis manū conripuit, et membris eōrum
20 dīvolsis carnem dēvorāre¹¹ coepit.

No Way of Escape.

6. Dum haec geruntur, Graecōrum animōs tantus terror occupāvit ut nē vōcem quidem ēdere¹² possent, sed omnī spē salutis dēpositā¹³ mortem praesentem expectārent. At Polyphēmus, postquam famēs hāc tam horribili cēnā dēpulsā¹⁴
25 est, humi prōstrātus somnō sē dedit. Quod cum vidisset

Cf. ¹ pāstōri, p. 33, l. 15. — ² faber, 10, 8. — ³ officinam, 29, 26. — ⁴ spelūncam, 24, 3. — ⁵ cēlāvit, 4, 3. — ⁶ saxum, 15, 9. — ⁷ latrō, 8, 9. — ⁸ orānti, 6, 6. — ⁹ vehēbātur, 40, 19. — ¹⁰ coniecta sunt, 19, 25. — ¹¹ dēvorātūrus erat, 6, 5. — ¹² ēdēbantur, 2, 14. — ¹³ dēpositō, 28, 26. — ¹⁴ dēpulsōs esse, 1, 15.

Ulixēs, tantam occāsiōnem rei bene gerendae nōn omittendam arbitrātus,¹ in eō erat ut pectus mōnstri gladiō² trānsfigeret. Cum tamen nihil temerē agendum existimāret,³ cōstituit explōrāre, antequam hōc faceret, quā ratiōne ex
5 antrō ēvādere possent. At cum saxum animadvertisset quō introitus obstructus erat, nihil sibi prōfuturum⁴ intellēxit si Polyphēmum interfēcisset. Tanta enim erat eius saxi māgnitūdō ut nē⁵ ā decem quidem⁵ hominibus amovēri posset. Quae cum ita essent, Ulixēs hōc dēstitit cōnātū et ad sociōs
10 rediit; quī, cum intellēxissent quō in locō rēs essent, nullā spē salutis oblātā dē fortūnis suis dēspērāre coepērunt. Ille tamen nē animōs dēmitterent⁶ vehementer hortātus est; dē mōnstrāvīt sē iam antea ē multis et māgnis periculis ēvāsisse, neque dubium esse quīn in tantō discrimine dii auxiliū ad-
15 lātūrī⁷ essent.

A Plan for Vengeance.

7. Ortā luce Polyphēmus iam ē somnō excitātus idem quod hesternō diē fēcit; conreptis⁸ enim duōbus ē reliquīs virīs, carnem⁹ eōrum sine morā dēvorāvit. Tum, cum saxum amō-
vissēt, ipse cum pecore¹⁰ suō ex antrō prōgressus est. Quod
20 cum vidērent Graeci, māgnam in spem vēnērunt sē post paulum ēvāsūrōs. Mox tamen ab hāc spē repulsi sunt; nam Polyphēmus, postquam omnēs ovēs exiērunt, saxum in locum restituit. Reliqui omni spē salutis dēpositā¹¹ lāmentis lacrimisque sē dēdidērunt; Ulixēs vērō, quī, ut suprā dē-
25 mōnstrāvimus, vir māgnī fuit cōnsilī, etsi bene intellegēbat rem in discrimine esse, nōndum¹² omninō dēspērābat. Tandem postquam diū tōtō animō cōgitāvit, hōc cēpit cōnsiliū. E lignis¹³ quae in antrō reposita sunt pālum māgnū dēlēgit,

Cf. ¹ arbitror, p. 25, l. 6. — ² gladium, 39, 4. — ³ existimāns, 19, 1. — ⁴ profuit, 16, 12. — ⁵ nē . . . quidem, 28, 8. — ⁶ demisit, 11, 8. — ⁷ adferri, 11, 18. — ⁸ conripuit, 43, 20. — ⁹ carnibus, 28, 23. — ¹⁰ pecora, 43, 8. — ¹¹ dēpositā, 43, 24. — ¹² nōndum, 37, 27. — ¹³ lignōrum, 16, 5.

quem summā cum diligentīā praeacūtum fēcit; tum postquam sociis quid fieri vellet ostendit, reditum¹ Polyphēmi exspectābat.

A Glass too Much.

8. Sub vesperum Polyphēmus ad antrum rediit et eōdem modō quō antea cēnāvit.² Tum Ulixēs ūtrem vinī prōmpsit, 5 quem forte, ut in tālibus rēbus accidere cōnsuēvit, sēcum adtulerat, et, postquam māgnam crātēram vinō replēvit, gigantem ad bibendum³ prōvocāvit. Polyphēmus, quī numquam antea vinum gustāverat,⁴ tōtam crātēram statim hausit; quod cum fēcisset, tantam voluptātem⁵ percēpit ut iterum et 10 tertium crātēram replēri iusserit. Tum, cum quaesivisset quō nōmine Ulixēs appellārētur, ille respondit sē Nēminem appellāri. Quod cum audivisset, Polyphēmus ita locūtus est: “Hanc tibi grātiam prō tantō beneficiō referam; tē ultimum⁶ omnium dēvorābō.” His dictis cibō vinōque gravātus recu- 15 buit et post breve tempus somnō oppressus est. Tum Ulixēs sociis convocātis, “Habēmus,” inquit, “quam petiimus facultātem⁷; proinde nē tantam occāsiōnem rei bene gerendae omittāmus.”

Nobody.

9. Hāc orātiōne habitā, postquam extrēmum pālum igni 20 calefēcit, oculum Polyphēmi dum dormit flagrante⁸ lignō trānsfōdit; quō factō omnēs in diversās spēluncae partis sē abdidērunt. At ille subitō illō dolōre, quod necesse fuit, ē somnō excitātus, clāmōrem terribilem sustulit,⁹ et dum per spēluncam errat Ulixī manum inicere cōnābātur; cum tamen 25 iam omninō caecus esset, nullō modō hōc efficere potuit. Interea reliquī Cyclōpes clāmōre auditō undique ad spēlun-

Cf. ¹ reditū, p. 39, l. 7. — ² cēnābat, 3, 20. — ³ bibentī, 8, 9. — ⁴ gustāssent, 41, 5. — ⁵ voluptātem, 2, 11. — ⁶ ultimum, 17, 24. — ⁷ facultātem, 24, 6. — ⁸ flagrābat, 19, 8. — ⁹ tollere, 27, 11.

cam convēnerunt, et ad introitum ¹ adstantēs quid Polyphēmus ageret quaesivērunt, et quam ob causam tantum clamōrem sustulisset. Ille respondit sē graviter vulnerātum esse et magnō dolōre adfici. Cum tamen ceteri quaesivissent quis
5 ei vim intulisset, respondit ille Nēminem id fēcisse. Quibus auditis ūnus ē Cyclōpibus, “At si nēmō,” inquit, “tē volnerāvī, haud dubium est quā cōsiliō deōrum, quibus resistere nec possumus nec volumus, hōc supplicio adficiāris.” His dictis abiērunt Cyclōpes eum in insāniam incidisse ²
10 arbitrāti.

The Flight.

10. At Polyphēmus, ubi sociōs suōs abiisse sēnsit, ³ furōre atque amēntiā impulsus Ulixem iterum quaerere coepit;

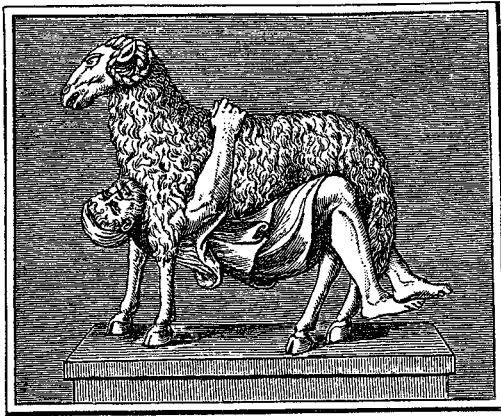


FIG. 19. — ULYSSES UNDER THE RAM.

tandem cum portam invēnisset, saxum quō obstrūcta erat amōvit, ut pecus ⁴ ad agrōs exiret. Tum ipse in introitū sēdit
15 et, ut quaeque ovis ad locum vēnerat, tergum eius manibus

Cf. ¹ introitum, p 42, l. 3. — ² incidit, 6, 8. — ³ sēnsit, 10, 4. — ⁴ pecora, 43, 8.

tractābat, nē viri inter ovīs ¹ exire possent. Quod cum animadvertisset Ulixēs, hōc iniit cōsiliū; bene enim intellēxit omnem spem salutis in dolō magis quam in virtūte pōnī. Primum trīs quās vidit pinguissimās ex ovibus delēgit; quās
5 cum inter sē viminibus cōnexuisset, ūnum sociōrum ventribus eārum ita subiēcīt ut omninō latēret; deinde ovis hominem sēcum fērentis ad portam ēgit. ² Id accidit ³ quod fore suspicātus erat. Polyphēmus enim, postquam manūs tergīs eārum imposuit, ovīs praeterire passus est. Ulixēs, ubi rem ita fēliciter ēvēnisse vidit, omnīs suōs sociōs ex ōrdine eōdem ⁴
10 modō ēmisit; quō factō ipse ultimus ⁴ ēvāsīt.

Out of Danger.

11. His rēbus ita cōfectis, ⁵ Ulixēs cum sociis māximē veritus ⁶ nē Polyphēmus fraudem sentiret, quam celerrimē ad litus ⁷ contendit. Quō cum vēnissent, ab eis quī nāvī praesidiō relictī erant māgnā cum laetitiā acceptī sunt. Hī enim, ⁸
15 cum animīs anxiis iam trīs diēs reditum ⁸ eōrum in hōrās exspectāvissent, eōs in periculum grave incidisse, id quod erat, suspicātī, ipsī auxiliandi causā ēgredi parābant. Tum Ulixēs, nōn satis tūtum esse arbitrātus ⁹ sī in eō locō manēret, quam celerrimē proficisci cōstituit. Iussit igitur omnis ¹⁰
20 nāvem cōscendere et ancoris sublātis ¹⁰ paulum ā litore in altum prōvectus est. Tum māgnā vōce exclāmāvit: “Tū, Polyphēme, quī iūra hospiti spernis, iūstam et dēbitam poenam immānitātis tuae solvistī.” Hāc vōce auditā Polyphēmus irā vehementer commōtus ad mare sē contulit ¹¹ et, ubi
25 intellēxit nāvem paulum ā litore remōtam esse, saxum ingēns manū conreptum ¹² in eam partem coniēcīt unde vōcem venire sēnsit. Graeci autem, etsi minimum āfuit quin submergerentur, nullō acceptō damnō cursum tenuerunt.

Cf. ¹ ovēs, p. 44, l. 22. — ² ēgit, 43, 8. — ³ accidit, 41, 3. — ⁴ ultimum, 17, 24. — ⁵ cōfectō, 12, 24. — ⁶ verērētur, 38, 11. — ⁷ litore, 1, 5. — ⁸ reditū, 39, 7. — ⁹ arbitror, 25, 6. — ¹⁰ sustulit, 45, 24. — ¹¹ contulērunt, 41, 12. — ¹² conripuit, 43, 20.

The Country of the Winds.

12. Pauca milia passuum ab eō locō prōgressus Ulixēs ad insulam quandam, nōmine Aeoliam, nāvem adpulit.¹ Haec patria erat Ventōrum.

5 " Hīc vāstō rēx Aeolus āntrō
Lūctantīs ventōs tempēstātēsque sonōrās
Imperīō premit āc vincīs et cārcere frēnat."

Ibi rēx ipse Graecōs hospitīō² accēpit atque eīs persuāsit ut ad recuperandās vīris paucōs diēs in eā regiōne commorārentur.³ Septimō diē, cum socii ē labōribus sē recēpissent,
10 Ulixēs, nē anni tempore ā nāvīgatiōne exclūderētur, sibi sine morā proficiscendum statuit.⁴ Tum Aeolus, quī bene sciēbat eum māximē cupidum esse patriae videndae, Ulixi iam profectūrō māgnūm dedit saccūm ē coriō cōnfectum, in quō ventōs omnis praeter ūnum inclūserat. Zephyrum tan-
15 tum praetermiserat, quod illum ventum ad Ithacam nāvīgandō idōneum⁵ esse sciēbat. Ulixēs hōc dōnum libenter⁶ accēpit et grātīs prō tantō beneficiō relātis saccūm ad mālum ligāvit. Tum omnibus ad profectiōnem⁷ parātis meridiānō ferē tempore ē portū solvit.⁸

The Winds Let Loose.

20 13. Novem diēs ventō secundissimō cursum tenuērunt, iamque in cōnspectum patriae suae vēnerant, cum Ulixēs lassitūdine cōnfectus, ipse enim manū suā gubernābat, ad quīetē capiendam recubuit.⁹ At socii, quī iamdūdum mirābantur quid in illō saccō inclūsum esset, cum vidērent ducem
25 somnō oppressum esse, tantam occāsiōnem¹⁰ nōn omittendam arbitrātī sunt; crēdebant enim aurum et argentum ibi cēlārī.¹¹

Cf. ¹ adpulsa est, p. 40, l. 21. — ² hospitīō, 12, 22. — ³ morātus, 27, 18. — ⁴ statuērunt, 17, 14. — ⁵ idōneum, 35, 21. — ⁶ libentius, 29, 21. — ⁷ profectiōnem, 40, 5. — ⁸ solvērunt, 40, 7. — ⁹ recubuit, 45, 15. — ¹⁰ occāsiōnem, 44, 1. — ¹¹ cēlārē, 43, 7.

Itaque spē lucrī adductī saccūm sine morā solvērunt; quō factō ventī,

" Velut āgmīne factō,
Quā data pōrta, ruūt et tērrās tūrbīne pērfiant."

Extēplō tanta tempestās subitō cōorta est ut illi cursum
5 tenēre nōn possent, sed in eandem partem unde erant profectī referrentur.¹ Ulixēs ē somnō excitātus, quō in locō rēs



FIG. 20.—OPENING THE WIND BAG.

esset statim intellēxit. Saccūm solūtum, Ithacam post tergum relictam, vidit. Tum vērō māximē indignatiōne exārsit² sociōsque obiurgābat, quod cupiditate pecūniae adductī spem
10 patriae videndae prōiēcissent.

Cf. ¹ referam, p. 25, l. 18. — ² exārsit, 12, 9.

Drawing Lots.

14 Brevi intermissō spatiō Graeci insulae cuidam adpropinquāvērunt, quam Circē, filia Sōlis, incolēbat. Ibi cum nāvem adpulisset,¹ Ulixēs in terram frūmentandi causā ēgre-
dendum esse statuit; cōgnōverat enim frūmentum quod in
5 nāvi habērent iam dēficere. Sociis igitur ad sē convocātis, quō in locō rēs esset et quid fieri vellet ostendit.² Cum tamen omnēs in memoriā tenērent quam crūdēli morte occubuissent ei quī nūper in patriam Cyclōpum ēgressi essent, nēmō reper-
tus³ est quī hōc negōtium suscipere vellet. Quae cum ita
10 essent, rēs ad contrōversiam dēducta est. Tandem⁴ Ulixēs cōsēnsū omnium sociōs in duās partīs divisit, quārum alteri Eurylochus, vir summae virtūtis, alteri ipse praeesset. Tum hī duo inter sē sortiti⁵ sunt, uter in terram ēgrederētur. Hōc factō, Eurylochō sorte⁶ ēvēnit ut cum duōbus et viginti sociis
15 rem susciperet.

The House of the Enchantress.

15 His rēbus ita cōstitutis, ei quī sorte ducti erant in interiōrem partem insulae profecti sunt. Tantus tamen timor animōs eōrum occupāverat⁷ ut nihil dubitārent quin morti obviam⁸ irent. Vix quidem poterant ei quī in nāvi relictī erant
20 lacrimās tenēre; crēdēbant enim sē sociōs suōs numquam iterum visūrōs. Illi autem aliquantum itineris prōgressi ad villam quandam pervēnērunt summā māgnificentiā aedificā-
tam; cuius ad ōstium cum adiissent, carmen⁹ dulcissimum audivērunt. Tanta autem fuit eius vōcis dulcedō ut nullō
25 modō retinēri possent quin iānuam¹⁰ pulsārent. Hōc factō ipsa Circē forās exiit et summā cum benignitate omnis in

Cf. ¹ adpulit, p. 48, l. 2. — ² ostenderet, 9, 10. — ³ reperit, 28, 18. — ⁴ tandem, 44, 26. — ⁵ sortitus est, 18, 2. — ⁶ sorte, 33, 14. — ⁷ occupāvit, 7, 15. — ⁸ obviam, 41, 2. — ⁹ carmen, 3, 24. — ¹⁰ iānuam, 4, 6.

hospitium invitāvit. Eurylochus insidiās¹ comparāri suspicā-
tus foris exspectāre cōstituit, at reliquī rei novitate adducti
intrāvērunt. Convivium² māgnificum invēnērunt omnibus
rēbus instrūctum, et iussū dominae libentissimē accubuērunt.³
At Circē vinum quod servi adposuērunt medicāmentō quō-
dam miscerat; quod cum illi bibissent, gravi sopōre subitō
5 oppressi sunt.

Men Changed to Pigs.

16. Tum Circē, quae artis magicae summam scientiam habēbat, baculō aureō quod gerēbat⁴ capita eōrum tetigit; quō factō omnēs in porcōs subitō conversi sunt. Intereā
10 Eurylochus ignārus quid in aedibus⁵ agerētur, ad ōstium⁶ sedē-
bat; postquam tamen ad sōlis occāsum⁷ anxio animō et sollicitō exspectāverat, sōlus ad nāvem regredi cōstituit. Eō cum vēnisset, anxietate ac timōre ita perturbātus fuit ut quae vidisset vix lucidē nārrāre posset. At Ulixēs satis intellēxit
15 sociōs suōs in periculō versārī,⁸ et, gladiō conreptō,⁹ Eurylochō imperāvit ut sine morā viam ad istam domum mōnstrāret. Ille tamen multis cum lacrimis Ulixem complexus¹⁰ obsecrāre coepit nē in tantum periculum sē committeret: 'Sī quid gravius ei accidisset, omnium salutem in summō discrimine¹¹
20 futūram.' Ulixēs autem respondit sē nēminem invitum sē-
cum adductūrum; ei licere,¹² si mallet, in nāvi manēre; sē ipsum sine ūllō auxiliō rem susceptūrum. Hōc cum māgnā vōce dixisset, ē nāvi dēsilit et nullō sequente sōlus in viam
25 sē dedit.

The Counter Charm.

17. Aliquantum¹³ itineris prōgressus ad villam māgnificam pervēnit, quam cum oculis perlūstrasset,¹⁴ statim intrāre sta-

Cf. ¹ insidiās, p. 40, l. 4. — ² conviviiis, 7, 10. — ³ accumbere, 4, 14. — ⁴ gerēns, 10, 15. — ⁵ aedibus, 30, 23. — ⁶ ōstium, 50, 23. — ⁷ occāsus, 28, 6. — ⁸ versābar, 24, 19. — ⁹ conreptum, 47, 27. — ¹⁰ complexus, 18, 9. — ¹¹ discrimine, 44, 14. — ¹² licet, 5, 12. — ¹³ aliquantum, 50, 21. — ¹⁴ perlūstrābat, 43, 10.

tuit; intellēxit enim hanc esse eandem dē quā Eurylochus mentiōnem fēcisset. At cum in eo esset ut limen¹ trānsiret, subitō obviā ei stetit adulēscēns formā pulcherrimā aureum baculum² manū gerēns. Hic Ulixem iam domum intrantem
5 manū conripuit et, “Quō ruis?” inquit. “Nōne scis hanc esse Circēs domum? Hic inclūsī sunt amīcī tuī, ex hūmānā

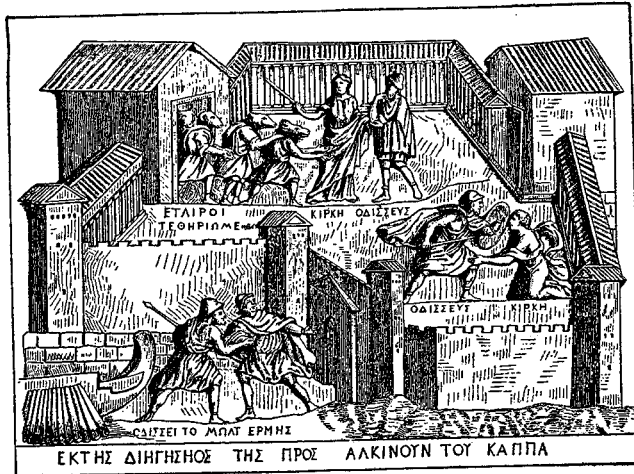


FIG. 21. — ULYSSES AT THE HOUSE OF CIRCE.

speciē³ in porcōs conversī. Num vis ipse in eandem calamitātē venire?” Ulixēs simul ac vōcem audīvit, deum Mercurium agnōvit⁴; nullis tamen precibus⁵ ab institūtō cōnsiliō
10 dētērrērī potuit. Quod cum Mercurius sēnsisset, herbam quandam eī dedit, quam contrā carmina⁶ māximē valēre dicēbat. “Hanc cape,” inquit, “et ubi Circē tē baculō tetigerit,⁷ tū strictō gladiō impetum in eam vidē ut faciās.” His dictis Mercurius

15 “Mórtālis visūs mediō sermōne relquit,
Ét procul ín tenuem éx oculis évānuit aúram.”

