GIFT OF
Provost Monroe E. Deutsch
Honora E. Deutsch
April 13, 1911
M. TULLI CICERONIS
CATO MAIOR
DE SENECTUTE

EDITED
WITH INTRODUCTION AND NOTES
BY
FRANK ERNEST ROCKWOOD, A.M.
PROFESSOR OF LATIN IN BUCKNELL UNIVERSITY

NEW YORK :: CINCINNATI :: CHICAGO
AMERICAN BOOK COMPANY
PREFACE.

The text of this edition of Cicero De Senectute is substantially that of C. F. W. Müller (Leipsic, 1879). The few deviations from his reading are stated on p. 152, and discussed in the supplementary notes. A different punctuation has been adopted in some passages, and in a few words the orthography has been corrected to conform to Brambach.

The De Senectute is usually given a place in the early part of the college course, when training in the reading of the Latin is imperatively needed. To assist the student in acquiring greater accuracy in pronunciation, the long vowels in the text have been marked. In this Lewis has been taken as a guide, and both his Latin Dictionary for Schools and his Elementary Latin Dictionary have been consulted. It is earnestly hoped that this feature may be welcomed by teachers, and may prove to be of practical value. It must be remembered, however, that absolute accuracy in marking quantities is out of the question.

The Introduction has been made somewhat full in order to present, in convenient form, a sketch of Cicero's life, with a brief account of what he has accomplished in literature, and more especially in philosophy. In the preparation of the sections which bear upon his standing as a philosopher and his relation to the leading schools, Mayor's admirable Sketch of Greek Philosophy has been very helpful.

Cicero's defense of old age is so charming in style and so interesting in subject-matter that it deserves something more by way of commentary than mere discussion of grammatical and
linguistic usage. Accordingly an attempt has been made in the
illustrative notes, on the pages with the text, to give sufficient
prominence to the historical and literary features of the essay,
and to show by numerous quotations what ancient and modern
authors have uttered like thoughts, couched in similar forms of
expression. In numerous cases it will be seen that there is some-
thing more than a mere similarity of thought and expression.
Without doubt many modern writers have drawn their inspiration
direct from the lofty sentiments of Cicero's essay, and thus the
student is introduced to a very interesting and important literary
study of the great master of Latin prose. If this portion of the
work shall prove suggestive and stimulating, it will accomplish
its intended purpose.

In the supplementary