Cf. ¹ limine, p. 27, l. 13. — ² baculō, 51, 9. — ³ speciē, 38, 17. — ⁴ agnōscit, 27, 14. — ⁵ precēs, 3, 12. — ⁶ carmen, 50, 23. — ⁷ tetigit, 51, 9.

The Enchantress Foiled.

18. Brevi intermissō spatiō, Ulixēs ad omnia pericula subeunda parātus ostium pulsāvit et foribus patefactis ab ipsā Circē benignē exceptus est. Omnia eōdem modō atque antea facta sunt. Cēnam¹ māgnificē instructam² vidit et accumbere iūssus est. Mox, ubi famēs³ cibō dēpulsa est, 5 Circē pōculum aureum vinō replētum⁴ Ulixī dedit. Ille, etsi suspicātus est venēnum sibi parātum esse, pōculum exhaustit. Quō factō Circē, postquam caput ēius baculō tetigit, ea verba locūta est quibus sociōs ēius antea in porcōs converterat. Rēs tamen omninō⁵ aliter evēnit atque illa spērāverat. Tanta
10 enim vis⁶ erat ēius herbae quam dederat Mercurius ut neque venēnum neque verba quidquam efficere possent. Ulixēs autem, sicut iusserat Mercurius, gladiō strictō⁷ impetum in eam fēcit et mortem minitābātur. Tum Circē, cum sēnsisset artem suam nihil valēre, multis cum lacrimis eum obsecrāre
15 coepit nē vitam adimeret.

Figs Changed to Men.

19. Ulixēs autem, ubi sēnsit eam timōre perterritam esse, postulāvit⁸ ut sociōs sine morā in hūmānam speciēm redūceret, certior enim factus erat ā deō Mercuriō eōs in porcōs conversōs esse; nisi id factum esset, ostendit sē dēbitās
20 poenās sūmptūrum.⁹ At Circē his rēbus graviter commōta ad pedēs ēius sē prōiēcit¹⁰ et multis cum lacrimis iūre iūrandō cōfirmāvit sē quae ille imperāssset omnia factūram. Tum porcōs in atrium¹¹ immitti iussit. Illi datō signō inruērunt et, cum ducem suum agnōvissent,¹² māgnō dolōre adfecti sunt,
25 quod nullō modō potuērunt eum dē rēbus suis certiōrem

Cf. ¹ cēnam, p. 35, l. 17. — ² instructum, 51, 4. — ³ famē, 23, 15. — ⁴ replēvit, 45, 7. — ⁵ omninō, 41, 4. — ⁶ vim, 46, 5. — ⁷ strictō, 52, 13. — ⁸ postulāssset, 38, 15. — ⁹ sūmat, 28, 27. — ¹⁰ prōiēcissent, 49, 11. — ¹¹ ātriō, 4, 11. — ¹² agnōscit, 27, 14.

facere. Circē tamen unguentō¹ quōdam corpora eōrum unxit; quō factō omnēs post breve tempus in speciem hūmānam redditi² sunt. Māgnō cum gaudiō Ulixēs amicōs āgnōvit et nūntium ad litus misit, qui reliquis Graecis sociōs receptōs esse diceret. Illi autem his rēbus cōgnitis statim ad domum Circaeam sē contulērunt³; quō cum vēnissent, omnēs ūniversi laetitiae⁴ sē dēdidērunt.

Afloat Again.

20. Postridiē eius diēi Ulixēs in animō habēbat ex insulā quam celerrimē discēdere. Circē tamen, cum haec cōgnō-
10 visset, ex odiō ad amōrem conversa omnibus precibus⁵ eum ōrāre et obtestārī coepit ut paucōs diēs apud sē morārētur; et hōc tandem impetrātō tanta beneficia in eum contulit ut facile eī persuāsum sit ut diūtius⁶ manēret. Postquam tamen tōtum annum apud Circēn cōsūmpserat, Ulixēs māgnō dē-
15 sīderiō⁷ patriae suae videndae mōtus est. Sociis igitur⁸ ad sē convocātis, quid in animō habēret ostendit. Ubi tamen ad litus dēscendit, nāvem suam tempestātibus ita adflictam in-
vēnit ut ad nāvīgandum paene inūtilis esset. Hāc rē cō-
gnitā, omnia quae ad nāvis reficiendās ūsui sunt comparārī
20 iussit; quā in rē tantam diligentiam omnēs praebēbant⁹ ut ante tertium diem opus¹⁰ cōnfēcerint. At Circē, ubi vidit omnia ad profectiōnem parāta esse, rem aegrē ferēbat et Ulixem vehementer obsecrābat¹¹ ut eō cōnsiliō dēsisteret. Ille tamen, nē annī tempore ā nāvīgatiōne exclūderētur, mā-
25 tūrandum sibi existimāvit, et tempestātem idōneam¹² nactus nāvem solvit. Multa quidem pericula Ulixī subeunda¹³ erant antequam in patriam suam perveniret; quae tamen in hōc locō longum est perscribere.

Cf. ¹ unguenta, p. 21, l. 18. — ² reddēbātur, 26, 4. — ³ contulērunt, 41, 12. — ⁴ laetitiam, 8, 5. — ⁵ precibus, 52, 9. — ⁶ diūtius, 25, 6. — ⁷ dēsīderī, 21, 12. — ⁸ igitur, 50, 5. — ⁹ praebuit, 8, 4. — ¹⁰ opus, 40, 3. — ¹¹ obsecrāre, 53, 15. — ¹² idōneum, 35, 21. — ¹³ subeunda, 53, 1.

LIFE OF CAIUS MARIUS. (B.C. 157–86.)

[LHOMOND: VIRI ROMAE.]

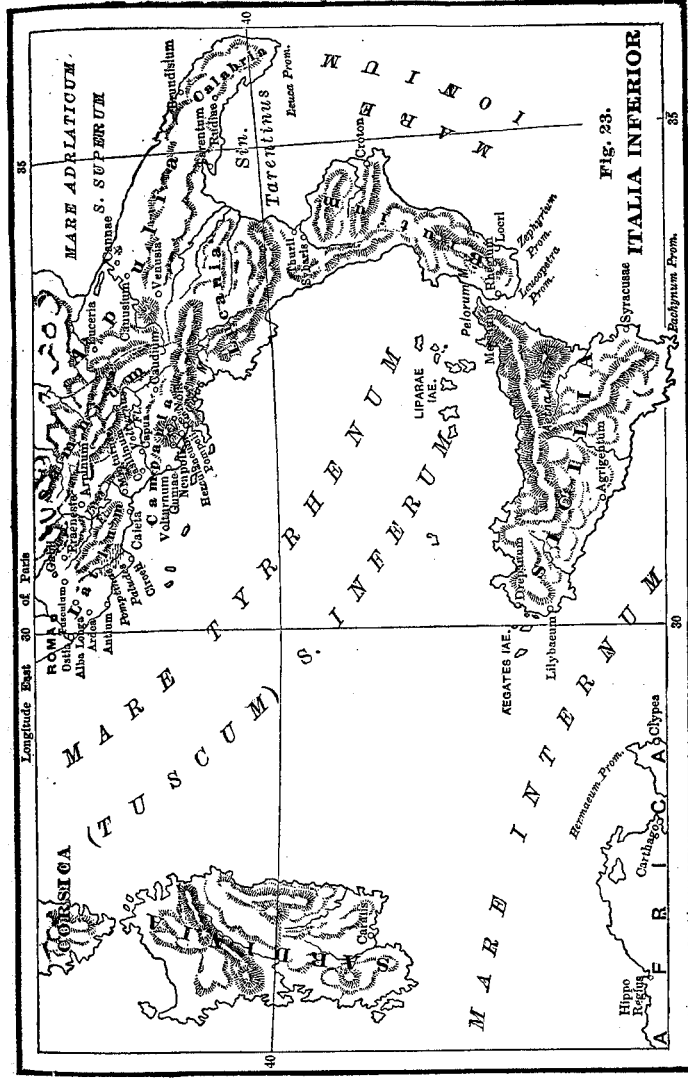
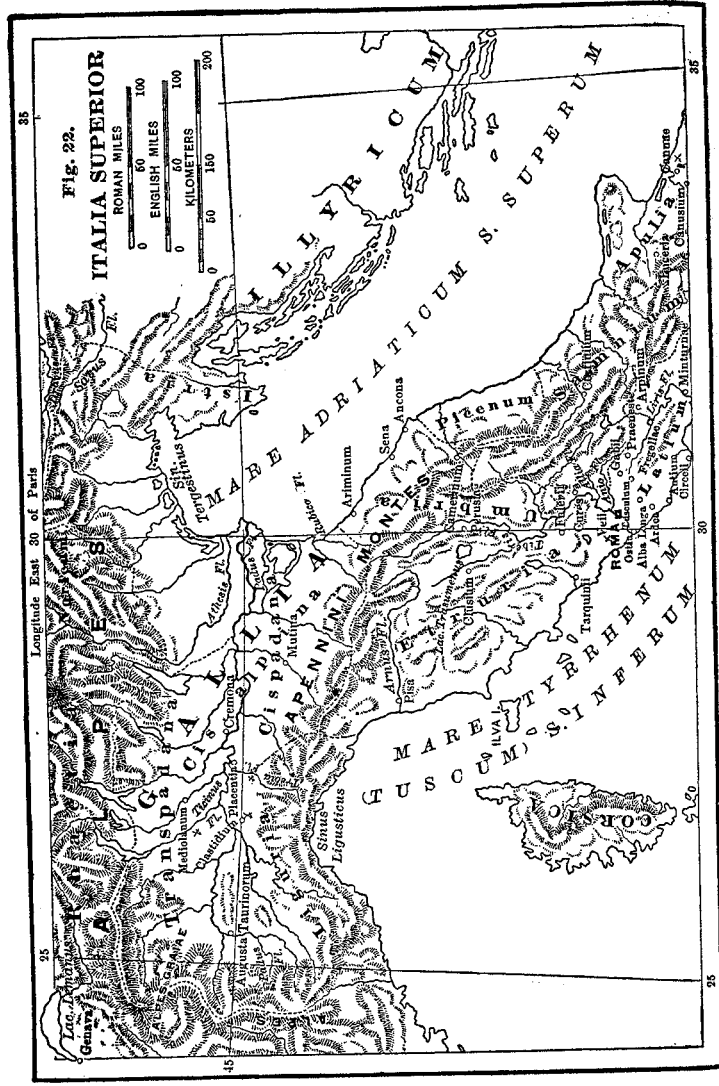


FIG. 24. — CAIUS MARIUS.

With Scipio in Spain.

1. C. Marius, humili locō nātus,¹ militiae tīrōcinium in Hispāniā duce Scipiōne posuit. Erat imprimis Scipiōni cārus ob singulārem virtūtem et impigram ad pericula et labōrēs alacritātem. Scipiō, cum inspicere voluisset quem
5 ad modum ab ūnōquōque equi cūrārentur, Marī equum validum et bene cūrātum invēnit; quam diligentiam imperātor plūrimum laudāvit.² Cum aliquandō³ inter cēnam Scipiōnem quidam interrogāset, sī quid illi accidisset, quemnam rēs publica aequē māgnū habitūra esset imperātōrem, Scipiō percussō lēniter Marī umerō “Fortasse⁴ hunc,” inquit. Quō
10 dictō excitātus Marius dignōs⁵ rēbus quās postea gessit spīritus concēpit.

Cf. ¹ nātum, p. 17, l. 1. — ² laudō, 9, 23. — ³ aliquandō, 3, 20. — ⁴ fortasse, 25, 5. — ⁵ dignus, 20, 11.



Conquers Jugurtha.

2. Q. Metellum in Numidiam contrā Iugurtham missum, cuius lēgātus¹ erat, cum ab eō Rōmam missus esset, apud populum Rōmānum criminātus est bellum dūcere: ‘Si sē cōnsulem fēcissent, brevī tempore aut vīvum aut mortuum
5 Iugurtham sē in potestātem populi Rōmāni redāctūrum.’² Itaque creātus est cōsul et in Metelli locum suffectus. Bellum ab illō prōsperē coeptum cōnfēcit.³ Iugurtha ad Gaetūlōs perfūgerat eōrumque rēgem Bocchum adversus Rōmānōs concitāverat. Marius Gaetūlōs et Bocchum ad-
10 gressus fūdīt; castellum in excelsā ripā positum, ubi rēgī thēsaurī⁴ erant, nōn sine multō labōre expūgnāvit.⁵ Bocchus bellō dēfessus lēgātōs ad Marium misit pācem ōrantīs.⁶ Sulla quaestor ā Mariō ad rēgem remissus Bocchō persuāsīt ut Iugurtham Rōmānis trāderet. Iugurtha igitur vinctus⁷ ad
15 Marium dēductus est; quem Marius triumphāns ante currum ēgīt⁸ et in carcerem caenōsum inclūsīt. Quō cum Iugurtha dētractā⁹ veste ingrederētur, ōs ridentis in modum didūxisse et stupēns similisque dēsipientī exclāmāsse fertur: ‘Prō! quam frīgīdum est vestrum balneum¹⁰!’ Paucīs diēbus post
20 in carcere necātus¹¹ est.

Defeats the Teutones.

3. Marius post bellum Numidicum iterum¹² cōsul creātus bellumque eī contrā Cimbrōs et Teutonēs dēcrētum est. Hī novī hostēs, ab extrēmīs Germāniae finibus profugī, novās sēdēs quaerēbant, exclusīque Galliā et Hispāniā cum in
25 Ītaliā remigrārent, ā Rōmānis ut aliquid sibi terrae darent petiērunt.¹³ Repulsī, quod nequiverant precibus, armīs petere

Cf. ¹ lēgātōs, p. 15, l. 24. — ² redāctās, 17, 15. — ³ cōnfectō, 12, 24. — ⁴ thēsaurus, 9, 20. — ⁵ expūgnāvit, 37, 8. — ⁶ ōrantī, 6, 6. — ⁷ vinctus, 16, 6. — ⁸ ēgīt, 47, 7. — ⁹ dētractā, 3, 15. — ¹⁰ balneō, 25, 7. — ¹¹ necāret, 33, 14. — ¹² iterum, 38, 3. — ¹³ petēbant, 2, 15.

cōstituunt. Trēs ducēs Rōmāni impetūs barbarōrum nōn sustinuērunt.¹ Omnēs fugātī,² exūtī castrīs. Āctum erat dē imperiō Rōmānō, nisi Marius fuisset. Hīc primō Teutonēs sub ipsīs Alpiūm rādīcibus adsecūtus proeliō oppressit.³ Vallem fluviumque medium hostēs tenēbant; Rōmānis aquā-
5 rum nullā cōpia.⁴ Aucta necessitāte virtūs causa victōriae fuit. Nam flāgitante⁵ aquam exercitū Marius, “Virī,” inquit, “estis, ēn illic aquam habētis.” Itaque tantō ardōre pūgnātum est eaque caedēs hostium fuit ut Rōmāni victōrēs dē
10 cruentō flūmine nōn plūs aquae biberent quam sanguinis barbarōrum. Caesa trāduntur⁶ hostium ducenta milia, capta nōnāgintā. Rēx ipse Teutobochus, in proximō saltū comprehēsus,⁷ insigne⁸ spectāculum triumphī fuit; quippe vir prōcēritātis eximiae super tropaea ipsa ēminēbat.

Goes against the Cimbri.

4. Dēlētīs⁹ Teutonibus C. Marius in Cimbrōs sē convertit. 15 Quī cum ex aliā parte Ītaliā ingressi Athesim flūmen nōn pōnte nec nāvibus, sed iniectīs arborum¹⁰ truncis velut aggere, trāiēcissent, occurrit¹¹ eīs C. Marius. Cimbri lēgātōs ad cōnsulem misērunt agrōs urbisque sibi et frātrībus postulantis; Teutonum enim clādem¹² ignōrābant. Quaerente Mariō
20 quōs illi frātrēs dicerent, cum Teutonēs nōmināsset,¹³ ridēns Marius, “Omīttite,” inquit, “frātrēs; tenent hī acceptam ā nōbis terram aeternumque tenēbunt.” Tum lēgātī, sē lūdibriō habērī sentientēs, ulitiōnem Mariō minātī¹⁴ sunt simul atque Teutones advēnissent. “Atquī adsunt,” inquit Marius,²⁵ “nec sānē cīvile foret vōs frātrībus vestris nōn salutātis discēdere.” Tum vinctōs¹⁵ addūcī iussit Teutonum ducēs, quī in proeliō capti erant.

Cf. ¹ sustinuit, p. 12, l. 3. — ² fugātus, 37, 1. — ³ oppressi sunt, 51, 7. — ⁴ cōpia, 16, 5. — ⁵ flāgitata est, 29, 11. — ⁶ trādīdit, 25, 14. — ⁷ comprehēdit, 6, 5. — ⁸ insignis, 21, 21. — ⁹ dēlēvērunt, 17, 25. — ¹⁰ arborēs, 1, 6. — ¹¹ occurrit, 7, 15. — ¹² clāde, 37, 1. — ¹³ nōminēs, 17, 4. — ¹⁴ minitābātur, 53, 14. — ¹⁵ vinctus, 56, 14.

The Cimbri Destroyed. Bravery of their Women.

5. His rēbus auditis Cimbri ēgrediuntur castris et cum paucis¹ suōrum ad vāllum Rōmānum adequitāns Boiorix,



FIG. 25.—SOLDIERS WITH PACKS. "MARIUS'S MULES."

Cimbrōrum dux, Mariū ad pūgnam prōvocat et diem pūgnae ā Rōmānōrum imperātōre petit. Proximum dedit cōsul. Marius cum aciem² ita instituisset ut pulvis in oculōs et ōra hostium ferrētur, incrēdibili strāge prōstrāta³ est

Cf. ¹ *pauca*, p. 40, l. 16.—² *aciem*, 7, 5.—³ *prōstrātus*, 43, 26.

illa Cimbrōrum multitudō; caesa¹ trāduntur centum octō-gintā hominum milia. Nec minor cum uxōribus pūgnam quam cum viris fuit, cum obiectis undique plaustris dēsuper, quasi ē turribus, lanceis contisque pūgnārent. Victae tamen cum missā ad Mariū lēgatiōne libertātem nōn impetrāssent,² suffōcātis ēlisisque infantibus suis aut mūtuis concidērunt volneribus aut vinculō³ ē crinibus suis factō ab arboribus pependērunt. Canēs⁴ quoque dēfendēre Cimbris caesis eōrum domōs. Marius prō duobus triumphis, qui offerēbantur, ūnō contentus fuit. Primōrēs civitātis, qui ei⁵ aliquamdiū ut novō hominī ad tantōs honōrēs ēvēctō invidērant, cōservātam ab eō rem publicam fatēbantur. In ipsā aciē Marius duās Camertium cohortis, mirā virtūte vim Cimbrōrum sustinentis, contrā lēgem civitāte dōnāverat. Quod quidem factum et vērē et egregiē postea excūsāvit,⁶ dicēns inter armōrum strepitum⁷ verba sē iūris civilis exaudire nōn potuisse.

Civil War. Marius Takes Flight.

6. Illā tempestāte primū Rōmae bellum civile commōtum est. Causam bellō dedit Gāius Marius. Cum enim Sulla cōsul contrā Mithradātem, rēgem Pontī, missus fuisset, Sulpicius, tribūnus plēbis, lēgem ad populum tulit, ut Sullae imperium abrogārētur, C. Mariō bellum dēcernerētur Mithradaticum. Quā rē Sulla commōtus cum exercitū ad urbem vēnit, eam armis occupāvit, Sulpiciū interfēcit, Mariū fugāvit.⁶ Marius hostis persequentis fugiēns aliquamdiū in palūde dēlituit. Sed paulō post repertus⁷ extrāctusque, ut erat, nūdō corpore caenōque oblitus, iniectō in collum⁸ lōrō, Mīnturnās raptus et in custōdiam coniectus est. Missus est ad eum occidendū servus pūbicus, nātiōne Cīmber, quem

Cf. ¹ *caesa*, p. 57, l. 11.—² *impetrātō*, 54, 12.—³ *vinculōrum*, 26, 3.—⁴ *canem*, 5, 10.—⁵ *strepitus*, 26, 3.—⁶ *fugātus*, 37, 1.—⁷ *repertus*, 50, 8.—⁸ *collō*, 5, 15.

Marius voltus auctoritate deterruit.¹ Cum enim hominem ad se stricto² gladio venientem vidisset, "Tūne, homō," inquit, "C. Marium audēbis occidere?" Quō auditō atto-



FIG. 26.— L. CORNELIUS SULLA.



FIG. 27.— COIN OF SULLA.

nitus ille ac tremēns abiectō ferrō³ fugit, Marium se nōn posse occidere clamitāns. Marius deinde ab eis qui prius eum occidere voluerant ē carcere ēmissus est.

Marius "Sitting on the Ruins of Carthage."

7. Acceptā nāviculā in Āfricam trāiēcit et in agrum Carthāginiensem pervēnit. Ibi cum in locis sōlitariis sederet, vēnit ad eum lictor Sextili praetōris, quī tum Āfricam obtinēbat. Ab hōc, quem numquam laesisset, Marius hūmānitātis tamen aliquod officium⁴ expectābat; at lictor dēcedere⁵ eum prōvinciā iussit, nisi in se animadverti vellet; torvēque intuentem et vōcem nullam ēmittentem Marium rogāvit tandem⁶ ecquid renūntiārī praetōri vellet. Cui Marius: "Abi," inquit, "nūntiā vidisse tē Gāium Marium in Carthāginis ruinis sedentem." Duōbus clārissimis exemplis dē incōn-

Cf. ¹ deterreri, p. 52, l. 10.—² stricto, 52, 13.—³ ferri, 26, 2.—⁴ officium, 12, 26.—⁵ dēcedente, 9, 21.—⁶ tandem, 44, 26.

stantiā rērum hūmānarum eum admonēbat, cum et urbis māximae excidium et viri clārissimi cāsū ante oculos pōneret.

Returns and Slaughters his Enemies. At length Falls Sick and Dies.

8. Profectō ad bellum Mithradāticum Sullā, Marius revocātus ā Cinnā in Ītaliā rediit, efferātus magis calamitate quam domitus. Cum exercitū Rōmam ingressus eam caedibus¹ et rapinis vāstāvit; omnis adversae factiōnis nōbilis variis suppliciorum² generibus adfēcit; quinque diēs conti-



FIG. 28.— COINS OF MARIUS.

nuos totidemque noctis illa scelerum omnium dūrāvit³ licentia. Hōc tempore admiranda sanē populi Rōmāni abstinentia fuit. Cum enim Marius occisōrum domōs multitudinī diripiendās obiēcisset, inveniri potuit nēmō qui civili lūctū⁴ praedam peteret; quae quidem tam misericors continentia plēbis tacita⁵ quaedam crudēlium victōrum vituperatiō fuit. Tandem Marius senio et laboribus cōfectus⁶ in morbum incidit et ingenti omnium laetitia vitam finivit. Cuius viri si exāminentur cum virtutibus vitia,⁷ haud facile sit dictū utrum bellō melior an pāce perniciosior fuerit; namque quam rem publicam armātus servāvit eam primō togātus omni genere fraudis, postrēmō armis hostiliter ēvertit.

Cf. ¹ caedes, p. 57, l. 9.—² supplicio, 46, 8.—³ dūrāvit, 21, 9.—⁴ lūctū, 10, 10.—⁵ tacitus, 28, 20.—⁶ cōfectus, 48, 22.—⁷ vitium, 32, 2.

Personal Characteristics of Marius.

9. Erat Marius dūrior¹ ad hūmānitātis studia et ingenuā-
rum artium contemptor. Cum aedem Honōris de manubiis
hostium vōvisset, sprētā² peregrinōrum marmorum nōbilitate
artificumque³ Graecōrum arte, eam volgārī lapide per artifi-
5 cem Rōmānum cūrāvit⁴ aedificandam. Et Graecās litterās
dēspiciēbat, quod doctōribus suis parum⁵ ad virtūtem prōfu-
issent. At idem fortis, validus,⁶ adversus dolōrem cōfirmā-
tus. Cum eī varicēs in crūre secārentur, vetuit⁷ sē adligārī.
Ācrem tamen fuisse dolōris morsum ipse ostendit; nam
10 medicō alterum crūs postulantī nōluit praebēre,⁸ quod māiō-
rem esse remedi quam morbī dolōrem iūdicāret.

Cf. ¹ dūrus, p. 35, l. 23. — ² spernis, 47, 23. — ³ artificem, 9, 13. —
⁴ cūrāvit, 24, 18. — ⁵ parum, 11, 24. — ⁶ validum, 55, 5. — ⁷ vetābat,
12, 5. — ⁸ praebēre, 30, 27.

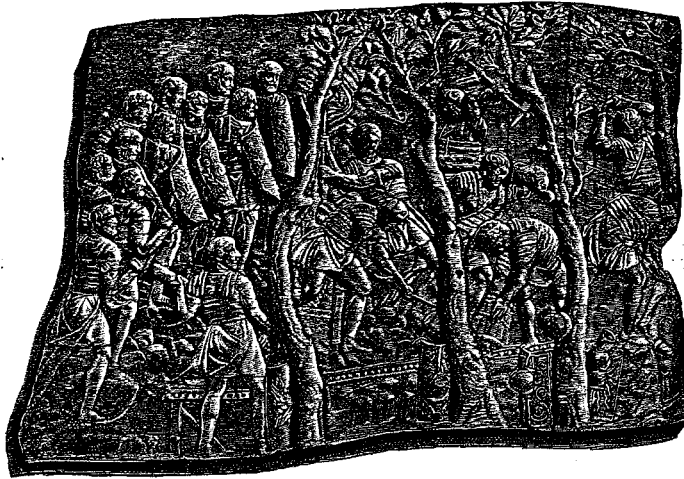


FIG. 29. — SOLDIERS MAKING CAMP.

Vercingetorix Surrenders.

89. Posterō diē Vercingetorix conciliō convocātō id bellum sē suscēpisse nōn suārum necessitātum sed commūnis libertātis causā dēmōnstrat; et quoniam sit fortunāe cēdendum, ad utramque rem sē illis offerre, seu morte suā Rōmānis satisfacere seu vivum trādere velint. Mittuntur dē his rēbus ad Caesarem lēgātī. Iubet arma trādī, principēs prōdūcī. Ipse in mūnitiōne prō castris cōnsidit; eō ducēs prōdūcuntur. Vercingetorix dēditur; arma prōiciuntur. Reservātis Haeduīs atque Arvernīs, sī per eōs civitātis recuperāre posset, ex reliquīs captivīs tōtī exercitūi capita singula praedae nōmine distribuit.

Caesar's Distribution of his Forces for the Winter. A Twenty Days' Thanksgiving Decreed at Rome.

90. His rēbus cōfectis in Haeduōs proficiscitur; civitātem recipit. Eō lēgātī ab Arvernīs missī quae imperāret sē factūrōs pollicentur. Imperat māgnūm numerum obsidum. 15 Legiōnēs in hiberna mittit; captivōrum circiter xx milia Haeduīs Arvernisque reddit. T. Labiēnum cum duābus legiōnibus et equitātū in Sēquanōs proficisci iubet; huic M. Semprōnium Rutilum attribuit. C. Fabium lēgātū et L. Minucium Basilum cum legiōnibus duābus in Rēmīs 20 conlocat, nē quam ā finitimis Bellovacis calamitātem accipiant. C. Antistium Rēginum in Ambivaretōs, T. Sextium in Biturigēs, C. Caninium Rebilum in Rutēnōs, cum singulis legiōnibus mittit. Q. Tullium Cicerōnem et P. Sulpicium Cabillōnī et Matiscōne in Haeduīs ad Ararim rei frumentāriae causā conlocat. Ipse Bibracte hiemāre cōnstituit.

His rēbus ex Caesaris litteris cōgnitis Rōmae diērum vīginti supplicatiō redditur.



FIG. 101.—YOUTH READING.

NOTES.

N.B. References to the text are made by pages and lines. The Grammars cited are those of Allen & Greenough (G.), Bennett (B.), Gildersleeve (G.), Harkness (H.), and Hale & Buck (H-B.). References in parentheses are to the old editions. Cf. (*confer*) = compare; sc. (*scilicet*) = supply; ff. = and following; subjv. = subjunctive; inv. = imperative.

I. STORIES, FABLES, AND LETTERS.

No. 1. This letter, it will be noticed, has no introductory address corresponding to our 'Dear Sir' or the like.

1 1 *si tu vales*, etc.: in Cicero's time formal letters usually began with this expression, generally abbreviated to the initial letters S. V. B. E. E. V. See No. 29, p. 24.

1 2 *laetus*: the Latin has a tendency to use an adjective modifying the subject instead of an adverb modifying the verb. Of course if one does a thing 'gladly,' he is himself 'glad' in doing it. — *consilio*: abl. of cause.

1 3 *nives*: the Latin often uses the plural of words not apparently having a plural, conceiving the thing as divided into parts or instances. So here each 'snow bank' is a separate *nix*.

1 4 *nivem*: here the sing. is used because of the negative idea in *raro*. A denial of any one case is sufficient for all. — *ut est apud*: this

expression (used only of persons) is the stock way of speaking of a person's writings, like 'as Milton has it.'

1 5 *caelum*: subj. of *ridet*.

1 8 *sitas*, *lying*. Notice the changes of idiom which are necessary in turning Latin into English. This word, the participle of *sino*, *put* or *leave*, is the regular word for 'situated,' 'lying,' as on tombs, 'hic situs est,' *here lies*.—*linguam*, etc.: do not translate literally and say 'the modern language of the Italians,' but simply *Italian*, according to our mode of speech.

1 10 *finem faciam*: simply *will end*, making it natural English.—*epistulae*: dat., indir. object.

1 11 *vive valeque*: again a stereotyped expression, here of adieu, wishing long life and health—*Good-by and good luck to you*.

2 1 No. 2. *gallorum certamina*, *cockfights*, the proper English expression, not 'contests of cocks,' as the Latin has it.

2 2 *autem*, *now*. This particle sets off one statement against another, — what is called an adversative, — ranging all the way from 'on the other hand' to 'furthermore,' or 'now,' where the opposition is very slight.—*bello Persico*: the Romans treated wars and the like as epochs, and so used the constructions of time where we say 'in the war.'

2 4 *dimicantis*: pres. partic. agreeing with *gallos*.

2 5 *et hanc orationem habuit*, *and spoke as follows*. Note again the difference in idiom.

2 8 *nec*: the Latin puts a negative and connective together wherever it is possible; so here, the Latin says 'nor' where we should say *and . . . nor*.

2 9 *qua*, instead of *hac*, to connect more closely with the preceding sentence.

2 10 *consilio*: cf. 1 2.

2 11 No. 3. *e*: we should say *in*. To the Romans the pleasure came 'out of' the shows.

2 12 *qua*: cf. 2 9 and note.—*tam*, *so much*. The word really modifies *cernebatur*, while the verb is understood again with *quam*, *as*. The statement here (a modern one) is very far from the truth. The gladiators were more carefully protected by armor than the knights of the Middle Ages, were the idols of the people, and very often obtained their discharge and freedom.

2 13 *ingenium*, *indoles*: subjs. of *cernebatur*.—*primo*: adv. opposed to *postea*.

2 14 *exsequias*: in fact the fights were originally an amelioration of human sacrifices to the spirits of slain warriors.

2 16 *magistratum petebant*, *were candidates for office*. For this idea *peto* was the technical word.—*spectaculis*: abl. of means.

2 16 *hoc consilio*, *for this purpose*; cf. 1 2, 2 10.

3 1 *alebant*: the regular word for *kept*; cf. the provincial expression, 'a horse's keep.'—*paria*: a noun. Gladiators regularly fought in pairs.

3 2 *gregi*: dat. after *adscribebantur*; cf. *spectaculis*, below, 1 7.

3 3 *nomina profitebantur*: the regular expression for *volunteered*.

3 4 *varia*, etc.: the Romans especially delighted in cross matches of men armed with entirely different arms. The cut gives an ancient picture of a heavy armed warrior pitted against one armed only with net and trident.

3 9 *morituri*, *the doomed*, as we should say. In Latin almost any adjective or participle may become a noun, either from its original force, as 'the blacks' in English, or by the omission of a noun used with it, as *hiberna* (sc. *castra*), *winter quarters*.

3 10 No. 4. *onustus*: plur., because agreeing with both *equum* and *asinum*. In Latin a word belonging in agreement with two others may in form agree with one and be understood with the other, or be adapted so far as possible to both; cf. *cernebatur*, 2 12.

3 11 *ut . . . levaret*: a clause expressing a request, command, or any similar idea regularly has *ut* (neg. *ne*) with the subj. mood. Our form is commonly the infin., 'ask one to do something,' rarely the more formal 'that one should,' or colloquially 'if one would'; § 563 (331); B. 295-6; G. 546; H. 565 (498. i); H-B. 530. 2.—*parte*: remember that the case of depriving, etc., is the abl. where we use 'of'; § 401 (243. a); B. 214; G. 390. 2; H. 462 (414. i); H-B. 408. 3.—*se*: referring, as usual, to the subject of the main proposition; not 'himself,' but *him*; § 300. a (196. a. 2); B. 244. i; G. 520, 521; H. 504 (449. 1); H-B. 262. 2.

3 14 *omnibus sarcinis atque pelle*: abl. of means. In this, the first distorted sentence in these stories, learn once for all how to go to work to read Latin easily.—*omnibus*: this form may be either dat. or abl.; if the former, it would refer to persons; if the latter, it would ordinarily (with one great exception,—the abl. abs.) refer to things. As there are no persons in question, it must almost certainly be abl. Furthermore, if it refers to things, it cannot be used as a noun, for only adjectives obviously neuter in form are used as neuter nouns. If it may be either masculine or feminine, it is regularly one of these. So we may assume that it does not refer to persons and that it is not a subst., but belongs to some noun to come after in the abl. The relations expressed by the abl. are *with*, *from*, *in*, or *by*, and, bearing this in mind, we may go on. The relative clause (from its position) obviously belongs to the same coming noun. Though we do not say 'all the, which, etc., things,' yet we can easily see how natural such an expression might be. We shall find later that it is extremely common in

Latin. The noun *sarcinis* completes the phrase, except as to the exact meaning of the abl., but we may already suspect that it is 'with' from the nature of the whole proceeding, and this suspicion is confirmed by *oneravit*. It might seem easier to follow the English order and jump at once to *oneravit*, as we usually want to do; but that process is an almost insuperable hindrance in learning to read Latin with ease, while the way suggested may be made a habit in a week, and then you are actually reading the language as the Romans read it and on the high road to your goal. See Directions for Reading, p. 139.

3 15 *ei*: depending on *detracta*, *off from*; cf. *gregi*, 3 2.

3 16 *inquit*: the regular word with a direct quotation and always standing, as here, after some few words of the quotation; cf. 'Yes, said he.'

3 17 *obtemperavissem*: this is the 'contrary to fact' construction, where a false supposition is purposely made, and the statement is made of what would happen (or would have happened) in that case. Our form is 'If I had yielded (as I did not), I should have,' etc. See § 517 (308); B. 304; G. 597; H. 579 (510); H-B. 581.

3 18 *gravissimum*, *a very heavy one*. It is unnecessary in Latin to repeat a noun if there is anything to show its construction, as here the adjective; nor is any pronoun necessary to refer to it, as we do by 'one.'

3 21 No. 5. *Cranone in Thessalia*: notice that the name of the country takes a preposition, while the name of the town rejects it. — *apud*, *at the house of*; cf. *apud*, 1 3.

3 22 *pugilum certamine*, *boxing-match*: see example of idiom above, 2 1.

3 23 *summō gaudio*, *to the great delight*: abl. of manner.

3 24 *in laudem*: the Latin should mean 'into,' etc., but our idiom is *in praise of*, etc. — *pio animo*, *piously or with a feeling of piety*. The word *pious* denotes a feeling of duty or reverence towards gods or men as fathers, protectors, patrons, or the like.

3 27 *improbavit*, *did n't like*. The word properly means 'disapproved,' but here, referring only to a secret judgment, it must be rendered differently.

4 1 *dimidium*, *only half*; emphatic and contrasted with *reliquum*.

4 3 *postulabis*, *you must claim*. The future often has in many languages the force of a command; § 472 (278. a); G. 243; H. 560. 4. N. (487. 4); H-B. 572.

4 5 *nuntio*: cf. construction of *illi*, 3 17.

4 6 *iam vero*, *but just then*.

4 10 No. 6. *domestici*, *members of the family*, including slaves.

4 11 *atrio*: a large rectangular room opening from the entrance hall. In early times it served as the common living room and kitchen. — *una*: an adverb.

4 12 *domino*: we should say *of the master*. The dat. is often so used.

4 13 *re vera*, *properly*. The meaning of *triclinium* was extended so as to mean the room instead of the couch.

4 17 *altera*: sc. *pars*.

4 18 *Romanis*, etc., *there was a proverb among the Romans or the Romans had a proverb*.

4 19 *ovo*: as a part of the *gustus*, or first course. — *mala*: as a part of the dessert. — *cenam*: when, as here, the object comes first, it is convenient both in reading and translating to change the voice, making the object subject and turning the subject into the agent: *The dinner was served by*, etc.

5 1 No. 7. *pedibus*: we say *on foot*; in Latin abl. of means.

5 2 *adeuntis*, *those that met him*; the pres. partic. of *adeo* used substantively; cf. *morituri*, 3 9. — *excipiebat*, *convenit*: notice the difference of tense. The first refers to a custom, the second to a single event; the first is descriptive, the second narrative.

5 3 *in ius vocatus erat*, *had been summoned to court*.

5 5 *patronum*, *advocate*, the regular word. — *eum*: subj. of *comitari*.

5 6 *at*, *well!* used, as often, to introduce an emphatic or indignant remonstrance.

5 11 No. 8. *ut videris*, *as it seems*, in English. The Latin says preferably 'as you seem,' i.e. to live.

5 12 *licet . . . venias*, *you may come*; lit. 'it is permitted that you should come.' The idiom is a common one in Latin; see § 565 (331. 2); B. 295. 6; G. 553. 3. 4; H. 571. 1 (501. i. 1); H-B. 531. 2.

5 13 *felicitate*: abl. with *fruaris*; § 410 (249); B. 218. 1; G. 407; H. 477 (421. i); H-B. 429.

5 15 *num . . . sustines*, *you don't bear . . . do you?* the form of question which expects the answer 'no.' *Num* regularly has this force.

5 18 *vestigia*, *marks*. — *cervici*: dat. with *circumdari*; § 364 (225. d); B. 187. i. a; G. 348. R.¹; H. 426. 6 (384. ii. 2); H-B. 376.

6 2 *nihil moror*, *I don't care for*.

6 4 No. 9. *e quibus*, *of them*. The Latin often uses a relative merely as a connective instead of a demonstrative. Here *e quibus cum unus = et cum unus ex his*, but the former is preferred as making a closer connection with the preceding sentence; cf. 2 9 and note. — *offendisset*: the subjv. here with *cum* is idiomatic and has no special force which needs expression in English.

6 6 *tamen*: this word is always opposed to some concession expressed or implied. Here it is, 'Though the lion was angry and was just going to eat the mouse, nevertheless he spared the little creature's life in answer to

his prayers.' Do not translate such expressions mechanically, but get the thought from the Latin and express it in good English. — *oranti*: i.e. 'to him begging.' Ordinarily no pronoun of reference (he, she, etc.) is necessary in Latin if there is any word present which shows the construction. Here the pronoun would be *ei*, but *oranti* shows the case without it.

6 7 non satis caute: the ways of expressing manner are various in all languages and very often do not correspond in particular cases. Here the Latin says 'not cautiously enough.' What should we say?

6 8 in venatoris, etc.: in reading this, notice that while the order is just the reverse of our most common way, yet it is very common in poetry and even in lively conversation, as 'Into the woods went he.'

6 9 rugiebat: observe again, as in **5 2**, the imperfect of description here preceded and followed by narrative perfects.

6 10 cum spectavisset, *having seen*; for mood, cf. *offendisset*, **1 4**, above.

6 12 deberet: the subjv. here is idiomatic and does not correspond to our English forms. It merely indicates that what is said was the thought of the mouse and not merely the fact. — *grato animo*: abl. of manner.

6 13 omni periculo: abl. of separation; cf. *aliqua parte*, **3 11**.

6 14 reportavit: this means 'carried off,' as we say 'carried off the prize.' But as we should translate *praemium* by *reward*, with which we should not use 'carried off,' we must translate by some weaker word, like *received* or the like.

6 16 No. 10. sita erat: see note on *sitas*, **1 8**. — *divitiis et luxuria*: these words tell in what respect the Sybarites excelled the Corinthians; § 418 (253); B. 226; G. 397; H. 480 (424); H-B. 441.

7 1 bellicam, *of war*. The Latin is very fond of possessive and descriptive adjectives, for which we substitute phrases, as here.

7 2 vacabant, *gave up their time to*. The word properly means 'have leisure' or 'enjoy leisure.'

7 3 ad numerum, *to the music*.

7 4 saltarent: the subjv. with *ut* here expresses the result of the preceding — the regular Latin construction. The modal idea disappears in English; § 537 and N.² (319 and R.); B. 284; G. 551, 552; H. 570 (500. ii. N.¹); H-B. 521, 2 and a. — *sciebant*, etc., *this was known to their neighbors of Crotona*. The Latin form, 'the neighboring Crotonians knew this,' would be awkward in English. Always have these changes in mind in translating.

7 5 cum gererent, *while carrying on*. See notes on *offendisset*, **6 4**, and *spectavisset*, **6 10**, above. The construction of *cum* with the subjv. is one of the most difficult in the language, but the difficulty is lessened if

we remember that *cum* with the subjv. never strictly expresses time, though it is the common word for 'when.' It is descriptive and expresses circumstances or occasions and the like. These may be introduced by 'when' in English, but oftener we use some other construction, as the pres. partic. or 'while.'

7 6 tubas . . . tibus: the first was of brass, and a warlike instrument; the second was of wood, and used for festival occasions.

7 7 quam . . . pugnabatur, *as long as the fighting was at long range*. The passive impersonal use of *pugno*, as here, 'it was fought,' is idiomatic and should never be literally translated.

7 8 illi: i.e. the musicians. — *res*: the translation of this word always requires care. It may mean anything suggested by the context and should be translated accordingly. Here we might say *battle*, *conflict*, *engagement*, or the like.

7 9 numeros, etc.: i.e. dance music, as opposed to the exciting martial strains of brass. — *saltandum*: a gerund with *ad*, expressing purpose.

7 10 cum . . . coeperunt: a different use of *cum* from that in **1 5**. With the ind. it may always be translated *when*, and expresses *time* rather than description or circumstance. — *tamquam . . . essent*, *as if they were*, i.e. 'they acted as (they would) if they were.' The conclusion in this construction is always omitted. See § 524. N. 2 and 1 (312. R. and N.); B. 307; G. 602; H. 584 (513. ii); H-B. 504. 3 and *b*.

7 11 dominis: cf. note on *domino*, above, **4 12**.

7 13 No. 11. Actiacam, *of Actium*. The Latin has a fondness for adjectives instead of prepositional phrases, and the former are often to be translated by the latter; cf. note on *bellicam*, **7 1**. Actium is a promontory and city on the west coast of Acarnania, in northwestern Greece. It is especially famous for the great naval victory of Augustus, then known as Octavianus, over the combined forces of Antony and Cleopatra, B.C. 31. — *quā*: expresses means.

7 14 superato Antonio: this construction, called the ablative absolute, is one of the most common and characteristic of the Latin language. It is developed from the abl. expressing time or place and describes the circumstances under which the main action takes place. Here these circumstances are that 'Antony was conquered.' This had been an act of Augustus, and so we may say in English *having conquered Antony*, with a natural change



FIG. 102. — FLUTE PLAYER.

of voice. Many other instances will occur for which a different rendering is necessary.—*anno*, etc.: this form of date is of course modern, but agrees with Latin idiom. Translate *in the year 31 before Christ*. Notice, however, that the Latin words mean ‘in the thirty-first year’ and ‘the birth of Christ,’ forms of expression which we do not use for a simple date.—*ante Christum natum*: lit. ‘before Christ born.’

7 15 principatum: this word, meaning properly ‘headship,’ ‘primacy,’ ‘first place,’ cannot be translated by such words, because in this case it implies more than these. We may say *complete control*, or *supreme power (over)*. It often happens that a word in English which seems to correspond to a Latin one cannot be used for it, because words often imply ideas that they do not directly express.—*occupavit*, *seized*; it means ‘occupy’ only in the military sense of that word. Be careful about translating Latin words by the English words they resemble.

7 16 triumphanti: translate *in his triumph*, though it is really a partic. This word, agreeing with *illi*, refers to the technical triumph in which the victorious general entered the city, riding in a four-horse chariot at the head of his troops, with the spoils of war and everything to make a splendid pageant. See Fig. 14.—*illi*: notice that the dat. is the regular case after many verbs compounded with prepositions, which seem to us transitive; cf. *illi*, **3 17**.—*quidam*, *a man*. It is implied that his personality is known, as in Biblical ‘one,’ ‘a certain,’ which we now rarely use in that sense.—*gratulantis*: observe that adjectives and participles are often used as nouns, especially in the plural; cf. *adeuntis*, **5 2**.

7 17 ut diceret, *to say*; cf. note on *ut levaret*, **3 11**.—*imperator*: this word is untranslatable and is best rendered by transferring the Latin word itself, as with ‘*consul*’ and the like.

7 18 miratus: translate by the pres. partic., which is the usual English way in such cases. This partic., being deponent, is of course active in meaning.—*officiosam*, *polite and respectful*. The termination *-osus* makes adjectives expressing ‘full of.’ *officium* often means ‘a mark of respect’ or ‘respectful politeness’; hence the adjective properly means ‘full of these,’ i.e. ‘inclined to show them.’—*milibus*: the price. We say ‘bought for’; the Latin, ‘bought by.’ Hence the abl. is the regular case; see § 416 (252); B. 225; G. 404; H. 478 (422); H-B. 427. 1.—*sestertium*: gen. plur., the regular construction with ‘thousands.’ Notice that we generally make the words agree—‘twenty thousand men.’ The *sesterce* was not a coin, but a unit of account, like a British pound sterling. It was worth about five cents of our money.

7 19 salutatus: cf. translation of *miratus*, above, but note that this verb is not deponent.

7 20 animadversa: cf. note above on *Antonio superato*, l. 14, and see § 420. N. (255. d. N.); B. 227. 2; G. 410; H. 489. I (431. I. 2); H-B. 421.

7 22 ut . . . institueret: the regular construction for expressing a purpose where we usually say ‘to’ or ‘in order to,’ as ‘to instruct.’

7 24 exclamabant: the imperf., as often, expressing a customary action; cf. *excipiebat*, **5 2**.

7 26 suum illud, *his lesson*. The Latin often uses indefinite words determined by the context, where we should use descriptive ones.

7 27 ut . . . venderet: cf. note on *institueret*, l. 22.

8 1 audita voce: cf. note on *arte . . . animadversa*, l. 20.

8 4 res: perhaps ‘remark’; see note on **7 8**.—*excussit*, *forced*.—*Augusto*: dat. expressing, in the case of persons, the one ‘from whom,’ the regular Latin construction.

8 5 ut . . . emeret: this subjv. is idiomatic in Latin to express result; cf. *ut . . . saltarent*, **7 4**, and note. In English no modal form is required—*that he bought*. Notice that the Latin form for result is the same as for purpose, but these ideas are differently expressed in English.—*tanti*, etc., *for more than he had ever paid for one before*. The genitives *tanti* and *quanti* regularly express indefinite price. The Latin says, ‘for so much as he had bought none before.’ But we must change the form in translating.

8 8 No. 12. superior, *above*, or *up-stream*.—*inferior*, *below*, or *down-stream*.

8 9 inquit: cf. note, **3 16**.

8 12 rei, *of the matter*; cf. note, **7 8**.—*initio*: time *when*, expressed by the ablative.

No. 13. This poetic version of the preceding fable is by Phaedrus, a writer of the Augustan age. We know but little of his life, but it appears that he was brought to Rome as a Greek slave and belonged to Augustus, who set him free. He translated the Greek fables of Æsop into Latin iambic verse. Each line consists of six iambic feet. The iambus consists of a short and a long syllable (∪ ∟), with the verse accent on the long syllable. Quantities and verse accent are marked in the text.

8 18 fauce: lit. ‘gullet.’ We may imitate *improba fauce* by *greedy maw*.

8 21 laniger: it is characteristic of poetry to call things by different names from the regular ones; here, *woolly-back*.—*contra*: sc. *inquit*, *said in reply*. The verb of saying is often omitted in reporting a conversation.

8 22 qui: here an adv., *how*.—*quod*: sc. *id*. A pronominal antecedent is often omitted when its gender and case are made clear by the form of the relative.

8 23 **haustus**: lit. 'draughts,' but this would be forced in English, so we may say *lips*.

8 25 **ante hos**, etc., *six months ago*, a regular idiom in Latin.

8 26 **equidem**, *why!*

8 27 **inquit**: cf. note, 3 16.

8 28 **conreptum**: sc. **eum**, lit. 'him seized,' but translate *having seized him*. The Latin has no perfect active participle, and often supplies its place with the passive. — **iniusta nece**, *by an unjust death*.

9 2 **innocentis**: cf. **gratulantis**, 7 16, and note.

9 5 **instituerunt**, *arranged*. Notice that this is the same word that we translated 'teach' in No. 11. It properly means 'set up.' But a person who is taught may be said to be set up or established as a learned person, and hence the word may be used in that sense, as well as in very many others. Cf. 'set up as a philosopher,' or 'as a cobbler.'

9 7 **advolarent**: cf. **saltarent**, 7 4, and note.

9 8 **quod cum**, etc., *when Zeuxis saw this*. The Latin says, 'which when Z. saw,' using the relative where we use a demonstrative. Cf. **qua**, 2 9, and note. — **videret**: cf. note, 7 5. — **verum**: notice the emphasis on the first word, 'that it was *real*.'

9 9 **occultaretur**: this is in the idiomatic indirect discourse. Zeuxis would say 'verum est linteum quo pictura occultatur,' but stated indirectly, as in our clauses with 'that,' **est** becomes **esse**, and **occultatur** becomes subjv. The tense depends upon the past verb **putavit**, and is changed accordingly, as we also change the tense in English; § 580, 585 (336. 2; 336. B); B. 314, 317, 318; G. 650, 654; H. 642, 643, 543 ff. (523, 524, 491 ff.); H-B. 534. 1 and 2, 476. — **agente**: abl. abs., *when Parrhasius did nothing*. Cf. note on 7 14.

9 10 **remoto**, *removing*, etc.; cf. preceding note. The Latin is more exact than the English as to tenses. — **tandem**: *finally*, implying impatience at Parrhasius's waiting so long. — **ostenderet**: object-clause of purpose. Cf. **ut . . . levaret**, 3 11, and note.

9 11 **moveret**, *that he might remove*, etc. Parrhasius would say 'Tu ipse move.' This, in the indirect discourse, becomes subjv.; § 588 (339); B. 316; G. 652; H. 642 (523. iii); H-B. 538. In this sentence and the one above we have the whole matter of the Latin indirect discourse, the great bugbear. Thus, **verum esse linteum quo pictura occultaretur**, 'that it was a real curtain by which the picture was concealed'; **ipse moveret**, 'that he should (or to) remove it himself.' If a pupil will commit this to memory, he will have it all in a nutshell. — **cognito**: we may say *learning*; cf. **remoto** above.

9 13 **fefellisset**: this is also indirect discourse, but less formal. Zeuxis might hand Parrhasius the prize, or concede to him the supremacy, and

say, 'because I have deceived only birds, but you (have deceived) an artist.' This stated by another must take its verb in the subjv., as in the other case. These ten lines are a better lesson in grammar than pages of rules.

9 14 No. 15. **quodam**: almost like the English indefinite article. See note on 7 16.

9 15 **crearetur**: see note on 7 4 and 9 7. — **quod cum**: see note on 2 9 and 9 8.

9 17 **regnum** (subj. of **obtigit**), *regal power, throne, or sceptre*, as our word 'kingdom' is more concrete than **regnum**.

9 18 **te**, *from you*, though the word is acc.; **celo** takes two accusatives, here **te** and **id** understood, the antecedent of **quod**. On the omission of **id**, cf. note, 8 22.

9 19 **tua interest**, *it is for your interest*, an idiomatic construction with **refert** and **interest**. — **quidnam**: an emphatic **quid**, *what in the world?*

9 21 **de vita decedente**, *when dying, or on his deathbed*.

9 22 **qui**: the antecedent is **thesaurus**.

9 23 **laudo**, *I approve, or I thank you for*. — **officiosam**: see note on this word in 7 18.

9 24 **perveniamus**: verbs of effort usually take **ut** with the subjv. Cf. **ut . . . levaret**, 3 11.

9 25 **semitis**: abl. of the way by which.

9 26 **abducebat**, *kept leading*, etc.

9 27 **densa virgulta**, *a dense thicket*, properly the shrubs of which the thicket is composed.

10 1 **dicebat**, *used to say*. Notice that these two imperfs. are descriptive, not merely narrative, like the perf. Cf. note, 5 2.

10 2 **penetrabat**: notice the descriptive imperf. again. He started and was on the way, but was stopped by the toils of the hunter.

10 3 **cum imploravisset**, *having*, etc. Cf. note on 7 5. — **sero**, *too late*, an implication which the word almost always has.

10 4 **opus**: pred. acc. after **esse**, as if an adj., *necessary*.

10 5 **saltandi**: gen. of the gerund. — **autem**, *but*, a weak adversative. He has described the monkey's situation, and now turns to the fox on the other hand. Cf. note on 2 2.

10 6 **habetis iam**, etc., *freely, there's your dancing king for you, and much good may he do you*.

10 8 No. 16. **ad ancoram**, etc., *moored, or anchored*.

10 9 **ei**: see note on 3 15.

10 11 **deplorabat**, *proceeded to, began to*, etc. The imperf. here denotes the beginning of an action. — **quas . . . cum**: cf. **quod cum**, 9 8, and note.

10 12 emersit, rose from the water. Compare the three compounds of *mergo* in this number. — **quid rei esset**, *what the matter was*. This construction (called the partitive genitive), where **quid rei** stands instead of **quae res**, is a common idiom of the Latin, especially in colloquial language. The subjv. **esset** has no modal force to be represented in English, but notice the change in order between the direct and the indirect.

10 13 incauto mihi excidit, etc., *I carelessly let fall my axe*; lit. 'my axe fell from me incautious.' Notice the difference in the idioms.

10 14 neque, and . . . *not*; see note, **2 8**. — **quo emam**, *the wherewithal to buy*; lit. 'that wherewith I may buy.' Technically a purpose-clause, hence the subjunctive.

10 15 paulo, a little while, abl. of degree of difference. — **dextra**: sc. *manu*. — **securim**: for form, see § 75. *b* (56. *b*); B. 38. 1; G. 57. 1; H. 102. 3 (62. iii); H-B. 88. 1.

10 16 num haec esset ea, *whether this was the one*, another indirect question. Cf. **quid rei esset**, above, and note.

11 1 amisisset: subjv. because in the indirect form. The direct form would be *haecne est ea quam amisisti?* 'is this the one which you have lost?' Note carefully the changes in mood and tense, and cf. notes on **9 9, 11, and 13**. — **negavit**, *said no, or not*, the regular meaning of *nego*.

11 3 ne . . . quidem, *not . . . either*.

11 4 ipsam, *very*.

11 5 laetus: see note on **1 2**.

11 7 ut locupletaretur: subjv. expressing purpose. — **fortuna**: abl. of means.

11 8 sua sponte, *on purpose*.

11 9 eum: i.e. *fluvium*.

11 11 eane: the enclitic *-ne* asks a question, *whether*, etc. — **esset . . . deploraret**: subjv., because of the indirect form. The direct form would be 'eane est cuius iacturam deplas?' Cf. note and text, **11 1**.

11 16 No. 17. sibi: this pron., depending on *adpropinquare*, is not required in English; we should say *his death*.

11 18 quibus adlatis, *upon these being brought*. See note on *superato Antonio*, **7 14**.

11 19 frangerent: see note on **3 11**, and cf. *ostenderet*, **9 10**, and *perniamus*, **9 24**. — **quod cum**, *and when . . . this*. Cf. note on **9 8**.

11 20 singulis singulas, *one to each*, lit. 'to single (persons) single rods,' the regular way of saying this in Latin. — **eis**, etc., *by their being easily broken*, another use of the abl. abs., here expressing circumstance as means.

11 21 quam, *how*. — **esset**: notice that this is the fourth time this form has been used in a question (**10 12, 10 16, 11 11**). In each case the

question has not been directly asked, but reported indirectly, 'asked whether,' or the like. The subjv. in such cases is regular in Latin, but no different modal form is used in English; § 574 (334); B. 315; G. 460, 467; H. 649, ii (529, ii); H-B. 537. *b*.

11 23 No. 18. Demosthenes: the greatest orator of the Greeks and of the ancient world. He lived in the 4th century B.C., and some of his most famous orations are still extant. — **cum defenderet**: here again the clause may be translated *when he*, etc., or *when once defending*, etc. Observe that generally *cum* with a past tense expresses circumstance or description, and the mood is subjunctive. English makes no such modal distinction.

11 25 rem, *something*. See note, **7 8**.

11 26 narraturo, *while I tell*. This is a rare and unclassical use of the fut. partic., and is probably imitated from the Greek. — **auditu**, *to hear*, the latter supine, used only with adjectives. — **ad quae**, etc.: cf. *quas . . . cum*, **10 11**, and note.

12 1 quo . . . veheretur, *on which to ride*, a purpose-clause. Cf. **quo emam**, **10 14**. — **Athenis, Megaram**: abl. of the town from which and acc. of the town to which. Cf. note on *Cranone*, **3 21**.

12 2 media . . . via, *midway*.

12 5 obtegeretur: result-clause. So, too, *certarent*, l. 9, below. Cf. note on *saltarent*, **7 4**. — **vetabat**: cf. *deplorabat*, **10 11**, and note.

12 7 posset: cf. note on *fefellisset*, **9 13**.

12 9 in ius ambulans: cf. note on **5 3**.

12 10 ubi . . . vidit: this construction differs from the one with *cum* (cf. note on **7 5**) in denoting time and not circumstance or description. *As soon as*, or the like. The mood is therefore ind., just as in English.

12 12 reliquam, *the rest of*. Cf. *media via*, **12 2**.

12 13 pergeret: object-clause of purpose after *rogatus*. Cf. note, **3 11**. — **libet** (sc. *vobis*), *are you glad to?*

12 15 No. 19. Pompeius: Cnaeus Pompey the Great, the famous rival of Cæsar, leader of the senatorial party, as Cæsar was of the popular party. Pompey was defeated by Cæsar in the Civil War. — **deposito consilio**, *abandoning the design*. See note on **7 14**. — **adeundae Syriae**, *of going to Syria*. In this, the gerundive construction, originally a passive one, the voice must always be changed to fit the English idiom. — **aeris**, here *money*, as we should say 'gold' for money, the Romans using copper.

12 17 milibus: supply *impositis* from *imposito*. — **armatis**: agreeing with *milibus*, though we should take it with *hominum*: lit. 'two armed thousands of men.' This idiomatic use of the gen. after *milia* is regular; cf. the construction of *sestertium*, **7 18**.

12 18 aetate: abl. of specification.

12 19 Cleopatra: the famous queen of Egypt who killed herself rather than fall into the hands of Augustus. — **paucis ante mensibus**, *a few months before*, abl. of degree of difference. Cf. **paulo**, **10 15**. In **8 25** there is a different idiom to express the same idea, **ante hos sex menses**.

12 23 Alexandria, into Alexandria. Cf. this with **Athenis** and **Megarum**, **12 1**, and you observe that in the case of towns no preposition is needed, but the abl. is irregular, 'received into or within.' — **reciperetur**: depending on the request implied in **misit**, i.e. 'he sent (to ask).' See note on **levaret**, **3 11**. Remember that this is the construction of a request and the like, whatever the meaning of the word on which it depends.

12 24 qui, *those who*, the antecedent being omitted, as with our indefinite 'whoever.' See also note on **quod**, **8 22**.

12 28 in procuratione, *in control*, properly, engaged in the care of the kingdom as regents.

14 1 sive . . . sive, *whether . . . or*, often used for **aut . . . aut**, as in English 'either . . . or' is replaced by 'whether . . . or.' — **ne occuparet**: dependent on the expression of fearing, **timore adducti**, the regular construction. Notice that the connective **ne** after a verb of fearing is translated by *that* or *lest*, and not by *that not*, as in other cases.

14 2 despecta fortuna: notice that where there is a word in the sentence for the partic. to agree with, as in the preceding case (**adducti**), it agrees, but if there is none, a new noun is used in the abl. with the partic., i.e. the abl. abs., so called because it seems to have no connection with the sentence, though it really is an abl. of time, place, or manner.

14 3 palam: opposed to **clam** below.

14 6 ad interficiendum, etc.: see note on **adeundae Syriae**, **12 16**. Here expressing purpose.

14 8 cum paucis suis, *with a few of his friends*.

14 14 No. 20. ei, *to her*, the dat. of reference after **causa**. So also **liberis**.

15 1 feminae Latonae: there are two indications that these words do not go together, as the beginner might carelessly think possible; the Latin regularly puts a proper name before its appositive, **Latonae feminae**; and again, if the sentence is read in order the **et** will naturally connect the priests and the women, and then **Latonae** will be seen to have no other construction than the dative. Use your common sense in reading.

15 4 mihi . . . sunt, *I have*, the most common form to express simple possession. Note the emphasis on the word **mihi**, indicated by its position.

15 5 genere: a quality is regularly expressed by a noun and adj. (not a noun alone) in the abl., where we say 'of'; technically, the abl. of quality.

15 6 ea: the Latin uses a pron. of reference when the name of the

person or thing referred to would require a different case from what it had when used before. Here, for example, **Latonae** when last used was in the gen. — **vindicarent**: cf. note, **3 11**.

15 9 saxum: the story was connected with a stone which was supposed to exude water. It is like the story of the pillar of salt.

15 10 ei: dat. of reference. But we may translate the whole, *causes her to shed*, etc.

15 11 No. 21. fuerat: we may say *was*, because we are not so exact as to tenses, but the Latin, speaking of the time of the story, says, 'had been the heir' or 'had inherited' before the story begins. — **et ipse**, *and himself also*, as opposed to his inheritance received from another.

15 12 sibi, *for himself*.

15 14 visum: supine, properly an acc. of the end of motion and used after verbs of motion to express purpose, *to see*.

15 15 civibus: dat. of reference.

15 16 septem sapientis: the famous seven sages of Greece.

15 18 esset: again the subjv. in an indirect question; see **10 12**, **11 21**. — **negavit**, *refused to admit*, not *denied*; avoid stock translations of words and phrases. Find out the thought; then express it in the best English.

15 19 displicuit, *was displeasing to*, hence followed by the dat.

15 20 sensit, *found out*. This word, referring to any kind of perception, is especially used of that which one finds out by actual experience. — **esset**: cf. **10 12**, **10 16**.

15 21 obtinebat (with **regnum**), *was king, occupied the throne*, or the like. Notice that **obtimeo** does not mean *obtain*, nor **occupo**, *occupy*; see note on **7 15**.

15 22 ut . . . impediret, *to retard*, regular purpose-clause.

15 23 bellum paravit, *made preparations for war*. Notice that **bellum** is more concrete in Latin than is 'war' in English, expressing all the paraphernalia of war, so that a Roman can **parare bellum**, while we 'prepare for war.'

15 24 Delphicum: the oracle of Apollo at Delphi in Greece was anciently supposed to be an unerring means of direct communication with the gods for advice and knowledge of the future. Its trustworthiness became proverbial.

15 26 quod interest inter, *which flows between*. — **regnum**, etc.: the responses of oracles were usually of this ambiguous character and were so framed by astute persons as to come true, whatever happened.

15 27 cum . . . comperisset, *having learned*, etc., as so often with **cum** and the pluperf. subjunctive.

15 28 *copiis*: words of military significance are used in the abl. of accompaniment without *cum*. — *autem*: for the force of this word, see notes, 2 2, 10 5.

16 1 *ita pugnatum est*, *the result of the battle was such*; cf. 7 7.

16 2 *neque hic neque ille*, *neither Cræsus nor his adversary*; such English expressions as this have no exactly corresponding forms in Latin and hence must be substituted for the simpler Latin forms, and, conversely, must be excluded in writing Latin; *hic* refers to Cræsus as the nearer on the page, *ille* to Cyrus, as farther off. — *altero*: not merely 'another,' but *a second*. — *proelio*: really abl. of manner, but translate by using it as the subject of *pugnaretur*.

16 4 *captivus*, *being taken captive*, equivalent to a participle.

16 5 *cum*, etc.: the idea can hardly be expressed in English otherwise than by *when*, but it is the 'when' of circumstance, not that of time; cf. 7 5 and note.

16 7 *cum . . . audivisset*: here the expression will admit the perf. act. partic., which should therefore be used, as more natural in English. Cf. *cum . . . comperisset*, 15 27, and note.

16 8 *significaret*: notice again the indirect question.

16 9 *docuisset*: this is a case where the indirect question is troublesome. As it stands, it means that Cræsus in his story answered a question like 'What did Solon say?' the indirect form of which would be 'I will tell you what Solon said.' But if it were *id quod Solon*, etc., there would be no question in the Latin, but a relative clause with the indicative. The difficulty is that either would be good Latin, and in English there is no modal distinction made at all.

16 10 *ut Cræsum . . . esset*: notice that of these clauses, alike in Latin, the first two are result-clauses and so have no distinguishing modal form in English, and that the third, a purpose-clause (used as object of *rogaret*), is to be translated by the regular English infin. of purpose. We have a similar purpose-clause below in l. 13, *monuit ut*, etc.

16 12 *ei*: dat. after *profuit*.

17 1 No. 22. *ante*, etc.: cf. note, 7 14.

17 2 *regebant*, etc.: it is better here to change the voice, in order to preserve the emphasis which comes from the position of *regebant*, *the city was ruled*, etc.

17 4 *nomines*: the subjv. of the second person, where we say 'one might,' etc., a common Latin usage.

17 7 *esset*, *should be*, a future condition. The explanation of the tense will come later. — *eum*: this word can only be the object of *coerceret*, but it has this position because contrasted with *alter*.

17 8 *coerceret*, *might*, etc., another purpose-clause; cf. *locupletaretur*, 11 7. — *quem morem*, *a custom which*. This is the regular form in Latin when an antecedent is in apposition with something that goes before. Our form is different, as above.

17 9 *saecula*, *for*, etc.; the regular acc. of duration of time; § 423 (256); B. 181; G. 336; H. 417 (379); H-B. 387. ii. — *hoc tantum*, *this great*; notice that in English we leave out the 'so,' which the Latin usually expresses, as here, by *tantum*. — *diviseris*: the subjv. is used, as in *nomines*, l. 4; but here there is a future condition. The form means 'should have,' etc., but we express the idea by the pres. ind. (a subjv. confounded with the indicative).

17 10 *iam*: used in reference to the earlier stage, 'the infancy'; *now you will have*, etc.

17 11 *quarum*: sc. *aetatum*. — *numero*: abl. of respect.

17 13 *ad . . . revocantes*, *reckoning up*; the *calculi* were counters (originally stories) by which the Romans did their figuring. The Chinese and Japanese still use a similar means, as do also the elementary grades in our own schools.

17 14 *statuerunt*, *made out*; cf. note on *instituerunt*, 9 5.

17 15 *redactas habuerunt*: this form, the origin of the perf., etc., with 'have' in modern languages, is not exactly equivalent to that construction; it means 'held brought under,' etc., but as the perf., etc., often expresses the present state resulting from a preceding action, we may well say here *had brought*, etc. The partic. *redactas* agrees, of course, with the obj. *gentis*.

17 17 *saeculo* and *anno*: abl. of time when. Cf. *anno*, 7 14.

17 19 *medium*: i.e. the Mediterranean. — *iure*, *justly*, abl. of manner.

17 24 *bello . . . finito*, *at the end of*, etc. Try in all cases to give the abl. abs. the shade of meaning required in English.

17 25 *aemulam*, *their rival*.

17 26 *quo anno*, *the same year that*; cf. note on *quem morem*, 17 8. — *e*, *in*, though it properly means 'out of' (the year, or the events of that century).

17 27 *necatam*, *institutum*: sc. *esse*. These infinitive-clauses are the subjs. of *mandatum est*.

18 1 No. 23. *eius*, *of the one*, i.e. the father of the same name. — *cecidit*, *fell*. Cf. *cecidit*, *struck down*. — *ad Cannas*: though we say *at* here, yet the construction is not that of names of towns, which would be abl., *Cannis*, because the town as a spot is not meant, but its vicinity.

18 2 *consul*, *in his consulship*, or *when he was consul*. A word in apposition often expresses modifying ideas of this sort, inasmuch as the Latin has no pres. partic. of *esse* to connect two nouns.

18 3 paterni: agreeing with *odi*. Modifying phrases (as here, in *Romanos*) are often inserted between two words belonging together, in order to show the close connection. Here it is, not merely 'his father's hatred,' but 'his father's hatred against the Romans,' forming a single complex idea.

18 4 profecturus esset, *was on the point of setting out*; mark the force of the first periphrastic conjugation. — *domum*: in this construction (end of motion) *domus* admits a possessive, so we must say *to his house*, where otherwise we should say 'returned home.'

18 5 Tertiam: Roman girls were more commonly merely numbered *secunda*, *tertia*, *quarta*, etc., the first one having the gentile name (as *Aemilia*, *Iulia*).

18 6 tristiculam, *that she was*, etc., though the word is only a pred. acc. This shorthand form of expression is very common in Latin.

18 7 tristis: how different in meaning from *tristiculam* above?

18 8 Persa: the common Latin form for *Perses*.

18 9 artius, *warmly*; the comparative often differs from the positive only in suggesting, not a real comparison, but only a rather higher degree of the adj. or adv. — *complexus*, the tense may be disregarded in English. Cf. *miratus*, **7 18**. — *accipio*, etc.: an omen was usually not valid unless accepted by the party concerned, for which this was the regular form.

18 10 omen: such chance sayings were regarded by the superstitious Romans as tending to bring about their own fulfilment. The idea still lurks under such expressions as 'Oh, don't speak of it!' when any calamity is mentioned.

18 12 Macedoniam: as some verbs compounded with *in* and some other prepositions acquire a meaning that requires a dat. (cf. *gregi*, **3 2**), so others acquire a transitive meaning and can take an acc., as here. — *recta:* abl. fem. of *rectus*, used as an adverb.

18 13 No. 24. Scipio: the conqueror of Hannibal. He was the son of *Aemilius Paulus*, above mentioned, and was adopted by one of the *Scipios*, so his full name was *P. Cornelius Scipio Africanus Aemilianus*.

18 14 militaret: see notes, **7 5**, **16 5**.

18 15 primus, etc., *was the first to*, etc., the regular way in Latin of expressing this idea.

18 16 quisquam: notice that this word is used only in connection with negative ideas, as 'not any one.' — *nobilitate*, etc.: abl. of cause or reason.

18 17 cuius magis salutis, etc., *whose life ought to be spared and looked out for*. The construction here, the impers. pass. of verbs which govern the dat., is a regular Latin one. In the active voice we might say *eius salutis parce*, *spare his life*, but only transitive verbs can be changed to the

personal passive, and if we want to express this in the passive form, *his life is to be spared*, we must say *eius salutis parcendum est*, or *parci debet*. By learning this difference of idiom once for all another great stumbling block may be removed. — *deberet*: this subjv., of the same class as the result-clauses, needs no special modal form in English. — *sed*: introducing, in opposition to what ought to have been done, the reason why it was not done. There is no sense in using 'buts,' 'fors,' and 'indeeds' mechanically. If the real connections are once noticed, these particles, of which there are so many in Latin, will become helps instead of hindrances. — *tunc*: notice the emphasis, *at that time* they vied with each other to see which could do the most, instead of saving themselves, as now.

18 18 clarissimus quisque . . . plurimum, *the more distinguished a youth was, the more*, etc. Another distinctive Latin idiom, expressing a kind of proportion. The persons or things are conceived as lined up in order, and each one (*quisque*), as he comes, is said to have the most of the quality among those who remain. — *pro amplificanda*, etc.: gerundive construction; cf. *adeundae Syriae*, **12 15**, and note.

18 20 deforme: the emphatic position and the gender of this word make it almost certain that it is the adj. belonging to an infin. or clause which is to come later. In English such a sentence would be perfectly clear, because the copula would be expressed with the adj., and the infinitive clause would be introduced by 'that,' as 'thinking it *was* unseemly when, etc., *that*.'

19 1 quos: the antecedent is *his*. This is the first case of the common precedence of the relative, like "whom therefore ye ignorantly worship; him declare I unto you," to which the Latin form exactly corresponds. But this form has become obsolete in English except with the indef. rel. 'whoever,' etc. The best way is to read it in the obsolete English form, and translate it into the modern — *by those whom*, etc. — *dignitate*: another abl. of respect; so, too, *virtute*. — *praestaret*, the dependent subjv. in indir. disc.; see note on *occultaretur*, **9 9**. — *virtute*: this word means properly 'manliness,' but as that was the chief Roman virtue it came to stand for all. Here it stands for *prowess* or *heroism*; beware of translating it 'virtue,' except where that word expresses the particular form of virtue indicated by the context.

19 2 ideoque, *and it was for this reason that*, a force given by the emphatic position. — *Aemilianus*: translate *Scipio*, his regular English name. — *alii . . . vitantibus,* *when others*, etc.

19 4 No. 25. non defendissent, *had failed to defend*, a force often given by the simple verb with a negative; cf. **7 5** and note. Be sure that your translation is English, and not mongrel Latin.

19 5 **occupare**: here we may say *occupy*, as the word is used in a military sense, the only sense in which the two words correspond in the two languages; see note on **occupavit**, 7 15.

19 6 **militum**: for construction, see note on **sestertium**, 7 18. — **his copiis**: preserve the emphasis of position by changing the construction, *these forces were under the command*, or the like. This course is often necessary for a faithful rendering. For construction of the dat., see § 370. a (228. n.1); B. 187. iii; G. 347; H. 429. 1 (386. 1); cf. H-B. 376.

19 8 **enim**: introducing the explanation of the fact that the forces of all Greece were under the Spartan king; cf. note on **sed**, 18 17.

19 9 **cuperet**: see note on **saltarent**, 7 4.

19 10 **concessum esset**, *had not been*, etc.; the modal form of this condition is apparently lost in English from the disappearance of our subjv.

19 11 **idem cogitabant**: do not translate literally, 'thought the same thing,' but *had the same feelings or determination*, or the like. Remember that you are expressing ideas in English, though you get them from the Latin. — **contra Persas**: connect with **eduxit**.

19 12 **in Thermopylis**: the preposition is used because not a town, but a pass is meant. Cf. **ad Cannas**, 18 1.

19 13 **autem**: notice what connection of ideas this word indicates here; do not translate it mechanically by 'but' or 'now' or 'moreover'; cf. 2 2, 10 5, and notes. — **quantis**, *how small*. The Latin does not usually distinguish between small and great in such indefinite words. Of course if a thing is 'so great' it is equally 'so small,' according to the way you look at it. — **defenderentur**: remember the indir. question; see note on **esset**, 11 21.

19 14 **initio**: abl. of time. — **tum**: opposed to **initio**. — **quod**: the reason is given as the writer's. If the reason had been given as that of Xerxes the subjv. would have been used. Cf. **quoniam . . . fefellisset**, 9 12, and note.

19 15 **ponerent**: notice that the clause after the idea of commanding is the same whatever the word is that expresses that idea. Here **misit** means *sent with orders*. If it were 'sent (to say) that he was there,' it would be **se adesse**, because then **misit** would be equivalent to a verb of saying.

19 16 **quid . . . responsum sit**, *what answer was given*. The Latin puts the descriptive ideas preferably in a verb where we put them in a noun. Here the indir. question is used as the subj. of **notum est**. — **illi**: refers to Xerxes.

19 17 **vobis**, *from you*, but in Latin a dat. of reference. Cf. **ei** and **liberis**, 14 14.

19 18 **itaque**, *in that way*.

19 20 **hominum**: cf. **militum**, 1. 6.

19 23 **volneratus**: strictly agreeing with **numerus** for form's sake, but we should conceive it as spoken of the Persians.

19 24 **electorum militum**, *picked men*, not 'chosen soldiers.' As soon as you have seen that this is what the Latin says, then abandon it for your own word.

19 25 **etiam hi**, *even THESE*. **Etiam** regularly throws emphasis on the following word.

19 27 **pecunia**, *by money*; cf. with **a Graecis**, 1. 23. Observe that means is usually expressed without a preposition, while agency requires **a** or **ab**.

19 28 **efficerent**: this, though an indir. question, is different from those before. The direct would be, not **qua via . . . efficiunt**, *how are they effecting*, but **qua via efficiant**, *how shall they effect*. These have the same form in the indirect in Latin, but it appears from the context which is meant.

20 3 **acceperat**: see note on **accipio**, 18 9.

20 4 **aut . . . aut**: notice that these words are mutually exclusive, so that the oracle might be interpreted that if the king (either of the Spartans or the Persians) was killed, the city need not be destroyed. Leonidas therefore satisfied the oracle by his own death.

20 10 No. 26. **tristissimus**, etc., *I write this to you in a very sad state of mind, on account of the death of our friend Fundanus's younger daughter*. This is a very good example of the great changes of idiom often necessary in translation. It will easily be seen that the English exactly reproduces the Latin, though in a very different form. The adj. agreeing with the omitted subject of **scribo** expresses the state of mind of the subject, a common Latin construction. The following abl. abs. expresses, as often in Latin, the cause of the preceding, though it properly only describes the circumstances; cf. note on **superato Antonio**, 7 14. — **qua puella**, *a girl than whom*; see note on **quem morem**, 17 8. The abl. is due to the comparatives; § 406 (247); B. 217; G. 296; H. 471 (417); H-B. 416 and *a*. — **nihil unquam**: lit. 'nothing ever,' but our idiom is usually *never any one*, or *no one ever*. The Latin often uses **nihil** and the neuter of indefinite pronouns to refer to persons. Grammatically **nihil** is the obj. of **vidi**, and the comparative adjectives agree with it. — **nec**, *and not*, the negative going with **modo** and the conjunction connecting **amabilius** and **dignius**. See note on **nec**, 2 8.

20 11 **vita, immortalitate**: abl. after **dignius**, the regular construction.

20 12 **illi . . . erat**, *she had or showed*, **illi** being the dat. of possessor.

20 13 **tamen**, *yet with it all*. Cf. note, 6 6.

21 1 **ut**, *how* (exclamatory).

21 2 **inhaerebat**: this selection admirably illustrates the force of the imperf. tense in description. Note that the perfs., where they occur, mark the different steps of the narrative; cf. 5 2, 10 1, and notes.—**nōs**: = **me**, as often in Latin; cf. Eng. editorial 'we.'

21 3 **paedagogos**, *attendants*; the Romans at this time had the Greek custom of entrusting children to the care of a faithful old male slave, as a kind of chaperon.

21 4 **pro suo quemque officio**, *each according to his station*, i.e. their relation to her. The reflexive would naturally refer to the subject, but with **quemque** it refers to that word.

21 6 **illa**, *the child*; cf. note, 16 2.—**constantia**, *heroism*.

21 7 **valetudinem**, *sickness*, the most common meaning of the word.—**tulit**: notice the narrative perf. among so many descriptive imperfcs.; so also **duravit**; see general note above on l. 2.

21 8 **ipsam se**, *even herself*.

21 9 **viribus**: from **vis**, abl. of separation after **destitutam**.—**hic**: i.e. **vigor**.—**illi**, *with her*, according to English idiom, though expressed by the dat. of reference.

21 11 **relinqueret**: a result-clause connected by the relative **quo**, *whereby*, i.e. 'the death of one so lovely and heroic' had as a result 'that,' etc.

21 12 **desideri**, *for bereavement*, properly 'the sense of loss' or 'missing.'—**plane**, *truly, surely*.—**acerbum**: almost regular for the death of young persons.

21 13 **morte**, *than the death*, the regular abl. after comparatives (see **qua puella**, 20 10); cf. this with **vita**, 20 11, which depends on the idea of **dignus**, while here the abl. depends on the comparative idea, as in both cases is shown by the context.

21 14 **nuptiarum**: Roman girls were married very young.

21 15 **quod gaudium**: placed first for emphasis; cf. note, 9 8.—**quo maerore**: in our idiom, *into what grief*. In an exchange either the thing got or the thing given may be in the abl. as the price of a barter.

21 18 **quod erogaturus fuerat**, *what he had intended to spend*. Again a first periphrastic; cf. **profecturus esset**, 18 4.—**hoc**: antecedent of **quod**.—**tus**, etc.: these were for the funeral, to be burned on the funeral pile.—**impenderetur**: this is subjv. for the inv. of direct discourse. Cf. the construction of **moveret**, 9 11, and see note.

21 20 No. 27. **Aemilius Paulus**: the same one mentioned in No. 23.

21 21 **formae insignis**: note that qualities are described by either the gen. or the abl. Cf. **genere**, 15 5, and note.

21 22 **duos**: one was the Scipio spoken of in No. 24, the other Quintus Fabius Maximus.

21 23 **sibi ipsi denegavit**, *he himself renounced*, lit. 'denied to himself' by giving them in adoption.—**ei**: notice again the dat. of the *person* rendered *from* where we might have looked for the abl. Cf. **Augusto**, 8 4.

21 24 **alter**, *one*. Of course either of two may be 'the other,' according to the way you look at them.—**triumphum**: i.e. after his victory over Perses; see No. 23.—**funere**: abl. of means with **praecessit**.—**quantum ante diem**, *three days before*, according to our reckoning. So below, **post diem tertium** = *two days after*.

21 25 **conspectus**: partic. expressing concession, *though seen*.

21 26 **qui**, *he who*; cf. note on **quos**, 19 1.—**ad donandos**, etc., *had so many children as to give them away*. Cf. this gerundive construction with similar cases, 12 15, 14 6.

21 27 **in orbitate**, etc., *was suddenly left childless*.

21 28 **quem**: connecting rel., as so often; cf. **quod gaudium**, etc., l. 15, above, and note.—**sustinuerit**: subjv. in an indir. question, which is a kind of object of **reliquit**.

23 1 **rebus**, etc., *his exploits*, the regular expression.—**apud**, *before*, the regular expression in such a case.—**adiciendo**: abl. of the gerund, of which **clausulam** is the direct object. Observe that the gerund has the construction of an active verbal noun, the gerundive of a passive verbal adjective.

23 2 **nulli ambiguum**, *no one in doubt*, lit. 'doubtful to no one.'

23 3 **ne quid mali**, *that . . . some misfortune*. The partit. gen. with a neuter pronoun is regular in Latin for such ideas; cf. **quid rei**, 10 12.

23 4 **fortuna**: this idea of great fortune being the forerunner of ill was very prevalent among the ancients, and is often found lingering in modern times.—**moliretur**, *was planning*, in sense like the colloquial 'getting up.' For construction, cf. **ne occuparet**, 14 1.—**Iovem**, etc.: these were the three official Capitoline deities, the tutelary protectors of Rome. Their full titles belong to the solemnity of Roman ritualism. Such things could not be lightly referred to, but must be given in proper form.

23 6 **immineret**: what he would say would be **imminet**, a simple present condition, but this is changed to the subjv. on the principle of indir. disc.; cf. note on **fefellisset**, 9 13; technically the subjv. of the 'integral part'; § 593 (342); B. 324; G. 629; H. 652. I (529. ii. N.¹. I); H-B. 539.—**totum**, *wholly*.

23 7 **adnuendo**: gerund as abl. of means, followed by **votis**, indir. obj.

23 8 **id egerunt**, *they have provided*.

23 9 *vestro ingemiscerem*, *should bewail yours*. *vestro* [casu] is abl. of cause, and *ingemiscerem* a much stronger word than *doleatis*. Technically the whole expression is an *ut*-clause of result in apposition with *id*.

23 11 No. **28**. *eo*: i.e. *spectaculo*.

23 12 *homines*, etc.: a common practice with the Romans, of which the Spanish bull fight is the only survival.

23 13 *capitis*, *to death*, a regular idiom, the so-called *gen.* of the penalty. — *essent*: this in the decree would be *sunt*, but it is changed by *indir. disc.*; cf. note on *immineret*, 1. 6.

23 16 *ludorum*: all such holiday shows of whatever kind were called *ludi*.

23 17 *circum*: the more common place for this was the arena, but the circus was sometimes used. *Arena* is a better word for it in English.

23 21 *cui*, *whose*, as often; cf. *domino*, 4 12.

23 25 *meritus esset*: *indir. question*.

24 1 *ita narravit*, *told his story thus*.

24 2 *domini*: we should say *from*.

24 5 *etiam*: see note, 19 25. — *iam . . . desperabam*, *I now began to*, etc. The *imperf.*, especially with *iam*, often has this force. Cf. *deplorabat*, 10 11.

24 6 *effugiendi*: students often confuse the gerund and the gerundive. Bearing in mind that the latter is always an *adj.* in agreement with a noun, such a case as this must necessarily be a gerund. Cf. this with the gerundive in 12 15.

24 7 *sed leo*, *the lion, however*. — *clamore*, *cries*, *dolores*, *pain*. Notice that the languages do not agree, even in their conceptions of number.

24 8 *autem*: here does little more than to mark the change of subject from *leo* to *ego*. See notes, 2 2, 10 5, 19 13.

24 9 *gratus*: cf. note on *laetus*, 1 2.

24 11 *una*: an adverb.

24 12 *venando*: abl. of gerund, expressing means. Cf. *adiciendo*, 23 1.

24 14 *taedium*, etc.: change the voice of the verb, *I was seized with*, etc.

24 15 *discedere*: the *infin.* added to a verb to complete its meaning, as in English; hence called the complementary infinitive. Many verbs take either this or the *ut*-construction.

24 16 *ut venaretur*, *to hunt*: *infin.* in English; but remember that the Latin *infin.* does not express purpose.

24 18 *capitis*: cf. 23 13.

No. **29**. *S.*: for *salutem*, *greeting*; *sc. dicit*.

24 23 *S. V.*, etc.: i.e. *Si vales bene est, ego valeo*. See 1 1 and note. — *velim cures*, etc., *I want you to take very good care of*. *velim* is a less

emphatic and more polite form of speech than *volo*; as we say 'I should like,' instead of 'I wish,' and *cures*, etc., is an object-clause of purpose *without ut* (properly hortatory), a common construction after *volo*.

24 25 *quod*, *in that*.

25 2 *novi*: see note on *mali*, 23 3. — *facies ut sciam*, *you will let me know*; the result-clause *ut sciam* is a kind of *obj.* of *facies*.

25 3 *D.*: for *data*, i.e. handed to the messenger (as we might say 'posted'). Hence our word 'date.' — *III Nonas*, etc.: the Romans had a complicated system of dates, originally connected with the moon's phases. The date here is June 2d, three days before the Nones, which fell on the 5th in June.

No. **29**. *S. D.*: i.e. *Salutem Dicit*.

25 4 *Tusculanum*, *our Tusculan estate*. The Romans often had villas in various parts of the country, like a modern English nobleman. — *nos*: instead of the *sing.*, like the royal and editorial 'we'; cf. *nos*, 21 2. — *venturos*: with the *fut. partic.* *esse* is very often omitted, as here. — *Nonis*: i.e. the 7th, on which day the Nones fell in October.

25 5 *ut*: *sc. cura*, often omitted in familiar style. — The same thing occurs in 1. 7 (*cura*) *ut sit*. — *plures*, *several*, i.e. *more than one*.

25 6 *diutius*, *some time*; see note on *artius*, 18 9.

25 8 *valitudinem*: this word means health, either good or bad. Here, of course, it means the former; but see 21 7.

25 9 *Kal.*: the 1st; in full, *Kalendis Octobribus*.

25 9 *Venusino*: another villa of Cicero's.

25 11 No. **30**. *bello*: abl. of separation. — *se*: *obj.* of *abstineret*; many words which later became intransitive were in classical Latin transitive and required an object; cf. such words as 'abstain' and 'refrain,' coming from the later usage. — *abstineret*, a purpose-clause depending on *missus*, which here has the same force as in 19 15; see note.

25 11 *quo . . . lacessebat*: not part of what he was ordered to say. If it were, the *subjv.* would be used. The *ind.* shows it to be an explanatory phrase thrown in by the author; § 593. *a* (342. *a*); G. 628. *R. a*; H. 652. 1 (529. ii. N. 1. 2); H-B. 550.

25 12 *prompto animo*, *with ready courtesy*.

25 13 *suam*: i.e. *dexteram*, suggested, as often, by the opposition.

25 14 *ut*, *when* or *as*, in this sense always with the indicative.

25 16 *interposuisset*: *subjv.*, as implying a thought of Popilius; see note on *fefellisset*, 9 13.

25 17 *prius*: take with *quam*. — *quo*, *on which*, depending on the force of the *prep.* in the verb. So also *circulo*, in the next line. In such

cases the preposition may be repeated before the noun with the effect of increasing the emphasis.

25 18 *excedas*: the subjv. may be neglected here, as it expresses no apparent modal relation in English. — *quod . . . referam*, for me to carry back, a purpose-clause with a rel. Note that it is the purpose-idea that requires the subjv. mood, and not any particular introductory word.

25 19 *locutum*: sc. esse.

25 20 *crederes*, one (or lit. 'you') would have thought, the regular way of expressing that idea. — *fore ne*: a late usage for *non fore ut*, that it should n't happen, etc., i.e. that Ptolemy should have no further cause for complaint, which is perhaps the best translation.

25 21 *tum demum*, then only, 'then and not till then.'

25 23 *abscisa gravitas*: as this implies freedom from effusiveness, it may be used as well with *animi* as with *sermonis*; we may say *abrupt dignity of manner and speech*, or divide the idea into two. — *momento*, vigorous action, i.e. the influence exerted by his prompt and forceful demand.

25 24 *Aegypti*, that of Egypt; in such cases the Latin practically never uses a pronoun.

26 2 No. 31. *sónus*, *strepitus*, rattling, clanking; such words as these vary much in their translation, because they are very indefinite in their meaning. — *si attenderes*: the subjv. is here used on account of the second person referring to an indefinite subj. 'you' ('any one'). Neither the first person 'we' nor the third 'any one' would require it, nor would it be used of a definite person addressed.

26 4 *reddebatur*, were heard (plur. in English on account of the two subjs.). Notice that though *reddere* means 'give out' from the object, yet we can equally well translate by its effect on the person.

26 5 *confectus*, disfigured. This word means either to 'make up,' i.e. complete, make, or 'do up,' i.e. exhaust, destroy, as here. — *cruribus*, *manibus*: abl. of instrument, though we say on.

26 6 *inhabitantibus*: the agent of an action is often by a change of the point of view put in the dative.

26 7 *noctes*: this word can be made the subj. of the passive *vigilabatur* because that verb is transitive in Latin, spent in watching.

26 9 *memoria imaginis*, the remembered vision.

26 10 *oculis*: dat. after *in-errabat*; cf. *copiis*, 19 7. — *longiorque*, etc.: i.e. the terror outlasted its cause.

26 11 *solitudine*: abl. of the penalty after *damnata* as a judicial word. More often the penalty is expressed by the gen., as in *capitis damnati*, 23 13. — *tota*, wholly; see note on *laetus*, 1 3.

27 1 *proscribebatur*: the regular word for *advertise*. An advertisement 'to let' from the walls in Pompeii is given below:

IN SVLA ARRIANA
 POLLIANA CN ALLEI NIGIDI MAI
 LOCANTVR EX (K) IVLIIS PRIMIS TABERNAE
 CVM PERGVLIIS SVIS ET CENACVLA
 EQVESTRIA ET DOMVS CONDVCTOR
 CONVENTITO PRIMVM CN ALLEI
 NIGIDI MAI SER.

"The Arria Pollia block of Cn. Alleius Nigidius Maius to let from 1st of July next, shops with their show windows, first-class gentlemen's chambers and a dwelling. Apply to Primus, slave of Cn. Alleius Nigidius Maius."

— *tamen*: i.e. though it was abandoned, yet it was advertised to be sold to some stranger.

27 2 *seu quis . . . vellet*, in case any one should, etc. This is really a fut. condition thrown back into past time by being quoted from the advertisement.

27 4 *suspecta*, suspicious, i.e. he thought something was the matter to make it so cheap. — *omnia*: the second acc. after *doceo* retained with the pass.; like 'I teach you Latin,' and 'you are taught Latin'; § 396. *b. N.* (239. *c. R.*); B. 178. 2; G. 339; H. 411. 1 (374. 1); H-B. 393. *a.* — *nihilo*, tanto: abl. of degree of difference; cf. *paulo*, 10 15.

27 6 *sterni*, a bed to be made; used impersonally.

27 7 *pugillaris*: see Fig. 43.

27 8 *animum*: obj. of *intendit*.

27 9 *audita simulacra*, imaginary sounds.

27 10 *ubique*: i.e. (the same as) everywhere else. — *silentium*: we may supply *erat*, but it is not necessary. — *concuti*: in rapid narrative, a description is often expressed by the infin. alone, the so-called historical infin., though it is not narrative but descriptive. The infns. that follow are in the same construction.

27 12 *offirmare*, etc., he kept his mind fixed and placed it as a screen before his ears, i.e. he tried to make himself deaf to the noises by keeping his mind occupied.

27 13 *ut, as it were, just as if.*

27 15 *vocanti*: we may supply *alicui*, but see note on *oranti*, 6 6.

27 16 *exspectaret*: obj. clause of a command. Cf. note on *misit*,

19 15.—*ceris*: the tablets for writing were made of wood coated with wax, and written on with a sharp point.

27 17 *illa*: the apparition.—*catenis*, etc., rattled the chains against, lit. 'with the chains.'

27 18 *respicit*, looks round and sees.—*innuentem*: supply *eam*, which is unnecessary in Latin; see note on *vocanti*, l. 15.—*idem quod*: our 'as' is often equal to a rel. pron., and is sometimes represented by one in Latin, as here.—*moratus*: for tense and translation, see note, 7 18.

27 20 *aream*: the houses of the ancients were regularly built around one or more open courts, one of which is meant here. The colonnade surrounding the court and the whole apartment was called the peristyle; see Fig. 15.

27 24 *nuda et exesa*: agreeing with *quae*; *vinculis* is abl. of cause or means, depending on *exesa*.

27 26 *conditis*: used like our word 'lay' of a ghost. The body being properly buried, the spirit was laid to rest and the house was free from it.—*mānibus*: from *mānes*.

28 2 No. 32. *hora*: the Romans reckoned time, not as we do, by uniform mean time, but by 'hours,' which were the twelfth part of the time from sunrise to sunset or *vice versa*. The second hour would begin somewhere about seven o'clock, and the fourth about nine.

28 3 *id quia*, etc.: the Latin often continues the indir. disc. to a great length without any verb of saying. We rarely do this, but repeat the verb of saying. It often clears up obscurities to do this in translating; thus, *He said that this, inasmuch as*, etc., or better, treating the acc. subjs. as nominatives, *This, he said, inasmuch as*, etc., could be known beforehand and predicted.

28 4 *naturali ordine*, in the course of nature. Cf. *bellicam*, 7 1, and note.

28 5 *certi*: pred. adj. after *sint*.

28 6 *sint*: as the indir. disc. still continues, the verbs in the subordinate clauses are of course in the subjv., and in the principal clauses in the infin.—*pleno orbe*, *exiguo cornu*: modify *fulgere*, of which *lunam* is the subject.

28 7 *mirarentur*: Gallus's own word would be *miramini*, but now the reader is addressed instead of the soldiers, and hence the soldiers become 'they' in the third person. The tense naturally changes because the time is past to us, and the subjv. is idiomatic, the clause being subordinate and in ind. disc. Cf. notes on No. 14, p. 9. Observe that our method is not very different, except that we do not change the mood. Therefore just as, *he said, they were not surprised*, etc., so *they ought not*, etc.

28 8 *obscurari*: the Latin made much use of antithesis, setting one word off against another, whereby many words which otherwise would be repeated could be left out the second time, as in 'John went up the street, James [went] down [the street].' So here *fulgere* has *lunam* expressed, but when its antithesis *obscurari* occurs, this word is to be supplied.—*trahere in prodigium*, to regard as a prodigy.

28 9 *debere*: its subj. is *eos* (i.e. *milites*), which is occasionally omitted.—*quam*, etc.: it is well to change the voice in translating, *the night which was followed by*, or, still more freely, *the night preceding the 4th of September*.—*pridie*, etc.: this phrase, being a date, is in apposition with *dies*, as if it were nom., i.e. 'the day before the Nones.'

28 11 *videri*: hist. infin., cf. 27 10 and note.—*Macedonas*, etc.: change the voice in translating, *the Macedonians were moved*, etc. Strictly *Macedonas* is the obj. of *movit*, the subject being the general idea of the eclipse, represented in Eng. by 'it.'

28 13 *vates*: i.e. *portenderunt*.

28 14 *suam*, its regular or usual.

No. 33. Erasmus, the contemporary of Luther, a great wit and the most accomplished man of letters in Europe since the decline of learning, left a considerable body of writings of various kinds much in the style of Lucian. His style is occasionally unclassical, but in the main is the purest of modern Latin. On account of some irregular freedoms of speech, these extracts may well be read with less attention to the syntax. Attention, however, is called to points that might mislead the learner. This story and the two following are taken from a piece entitled *Convivium Fabulosum*, 'a story-telling banquet.'

28 16 *sacrificus*: a late word for 'priest' in the modern Christian sense.—*invitārat*: = *invitaverat*; § 181. a (128. a. 1); B. 116. 1; G. 131. 1; H. 238 (235); H-B. 163. 1.—*unum atque alterum*, one or two, the regular Latin expression.—*bellum homunculum*: taken with *unum atque alterum*, jolly fellows.

28 17 *obvios*: plur., on account of *unum*, etc. Translate *whom he met*.

28 18 *frigidam*, without a fire, i.e. with nothing cooking.

28 19 *illi*: with him; cf. 21 9.

28 20 *consilio*: abl. with *opus*.

28 21 *quicum*, with whom, *quī* being used for the abl.; § 150. b (104. c); B. 90. 2. a; G. 105. 3; H. 182. 1 (187. 1); H-B. 140. b.—*ageret*, did business. The subjv. is late and unclassical.

28 23 *carnibus*: from *caro*.—*veste tectam*, concealed under his clothing.—*deferebat*, started to carry, etc.

28 26 **deposito pignore**: i.e. the stolen kettle was to be left as a pledge. Notice that the abl. abs. expressing circumstance may be used of things future as well as past.



FIG. 103.
OLLA FICTILIS.

28 28 **accipiat**: continues the construction of **qui** . . . **sumat**.

29 3 **prospectum est**, *arrangements were made*.

29 8 **hoc** . . . **sacrificio**, *to suspect a priest of this*; lit. 'this to a priest.'

29 9 **itum est**, *they went*: perf. pass. of **eo** used impersonally. — **exploratum** (sc. **est**), *search was made*; also impersonal.

29 10 **ne musca**, etc., *not a sign of*, etc. — **quid**

multis (sc. **verbis opus**), *what need of many words?* i.e. *to be brief*.

29 12 **quo tempore**, *at the time when*.

29 13 **commodato**, *as a loan*; dat. of service.

29 14 **unde**, *from whom*, as often.

29 21 **ipsi cuius erat**, *to the very man that owned it*.

30 3 No. 34. **aptas, inventas**: agree with **ocreas**, understood.

30 8 **succinebat illi laudanti**, *chimed in with his words of praise*; cf. note on **illa**, 21 6.

30 10 **placeret**: cf. **fefellisset**, 9 13.

30 12 **usu venit tibi**, *happened to you* (in your experience). The following **ut**-clause is a kind of subj. of **venit**.

30 15 **veniat, faceres**: this construction is irregular but is found in colloquial Latin. Both verbs ought to be in the same tense; but the English translation would be 'should' in both cases, so we may neglect the irregularity.

30 16 **consequeretur**: translate as if **consequar**, for which it is used; so, too, **facerem**, 1 18.

30 19 **pro calceis, for**, etc., in the sense of 'striving for a prize.'

30 25 **ne quis remoretur**: a negative command (prohibition) in which the subjv. is regularly used.

30 27 **praeberetur**: hist. infin.; cf. **concuti**, 27 10, and note.

31 6 **negabat**, etc., *said that (he had) not*, etc., the usual meaning of **nego**.

31 9 **nec habere**, etc., *and that he has nothing to complain of*.

31 11 **umbra asini**: cf. No. 18, p. 11.

31 12 No. 35. **summam**: a noun; below, in l. 16, we have the same form as an adjective.

31 13 **sed argenteae**: i.e. it was not a large sum, but being of silver it seemed large.

31 18 **commodaret**: subjv. of purpose without **ut**; § 565. a. (331. f. r.); B. 295. 8; H. 565: 4 (499. 2); cf. H-B. 502. 3. a. ftn.².

31 19 **quo**, *in order that*; often used for **ut** when there is a comparative in the clause.

31 20 **ipsius**: i.e. the priest.

31 23 **aedis**: here in the sense of *store* or *shop* as at the time referred to the shops were in the houses.

31 26 **causatus est**, *made an excuse that*.

32 4 **multa** (we may supply **verba**): cf. **multis**, with the same meaning, 29 11.

32 5 **averso sacrificio**: i.e. when his back was turned.

II. BIOGRAPHY AND MYTHOLOGY.

33 **CYRUS, KING OF PERSIA**: the founder of the Persian Empire, who reigned B.C. 559-529.

33 4 **imperio**: dat. with **parebant**; cf. **regi**, 15 19.

33 8 **coniuncta esset**: the subjv. here is an integral part of the object of fear, the main idea of which is compressed into **nihil**. The modal idea appears in the natural translation, *should be*, etc. — **Cambysi**: indir. obj. of **concessit**.

33 10 **ducere**: the infin. is often used instead of the **ut**-clause after verbs of permission.

33 12 **liberaretur**, *free himself from*; a not infrequent force of the pass. voice.

33 15 **ei misericordia**, *his pity*. The dat. of reference in connection with a verb often has the force of a gen. or possess. — **regio**, *of the king*; cf. **belli-cam**, 7 1. — **idem** . . . **imperavit**, *gave the same orders*. Notice that the Latin often puts descriptive ideas into verbs where we use expressive nouns.

33 17 **aetatis**: gen. of quality. Quality is also expressed by the abl.; cf. **genere divino**, 15 5. — **ante breve tempus**, *a short time before*. Notice the difference of idiom.

34 The Cylinder Inscription of Cyrus (extract).

13^b. The blackheaded peoples whom he [Merodach] caused his [Cyrus's] hands to capture,

14. he [Cyrus] provided for in right and justice. Merodach, the great lord, the protector of his people, for (?) his deeds prospered him, joyfully looked upon his pure hand and heart,

15. commanded him to march against Babylon his [Merodach's] city, caused him to take the road to Tintir [Babylon], like a friend and ally advanced at his side.

16. His widespread troops, numberless as the waters of a river, marched at his side in battle array [lit. 'with weapons in place'].

17. Without fight and battle he caused him to enter the city Shuanna [Babylon]. His city Babylon he spared. In the city Shabsha he delivered into his hand Nabu-nâid, the king who did not reverence him.

18. The citizens of Babylon, all of them, all the people of Shumer and of Akkad, the great men and the governors, bowed beneath him, kissed his foot, rejoiced in his rule, (and) their faces shone (with joy).

19. The lord who by his help made the dead to live, who spared all of them in ruin (?) and woe (?), greatly blesses him (and) makes his name powerful.

20. I am Cyrus, king of hosts, great king, mighty king, king of Tintir [Babylon], king of Shumer and Akkad, king of the four regions,

21. son of Cambyses, great king, king of the city Anshan, grandson of Cyrus, great king, king of Anshan, great-grandson of Shishpish, great king, king of Anshan,

22a. lasting seed of royalty, whose rule Bel and Nabu love, and desire his reign (?) for their heart's ease.

35 4 *ludis*: dat. with compound; § 370 (228); B. 187. iii; G. 347; H. 429 (386); H-B. 376. — *cum illis ludis interesset*: the *cum* obviously must connect the verb, otherwise the verb would have no connective. Hence *ludis* cannot depend upon *cum*, but must be in the dat. after *interesset*. — *regi*: cf. *imperio*, 33 4.

35 10 *interrogando*: abl. of gerund expressing means.

35 12 *excitatus esset*: notice that here we suddenly come upon a subjv. in an independent clause. Of such there are only two classes. The more common of these is used for commands, etc., here impossible. The other class is used for the conclusion of a condition, which this must therefore be. Fut. conditions are expressed by the fut. tenses of the ind. or by the pres. and perf. subjv. So that this case must be one 'contrary to fact,' i.e. where a thing would (or would not) have happened if something else had (or had not) happened. This sort of condition regularly takes the imperf. or pluperf. subjv. in both the principal and the subordinate clause.

35 13 *solliciteris*: this verb is really in an indir. deliberative question, like *efficerent*, 19 28. The direct would be the same in Latin, 'Why should you be anxious?' The answer is, 'There is no reason.' When these are put together in the narrative the question becomes indirect.

35 16 *quod, because*.

35 19 *delectatus esset*: the ordinary indir. question (not deliberative), simply 'had enjoyed.'

35 23 *cum . . . esset*: in this case the circumstances indicated by *cum* with the subjv. are treated as a cause, and the construction is called that of *cum*-causal, though in essence it is not different from the descriptive *cum* that we have had; cf. note, 7 5.

35 26 *libertate*: i.e. that which they had formerly enjoyed before they were conquered by the Medes.

36 6 *post finitos labores, after the tasks were ended*. This idiomatic use of the perf. partic. is very common in Latin, cf. *ab urbe condita*.

36 11 *eligerent*: a different sort of indir. question, where the direct would be *eligatis*, 'would you choose' (if you should have the chance) — a conclusion depending on an implied fut. condition. The tense of this, however, is changed when it is reported, as here, indirectly after a verb of past time. Compare this with *excitatus esset*, 35 12, where the past tense belongs to the idea and is independent of the time of the context.

36 12 *delectemur*: here we have the same kind of conclusion of a fut. condition as in the preceding line in its proper and direct form.

36 13 *habebitis, si . . . liberaveritis*: a vivid fut. condition; cf. the same form, 33 5, and the conditions in ll. 12 and 13.

36 18 *tumultu, uprising*, the regular word in Latin for any disturbance that is not regular war, as a rebellion or the like.

36 20 *optaveris*: notice that the Latin likes to look forward to the time of completing an action; hence the fut. perf. is often used where we should use the fut. or even the present.

36 24 *cum*: here causal; cf. *cum*, 35 23, and see those in 25 and 28 below, where there is no cause expressed, but description or circumstance.

37 6 *Croeso*: see No. 21.

37 8 *ipse*: as distinguished from *Harpagus* in the next line.

37 12 *earum iniurias*: the genitive, like our 'of' and sometimes our possess., expresses two different relations. Either the genitive may be the thing acting (subjective) or it may be the thing acted on (objective). Thus 'Cæsar's wrongs' may be those inflicted upon Cæsar (objective) or by Cæsar (subjective). The context must usually be consulted to determine which is meant in any given case, as here. — *iniurias*: this word, in accordance with its derivation (*in-ius*), always implies some injustice or wrong, not mere 'injury.'

37 14 *erat, there was*, as often when in this first position. — *autem, now*; cf. 2 2.

37 15 *ante muros*: notice that the first position in the sentence is the most emphatic. Hence any word or phrase that stands there is important for some reason or other. When there is no other emphasis the subject usually stands there (except for connecting words), that being, as the thing talked about, the most emphatic. When, as here, some other word or phrase comes first, that word is the most so, more commonly because opposed to something else coming later. We express this emphasis by a stress of voice, and if one can become accustomed to express it so in thought, the first word will often give a clue to the meaning of the whole sentence. Here *ante muros*, if emphasized, suggests an opposition to some other

place. This is found in the next sentence, introduced by the adversative *sed*, 'In the field, etc., . . . but in the *siege* it was otherwise.'

37 20 *ne . . . sentirent, that they might not*, etc., shown to be a purpose by the use of *ne*. If it were *ut non* it would be a result-clause and mean 'so that they did not,' etc.

37 23 *loco*: the abl. alone for the 'way by, in, or over which,' etc., often called the abl. of route; cf. *semitis*, **9 25**, where the meaning is more obvious.

37 24 *murorum*, etc.: gen. with *potiti sunt*; § 410. *a* (249. *ā*); B. 330; G. 407. *d*; H. 458. 3 (410. *v.* 3); H-B. 353.

37 29 *Iudaeos*, etc.: see 2 Chron. 36. 22-23.

38 2 *restituerent*: cf. *ducere*, **33 10**.

38 8 *Massagetarum*: subjective gen.; see note, **37 12**.

38 13 *faceret*: cf. *efficerent*, **19 28**, and *solliciteris*, **35 13**; in the direct it would be *quid faciam?*—*Croesum*: cf. No. 21.

38 14 *suaderet*: in the direct, *quid suades?*

38 15 *postulasset*: cf. *fefellisset*, **9 13**.

38 20 *relicta*: adj. agreeing with *castra*.

38 27 *nisi id feceris*, etc.: a vivid fut. condition; § 516. *i* (307. *i*); B. 302; G. 595; H. 574 (508); H-B. 579. *a*. Note again the use of the fut. where we should use the fut. or even the pres.; cf. **33 5**, **36 13**, **36 20**.

39 2 *illi, to her*, i.e. *Tomyris*.

39 8 *dimicabant*: notice how this imperf. of description is surrounded by perfs. of narration; cf. note, **21 2**.

39 11 *cum diceret, saying*.—*quod*: its antecedent is the thought of the principal clause; trans. *as*.

THE STORY OF ULYSSES.—Ulysses, a celebrated Greek hero, took a prominent part in the long siege of Troy. After the fall of the city, he set out with his followers on his homeward voyage to Ithaca, an island of which he was king; but, being driven out of his course by northerly winds, he was compelled to touch at the country of the Lotus Eaters, who are supposed to have lived on the north coast of Libya (Africa). Some of his comrades were so delighted with the lotus fruit that they wished to remain in the country, but Ulysses compelled them to embark again, and continued his voyage. He next came to the island of Sicily and fell into the hands of the giant Polyphemus, one of the Cyclops. After several of his comrades had been killed by the monster, Ulysses made his escape by stratagem, and next reached the country of the Winds. Here he received the help of Æolus, king of the winds, and having set sail again arrived within sight of Ithaca; but owing to the folly of his companions the winds became suddenly adverse, and they were again driven back. They then touched at an island occupied by Circe, a powerful enchantress, who exer-

cised her charms on the companions of Ulysses and turned them into swine. By the help of the god Mercury Ulysses himself not only escaped this fate, but forced Circe to restore her victims to human shape. After staying a year with Circe, Ulysses again set out and eventually reached his home.

40 1 *annos*: the regular acc. of 'time how long'—*obsessam esse*: notice that *constat*, being an imper. verb, can take an acc. with its infin. as a kind of subject.

40 5 *redire*: a complementary infin. with *maturaverunt*.

40 6 *magno cum gaudio*: note that manner is rarely expressed by a noun standing alone. Regularly we have *cum*, or an adjective, or sometimes both, as here, with the noun. Cf. *grato animo*, **6 12**.

40 7 *erat*: cf. **37 14**.

40 8 *quem*, etc.: some care is necessary in translating such an expression, inasmuch as in English we do not use relatives in clauses already dependent, such as the indir. disc. construction. We must therefore use the direct disc., *who, some say*, etc.

40 10 *constat*: again with infinitive clause as subj., as in line 2. It is not a real subject, but takes the place of one.

40 11 *antequam*: notice that this is a relative form, 'before . . . than,' and hence introduces a new clause, though we translate it simply *before*, which does not necessarily have a relative force.

40 15 *videndae*: notice that the gerundive, being a verbal adjective and originally passive, agrees with its noun and hence we naturally change its voice in translation. Observe also that when a word belongs in sense to two or more nouns it very often agrees only with the nearest, but, as here, is taken also with the other.

40 16 *postquam, after*; notice that the relative part of this word is usually dropped in English, though its connective force remains. Cf. *antequam*, above.—*milia*: cf. *annos*, l. 1.

40 18 *aliae alias, different*. This is a very common Latin idiom where different predicates are distributed among different subjects, *some to one, others to others*, or simply *different*.

40 19 *qua*: the vehicle in Latin is usually treated as means, and has no preposition.

40 22 *referrent*: a purpose-clause, here introduced by a relative. Translate by the English infin. *to*, etc.

41 1 *facere*: cf. *redire*, **40 5**.—*tamen*: see note, **6 6**.

41 2 *quaerunt, were seeking for*. *Dum* is regularly followed by the pres., hence the real time must be determined by the context.—*quibusdam*: dat. after *obviam facti* (*meeting*).

41 3 accidit: here followed by an *ut*-clause as a kind of subject. Impers. verbs are followed by *ut*-clauses or by the infin. according to their meaning. Cf. the construction with *constat*, **40 2** and **10**.

41 5 patriae, sociorum: gen. with *obliti*; § 350. *b* (219. 1); B. 206. *b*; G. 376; H. 454 (406. ii); H-B. 350.

41 6 mansuros: sc. *esse*, which is almost regularly omitted in the fut. infinitive.

41 7 cibo: cf. *felicitate*, **5 13**, and note.

41 8 at: used here, as usual, to mark the change of subject.

41 14 secum: a dependent clause that contains the words or thought of the main subj. may refer to that subj. by the use of *se*. Hence an apparent ambiguity of reference often arises, but the context usually at once determines it, as here. In this use *se* is called an indirect reflexive. Cf. *se*, **3 11**, and note.

41 16 cum ita essent: cf. *cum esset*, **35 23**.

41 22 solvit: lit. 'let go,' referring to casting off the lines before sailing.

41 23 diei: this gen. depends on *postridie*, which, though regarded as an adverb, is really a noun with an adjective in the locative case and so takes a gen. like any other noun. It is like the obsolete 'on the morrow of that day.'

42 2 quod habitari: it happens that in this case the English admits the same construction as the Latin. It is well in such cases, in order to gain freedom in translation, to translate in both ways, *which they found was inhabited* (cf. **40 8**) and *which they found to be inhabited*.

42 5 quod cum: cf. *quo cum*, **41 12**.

42 7 quis . . . incolet: notice that an indir. question can depend upon any word that suggests a question, as here *mirantur*, *were wondering* (cf. *quaerunt*, **41 2**).

42 9 quidem: the most common use of this word is to introduce an emphatic concession, *to be sure, it is true*. At any rate, it sets off the word that it follows against another which is to come after, as here *sed ingenti*, etc. Often it admits of no formal translation, but is best expressed by intonation of voice or emphasis in reading. — *specie*, etc.: abl. of quality or description. Cf. *aetatis*, **33 17**, and note.

42 10 autem: opposing the certainty they now had in regard to the Cyclops to their first surprise at the monster. As *quidem* refers forward, so *autem* refers backward. The Romans could have hardly read their own language without these signboards all along the road.

43 5 simul ac viderunt: notice that these temporal connectives, *ubi*, *postquam*, *simul ac*, etc., which take the perf. ind., refer simply to

time, and do not express circumstances like *cum* with the subjv.; cf. **40 16**, **41 13**, and **18 14**.

43 12 mercatores, etc.: persons who visited islands would naturally be either traders or pirates.

43 13 praedandi: the gerund being a passive used impersonally (cf. the gerundive) is treated as active and its passive origin disregarded, and it does not, like the gerundive, have a noun to agree with, just as *pugnatum est*, *they fought*, needs no subject in Latin.

43 14 causā: in this sense the word always follows a genitive depending on it; cf. 'for Heaven's sake.'

43 15 sibi: cf. *secum*, **41 14**. — *iniuria*, *harm*, but with the idea of injustice; cf. **37 12**.

43 16 vecti essent: subjv. as a part of his question; cf. *fefellisset*, **9 13**, and *postulasset*, **38 15**.

43 17 sibi praecavendum esse: an impers. sentence turned into indir. disc. As in **9 8** *verum est linteum* becomes *verum esse linteum*, so *mihi praecavendum est*, *I must take care*, becomes *sibi praecavendum esse*, though in this case there is no subject to become accusative. The personal construction should be used in English, *that he must*, etc.

43 22 dum haec geruntur, *while this was going on*; cf. **41 2**.

43 23 occupavit: not 'occupied'; see Vocabulary.

43 25 postquam: see *simul ac*, l. 5, and note.

43 26 humi: see § 427. *a* (258. *d*); B. 232. 2; G. 411. R.²; H. 484. 2 (426. 2); H-B. 449. *a*. — *quod cum*, etc.: cf. **9 8**, and note.

44 2 in eo erat ut: *was on the point of*, a not uncommon Latin idiom.

44 3 agendum: sc. *esse*. The subject is *nihil*. Remember that the second periphrastic is always passive.

44 4 antequam . . . faceret, *before he should do*, etc. The subjv., showing that the clause is a part of the plan expressed in *explorare*, gives it this force. The ind. would mean 'before he did this' and would imply that he did it; cf. **40 11**. The English form, however, is ambiguous, and the context must show whether there is a 'should' implied in it or not.

44 6 nihil sibi, etc.: this is an easy example of the fut. conditional sentence in indir. disc. Ulysses would say *nihil mihi proderit, si P. interfecero*, *it will do me no good if I kill* (lit. 'shall have killed') *Polyphemus*. The fut. *proderit* in the principal clause becomes in the indir. disc. the fut. infin. *profuturum (esse)*, and *interfecero* in the subordinate clause becomes *interfecisset* on account of the past tense of *intellexit*, the governing verb. Here again we have a typical example to learn by heart.

44 9 quae cum, etc.: cf. **41 16**.

44 13 **multis et magnis**: notice that the Latin connects two adjs. used together by a conj. We say *many great*.

44 14 **dubium esse**: where a word of doubting is negative (*no doubt that and the like*) the universal construction after it is a subjunctive clause with **quin**, precisely like the English 'no doubt but that.' English, however, more commonly uses the parallel construction, 'doubt that,' which is usually to be preferred. As the construction requires the subjv., any future idea must be expressed by the periphrastic **-rus**.

44 16 **idem quod**, *the same as*, the regular expression.

44 22 **postquam**: again, as usual, with the perf. ind.; so again in l. 27 and 45 2.

44 27 **hoc**, *the following*.

45 4 **eodem . . . quo**: see 44 16.

45 8 **ad bibendum**: lit. 'for drinking,' gerund denoting purpose; translate to *drink*.

45 14 **gratiam . . . referam**, *repay*; cf. *gratias agere*, *thank*, and *gratiam habere*, *feel thankful*.

45 20 **extremum palum**, *the end of the stake*. This idiom is very common with words denoting part or order, like **prima aestas**, *the first part of summer*; see § 293 (193); B. 241. 1; G. 291. R.²; H. 497. 4 (440. 2. N.¹); H-B. 244.

45 21 **dum dormit**: note again **dum** with the pres. ind.; cf. 41 2, also l. 24, below.

45 23 **quod necesse fuit**, *as a matter of course, as was to be expected*.

46 6 **si . . . volneravit, . . . est**: a good example of the so-called simple condition, where no opinion is expressed as to the truth or falsity of the supposition.

46 8 **adficiariis**: the same construction as in 44 14; but here there is no future idea, so that the periphrastic is not necessary.

47 2 **hoc**: cf. **hoc**, 44 27.

47 4 **quas vidit pinguissimas**: the regular order in Latin for *the fattest that he saw*.

47 5 **unum**, etc.: i.e. each group of three carried one man.

47 11 **evasit**: Ulysses himself escaped by clinging to the body of a great ram. See Fig. 19.

47 14 **quo**: cf. 41 12.

47 16 **cum**: this word might go with **animis**. It is only by the general sense of the narrative that it is seen to connect the verb. If the verb had no connective it would mean 'would have expected,' which makes no sense here. — **in horas**, *from hour to hour*; hence the construction with **in**,

47 17 **id quod erat**, *as was really the case*.

47 18 **auxiliandi causa**: a common way of expressing purpose in Latin. Observe again that **causā** stands *after* its genitive.

47 19 **satis tutum**, etc.: another example of a conditional sentence in indir. disc.; cf. 44 6. Here, however, there are two exceptional uses. We should expect **futurum esse**, corresponding to the other case, but a general judgment in Latin as to any course is regularly expressed by the pres. So here Ulysses's thought would be **non tutum est** (not erit), requiring **esse** in the narrative indir. disc. Second, in the other case we had the pluperf. subjv. because the action in the direct was regarded as completed in the fut. (**interfecero**); here, however, it is a continued action — 'shall remain' (**manebo** or **maneam**). This, under the same circumstances, becomes imperf. subjv. **maneret**.

47 28 **minimum afit quin**: a troublesome Latin idiom; lit. 'it was a very short distance off but that,' etc. The **quin**-clause is used, as in 44 14 (**minimum** conveying a neg. idea). In both this and the preceding (**tutum esse**) there is no proper subject, though the dependent clause in each case in a manner takes the place of one. Do not mechanically call it such, for the nature of the clauses makes that absurd. The meaning is obvious and should be expressed in an English idiom.

48 4 **hic vasto**, etc.: from Virgil's *Æneid*, Bk. i, 52-54.

48 7 **hospitio**: one of the few words that is used without **cum** or adjective or genitive modifier to express manner. See note, 40 6.

48 8 **ad recuperandas viris**: a gerundive expression of purpose; cf. 14 6, 21 26, and below, l. 22.

48 12 **patriae videndae**: a gerundive expression depending on **cupidum**; § 349. *a* (218. *a*); B. 204. 1; G. 374; H. 451. 1 (399. i. 1); H-B. 612; using the gerund we should have **patriam videndi**. Cf. note, 24 6.

48 14 **tantum**: an adverb.

48 15 **navigando**: dat. of gerund with **idoneum**; § 505. *a* (299); B. 338. 2; G. 429; H. 627 (542. ii); H-B. 612. ii.

48 17 **gratiis . . . relatis**: this should properly be **actis**, because as it stands it means 'return the favor' or 'repay,' which Ulysses could hardly have done. See note, 45 14.

48 23 **mirabantur**, *had been wondering*; § 471. *b* (277. *b*); B. 260. 4; G. 234; H. 535 (469. 2); H-B. 485.

48 25 **omittendam**: the same form which serves as the gerundive is in the nom. and acc. (without a prep.) used as a 'participle of necessity,' meaning 'to be,' 'ought to be,' and the like, making, with the verb **sum**, the so-called second periphrastic conjugation. In the infin. the copula **esse** may be expressed or not. This use can easily be distinguished from the

gerundive or gerund because the noun and the partic. always stand in a subj. or pred. relation in the nom. or acc. and without a preposition.

49 3 *velut*, etc.: another quotation from Virgil's *Æneid*, Bk. i, 82-3.

49 4 *data*: sc. est.

49 6 *erant profecti*: notice that the subjv. is not required in a clause dependent on the result construction. Such clauses do not usually share in the relation which the subjv. expresses.

49 7 *referrentur*: in the same construction as *possent*.

49 8 *saccum solutum*: as in English, the copula is often omitted in Latin where the noun and its modifier make together a conceivable picture. Here the 'bag untied' means the same as 'that the bag was untied.' This principle extends much farther in Latin than in English.

49 9 *tum vero*: as usual, introducing the climax of an action or situation. — *exarsit*, etc.: notice the difference in the tenses even so closely connected. The perfect states the fact once for all, the imperf. means 'proceeded to' or 'began to,' thus dwelling on the description.

49 11 *videndae*: gerundive, as is clear from its agreeing with *patriae*;

cf. 48 12. — *proieissent*: the subjv. shows that this is not stated by the author as his own reason, but as the one given by Ulysses in a kind of ind. disc. Cf. the stock example *fefellisset*, 9 13. For a reason stated by the author, where the ind. is used, cf. *perspexerat*, 19 15; § 540 (321); B. 286. 1; G. 540, 541; H. 588 (516); H-B. 535. 2. a, 555.

50 3 *frumentandi causā*: cf. 47 18 and note, also 43 14. — *egredendum esse*: used impers.; lit. 'that it must be disembarked.' Cf. note, 43 17. Translate into good English.

50 5 *haberent*: the subjv. in the indir. disc. as a part of Ulysses's thought. Notice how regular is the idiomatic subjv. in subordinate clauses of indir. disc., though a well-known fact may be expressed seeming to require no modal form.

50 6 *cum . . . tenerent*: the descriptive *cum* expressing the circumstances as a cause.

50 7 *occubuissent*: the indir. question is somewhat more freely used in Latin than we should expect in English. Here there is no question about the death, but only about the degree of cruelty of it (*quam crudeli*). Yet the main verb has to take the indir. question construction as much as if the verb were queried. Notice also that any word that can be used of thought can introduce such a question. One can 'remember' or even 'see' or 'feel' a question as well as ask it.

50 8 *egressi essent*: the same principle as the indir. disc., but here it appears as a part of the indir. question. It is an almost universal principle

that whatever is the thought of some other person than the writer should be idiomatically in the subjv. This should be observed, but rarely needs to be expressed in the translation. If you find the meaning you can then translate intelligently.

50 9 *vellet*: another idiomatic subjv., which need not now be analyzed, as it requires no modal form in English. Cf. *deberet*, 18 17. — *quae cum ita essent*: don't be afraid to translate *this being so*, merely because the absolute case is rare in English. That is just the English expression for what is meant here. The subjv. *essent* is the same as *tenerent*, l. 7.

50 11 *alteri* (sc. *parti*): always one of two; distinguish from *alius*. For dative, cf. *copiis*, 19 7.

50 12 *praeesset*: here, though the construction is, as often before, that of purpose, yet the best translation is with *should*. It is as mechanical to translate always with one expression as the other.

50 13 *uter*: which of two. Distinguish from *quis* or *qui* referring to any number. It is always interrogative, and here introduces an indir. question.

50 13 *inter se*: notice that this is the regular reciprocal (*each other*) form in Latin. One can easily see how 'among themselves' can come to be used for that idea. — *hoc facto*: sometimes the abl. abs. admits of a literal translation; see note, 50 9. 'This being done' has been good English for centuries.

50 14 *sorte evenit*, *the lot fell upon*, or *it fell by lot to*.

50 15 *susciperet*: a result-clause is regularly used to express what happens, remains, is added, or follows, and the like; cf. *ut . . . abierit*, 30 12.

50 16 *his rebus*: here the 'absolute case' in English would be clumsy and should be carefully avoided. Use your common sense both in what you adopt and in what you avoid.

50 18 *occupaverat*: the Latin often expresses a present or past state of things by means of the action that preceded it. So here, *had taken possession*, etc. — *quin irent*: the idiomatic construction after verbs of doubt when negated; cf. notes 44 14, 47 28. The clause is one of result introduced by *quin*, which is another form for *quo non*, *whereby not*, (*so*) *but that*.

50 21 *visuros*: without *esse* (as often), as if it were 'supposed themselves not about to see.' Cf. note, 41 6. The principle here involved is a far-reaching one, and on it depends the construction of the gerundive, the abl. abs., and many others; cf. *post finitos labores*, 36 6. — *aliquantum*: acc. of extent.

50 22 *villam*: the regular word for a country house of any kind, as *domus* for a city house.

50 25 *pulsarent*: cf. *irent*, l. 19.

- 50 26 **in hospitium**, to accept her hospitality.
- 51 2 **foris**: abl. of place where; cf. **foras**, 50 26.—**at**: as usual, to introduce a change of subject; cf. 41 8.
- 51 4 **accubuerunt**: the Greeks and Romans reclined at meals; cf. No. 6. We may translate it *took their places*.
- 51 5 **Circe**: the cut gives an ancient representation of the various points of the story all at once, in the antique manner.
- 51 13 **eo**: an adverb.
- 51 15 **at**: cf. l. 2.
- 51 19 **si quid**, etc. The Latin needs no verb of saying after speech or thought has been suggested, as here in **obsecrare**. We have here another conditional sentence in indir. disc. In English the direct would be 'If anything . . . (shall have happened) *happens to you* . . . the lives of all *will be* in the greatest peril,'—**Si quid tibi acciderit**, . . . **erit**,—a vivid fut. condition. Cf. this with 44 6 and notice that the forms here are perfectly regular.
- 51 21 **neminem**: obj. of **adducturum**.
- 51 22 **ei licere**, etc.: another condition in indir. disc. The direct form would be 'tibi licet, si mavis, in navi manere,' a simple condition. Observe that the changes of mood and tense are regular for indir. discourse.
- 51 24 **nullo sequente**, *without any one following him*. 'Without' is often expressed in this way. The abl. of **nemo** is not used, hence **nullo**.
- 52 2 **fecisset**: cf. note on **haberent**, 50 5.—**ut . . . transiret**: a clause of purpose or result is frequently in apposition with a pronoun, so that the clause becomes manageable as a noun. Here we translate *was on the point of*, etc. We had the same idiom in 44 2.
- 52 4 **manu**, *in his hand*; but the Latin regards it as means.
- 52 5 **nonne**, etc.: *do you not?* etc.; the regular particle for this kind of question.
- 52 7 **num vis**, *you don't want, do you?* etc.; the regular particle for this kind of question; cf. l. 5. It is usually said that **num** expects the answer 'No,' and **nonne**, 'Yes.' This is not strictly true. It is sometimes implied that it ought to be 'No' and 'Yes,' but not always even that. Cf. 'You don't happen to be going to town to-day, do you?' where an affirmative is hoped for.
- 52 11 **valere**: for **valet** of direct disc. Notice that in English we change the tense of the main verb in indir. disc., while the Romans changed the mood and kept the tense; so here we say, 'He said, *was* potent.'
- 52 13 **impetum**: obj. of **facias**.—**vide ut facias**: a strengthened inv., as in English, *see that you make*. The subjv. is a purpose-clause, as with most words which have an idea of something 'to be done.'

- 52 14 **mortalis**, etc.: a quotation from Virgil's *Æneid*, Bk. iv, 277-8.
- visus**: plur. for sing., much used by poets.
- 53 1 **subeunda**: gerundive, which must be used here, because the gerund with a prep. does not admit an object.
- 53 3 **atque**, *as*, as often; cf. **aliter atque**, l. 10, below.
- 53 10 **atque**, *than*; cf. l. 3. In both cases the ideas are connected as if alike, and the comparison is left to be made.
- 53 12 **quidquam**: cf. note, 18 16.
- 53 18 **reduceret**: cf. note, 3 11.
- 53 20 **nisi**, etc.: again a fut. conditional sentence in indir. disc.; cf. 51 19. Here the direct form would be **nisi id factum erit, poenas sumam**.—**sumpturum**: the Latin treats punishment as a penalty to be paid, not as punishment to be suffered, and says 'pay the penalty' (**supplicium dare**) and 'exact the penalty' (**poenas sumere**). But English more commonly treats it as inflicted, hence **sumo** may be rendered *inflict*.
- 53 24 **atrium**: see note, 4 11.
- 54 5 **diceret**: cf. referrent, 40 22.
- 54 6 **Circaeam**: cf. **Actiacam**, 7 13, and note.—**universi**, *with one accord*, or the like,—the peculiar meaning of the word.
- 54 8 **diei**: cf. note, 41 23.
- 54 9 **discedere**: a complementary infin. after the expression **in animo habebat**.
- 54 13 **ei persuasum sit**: again the impers. use of the pass. of an intrans. verb; lit. 'it was persuaded to him.' Cf. note, 18 17.—**maneret**: a purpose-clause dependent on **persuasum sit**. When verbs taking an object-clause of purpose become pass. the object-clause may be treated as subject.
- 54 14 **consumpserat**: the pluperf. here is irregular. The perf. only is usually found with **postquam**, **ubi**, and the like. See note, 43 5.
- 54 19 **reficiendas**: gerundive. Could the gerund be used? See note, 53 1.
- 54 21 **confecerint**: the tense does not follow the general rule for the sequence of tenses, but result-clauses allow this exception.—**ubi vidit**: cf. l. 14.
- 54 24 **maturandum sibi**: cf. **sibi praecavendum**, 43 17, and note.
- 54 27 **perveniret**: the subjv. is used on account of the 'should' or 'could' idea involved; cf. 44 4.
- 54 28 **longum est**: in a judgment as to a future course of action, the Latin uses not **sit**, 'it would be,' but **est**, 'it is.'
- LIFE OF CAIUS MARIUS.—This selection and the one that follows on the life of Julius Cæsar are taken from *Viri Romae*, a well-known compila-

tion from the writings of Cicero, Livy, Sallust, Valerius Maximus, and other Roman authors, made by Charles François Lhomond (1727-1794). The Latin has been somewhat simplified, but is in the main taken *verbatim* from the authors named. The style is, therefore, in general good and the Latin classical.

55 1 C.: translate *Caius*. The Latin name is *Gāius*, but the Romans at one time wrote C for both C and G, and retained the character in the abbreviations C. and Cn. for *Gaius* and *Gnaeus*. This spelling was forgotten later, and the word came into English as *Caius*, though it ought to be *Gāius* in Latin.

55 2 *duce Scipione*: this free use of the abl. abs. is idiomatic, where we should say 'under Scipio,' etc. — *Scipione*: this was the younger Scipio Africanus, about B.C. 146; see No. 24. — *posuit*: here *passed*; lit. 'put,' as we might say 'a man put the best years of his life into something.'

55 3 *impigram ad*, etc.: for order, see note, 18 3.

55 7 *inter cenam*: simply *at dinner*.

55 8 *si quid*, etc.: here is a conditional sentence of the same sort as in 51 19 turned into an indir. question. Notice that *accidisset* stands for a fut. perf., as in the previous case, and is changed in the same way. The main clause is not a statement ('the state will have') but a question ('will the state have?'). It does not therefore become fut. infin. as in the other cases, but becomes an indir. question and takes the first periphrastic subjv., the regular way to represent a future idea in a dependent clause.

55 8 *quemnam*: more emphatic than *quem*.

55 10 *hunc*, *this young man*, or simply *him*. The acc. depends upon the verb to be supplied from the previous sentence, an ellipsis common in English, as well as in Latin.

55 11 *rebus*, *deeds*, *exploits*; the abl. regularly after *dignus*. Notice again a colorless noun colored by the context; see note on *res*, 7 8. — *spiritus*: here, *ambition*.

56 1 *Q. Metellum*, etc.: we have here a freer and more characteristic order than we have usually had before. In reading, attack it fearlessly, noticing that the first word is acc., and hold it ready to be the object of a verb, or what was really the same thing to the Romans, the subject of an infin. The object first is not absolutely strange to English and is an order often convenient. The verb which governs this object is found to be *crimnatus est* (*he accused*). The natural modifier of this idea is expressed by 'of,' and *bellum ducere* can mean nothing else than 'prolonging the war.' In this way, without suspending any construction or changing the Latin order, we have a very good, if not the best, English rendering. If we had

undertaken to analyze the sentence by rule it would have taken twice as long, and very likely we should not have succeeded at all.

56 2 *eo*: i.e. *Metellus*.

56 3 *si se*, etc.: another case of a fut. condition in indir. disc.; cf. 51 19 and give the direct form. Remember that the Latin needs no new verb of saying.

56 8 *perfugerat*: notice the fondness of the Romans for taking a new point in the narrative and bringing up the circumstances by the pluperfect.

56 10 *fudit*: here the narrative begins again.

56 13 *Boccho*: dat. with *persuasit*, which is followed, as usual, by a clause of purpose.

56 14 *vinctus*: distinguish from *victus*.

56 15 *triumphans*: see note, 7 16.

56 16 *carcerem*: this prison was the so-called *Tullianum*, perhaps originally a well-house, which is still shown at the foot of the Capitoline Hill on the side of the Forum. It was customary to kill dangerous captives in this prison.

56 17 *os ridentis*, etc.: i.e. into a forced smile. *os* is object of *diduxisse*, which depends upon *fertur*.

56 18 *fertur*: = *dicitur*; the subj. is *Iugurtha*.

56 19 *frigidum*, etc.: the Romans were fond of hot baths, and the bath houses were usually kept warm by special arrangements. Hence the point of this grim speech.

56 22 *ei . . . decretum est*: the functions of the different magistrates were assigned either by the senate or the people, of either of which *decernere* can be used.

56 25 *aliquid*: obj. of *darent*. — *terrae*: partit. gen. In our idiom simply *some land*; cf. note on *sestertium*, 7 18.

56 26 *quod*, *that which*, the rel. being the obj. of *petere*, to be supplied from its use in the main clause. The omission of the antecedent (*id*) is not unusual in such a case as this; cf. note, 8 22.

57 1 *tres duces*: see *Introd. to Cæsar*, p. 116. — *non sustinuerunt*, *failed to*, etc.; cf. note, 19 4.

57 2 *actum erat . . . nisi*, etc.: a form of expression common in Latin but not unknown in English, in which a thing is said to have *actually*

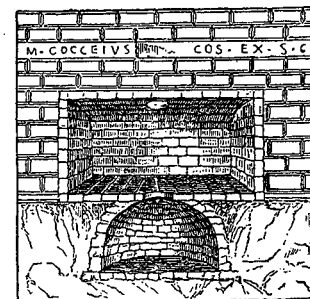


FIG. 104. — THE TULLIANUM.

happened, instead of saying it *would have happened* if something had not occurred to prevent. Here we should expect the 'contrary to fact' construction (cf. 35 12), 'actum esset nisi fuisset,' but to show how near it came, the thing is said to have actually happened (actum erat). The condition, however, is expressed in the usual manner.

57 3 nisi Marius fuisset, *if it had not been for Marius*, the regular way of saying this in Latin; see preceding note.

57 4 sub ipsis, etc. : at Aquæ Sextiæ in the valley of the Rhone, near the Isère.

57 5 medium, *in the middle* (of it).

57 6 copia : sc. erat ; the copula is sometimes omitted in rapid narrative. — causa victoriae : notice that this is not the causâ of purpose, which is in the abl. and follows its noun.

57 7 flagitante : always used of urgent demand.

57 9 eaque, *and such*. — victores : as the Latin eschews meaningless rhetorical expressions, this must express some additional idea as a pred. apposition, like 'gaining the victory' or 'being victorious.'

57 11 caesa : sc. esse ; but cf. 50 21.

57 12 saltu : i.e. a wooded height near the battle field.

57 13 vir : here again we have a significant appositive, 'being a man,' etc. Cf. note, 18 2, and victores, l. 9.

57 14 tropaea : it was customary to set up at the point where the victory was obtained a rude figure of a man with arms hung upon him (see Fig. 28), and this display was used also in the Roman triumph. Here it is intimated that this stalwart German was more conspicuous than the lay figures on which they hung the captured arms.

57 16 qui : subj. of traieicissent. — ex alia parte : the Teutons were intending to cross into Italy by the Riviera; the Cimbri with the Helvetii succeeded in crossing the Alps from the north, and were met by Marius on the Po. — Athesim : the Adige, a tributary of the Po on the north.

57 18 eis : dat. after occurrit ; § 370 (228) ; B. 187. iii ; G. 347 ; H. 429 (386) ; H-B. 376.

57 21 quos . . . dicerent, *what brothers they meant*.

57 22 tenent : note the emphatic position, 'they have it.'

57 24 ludibrio (dat.) haberi : cf. 'hold in derision.' — ultionem : the Latin says 'threaten vengeance to,' we say *threaten with vengeance*.

57 25 advenissent : notice that this seems contrary to the rule after simul atque ; cf. § 543 (324) ; B. 287 ; G. 561-3 ; H. 602 (518) ; H-B. 557. The subjv. is used because this is a part of what the Gauls said, i.e. implied indir. disc. The main clause 'that they would do something' is absorbed in minati ultionem. Cf. § 592. 2 (341. c) ; B. 323 ; H-B. 535. 1. a.

57 26 civile : properly the act of citizens with fellow-citizens, but forced later into the meaning 'courteous.' Cf. English 'to be civil.' — foret : used for sit, by a late and not strictly classical usage. — fratribus, etc. : abl. abs. ; a common way in Latin of expressing the English idea of 'without doing something' ; cf. note, 51 24.

58 3 diem : i.e. to set a time.

58 5 Marius cum, etc. : a troublesome mode of expression, not unclassical but somewhat rare. The Latin likes to put the main subj. first, preceding connectives. But, as the subj. of the main clause is usually also the subj. of the dependent clause, there is rarely any difficulty. But here the main clause becomes passive and so the subject is changed. Hence Marius must be taken only with instituisset, contrary to the apparent order, and a new start made with the main clause.

59 1 caesa : sc. esse.

59 3 cum : this must go with pugnarent ; for mood, cf. 35 23. — obiectis : i.e. drawn up in front. — desuper : modifies pugnarent, i.e. they mounted on their carts and fought from them.

59 5 tamen : i.e. in spite of their brave defence. Cf. note, 6 6.

59 8 defendere : perf. ind. ; distinguish from defendere.

59 10 ei : dat. with inviderant ; § 367 (227) ; B. 187. ii ; G. 346 ; H. 426. 2 (385. ii) ; H-B. 362.

59 11 ut, as. — novo homini : this was a term applied by the Romans to the first man of a family to hold office.

59 16 iuris civilis : the regular name for law as affecting the rights of citizens and opposed to military powers.

59 18 illa : i.e. B.C. 88.

59 19 causam, etc. : change the voice in translating. See note on cenam, 4 19.

59 21 Sullae : dat. of reference, but best translated by the genitive.

59 25 hostis : obj. of fugiens, which sometimes takes an acc. in the sense of 'to flee from' or 'escape.'

59 26 ut erat : cf. 32 6.

60 4 Marium se, etc. : as the subj. and obj. of an infin. are both in the acc., an apparent ambiguity often arises, but usually the context at once decides, as here.

60 7 agrum : an ancient state consisted of a city, in which was the government and where all business was transacted, and a greater or smaller territory occupied by farmers and the like. This last was the ager.

60 9 lictor : the regular officer of a person in supreme command.

60 10 hoc : i.e. Sextilius. — laesisset : again the subjv. in informal indir. disc. as containing Marius's thought.

60 11 tamen, at any rate; i.e. notwithstanding Sextilius's position.

60 12 nisi vellet: a simple condition thrown into subjv. imperf. by the indir. disc. In the direct form, 'nisi vis.' — **animadverti**: impers., *action to be taken against*; a euphemism for 'put to death.' — **torveque**, etc., and as *Marius*, etc. A clause is often thus compressed into a participle.

60 13 et vocem, etc., and *did n't say anything*. — **tandem ecquid**: these emphatic forms are transferred from the direct question, where they would mean 'Pray, tell me, is there anything that,' etc., to the indirect. In English they can hardly be translated except by stress of voice, 'whether there was n't *anything* he wanted,' etc.

60 16 de inconstantia, etc.: connect with **eum admonebat**.

61 1 rerum, *fortune*; cf. note, **7 8**. — **cum**: here the best translation is *when*, because in this case the English word has the same implication of a situation that belongs to the Latin construction.

61 11 diripiendas: gerundive agreeing with **domos**, expressing purpose. It is used only in the acc. with a noun after verbs meaning to 'give,' 'deliver,' 'undertake,' and the like. It resembles the partic. of necessity in implying something *to be done*; § 500. 4 (294. *d*); B. 337. 7. *b.* 2); G. 430; H. 622 (544. N.²); H-B. 605. 2.

61 12 civili luctu: almost an abl. of time, so that the prep. is felt to be unnecessary.

61 13 peteret: cf. **deberet**, **18 17**, and **vellet**, **50 9**. Relative-clauses that are used to state some fact about an antecedent already defined take the ind.; but when the relative clause expresses some quality or characteristic of an antecedent not otherwise defined, the subjv. is used, and the clause is called a clause of characteristic. An ind. relative clause means 'a man who actually does something'; a relative clause of characteristic means 'a man of such a character or quality as to do something.' So here the thought is 'no one could be found of such a character as to,' etc.

61 16 viri: modifies *vitia*.

61 17 dictu: supine with adj.; § 510 (303); B. 340. 2; G. 436; H. 635. 1 (547); H-B. 619. 1.

61 18 quam, etc.: cf. **19 1**, **quos**, etc., and see note.

61 19 togatus: the toga, as the garb of peace, is often used as a symbol of peace. — **fraudis**: alluding to the revolutions attempted by *Marius*.

62 1 durior: cf. **artius**, **18 9**, and note.

62 4 lapide: the abl. of material; § 403 (244); B. 215; G. 395-6; H. 467 (415); cf. H-B. 406. 4, and *a*.

62 5 aedificandam: cf. for a similar use **diripiendas**, **61 11**.

62 6 doctoribus: i.e. the Greeks themselves. — **suis**: referring to the subj. of **profuissent**, i.e. *litterae*. — **profuissent**: cf. note, **50 8**.

62 7 confirmatus: used as an adj.; sc. *erat*.

62 8 ei: dat. of reference, but translate as possessive with **crure**.

62 11 iudicaret: cf. **profuissent**, l. 6.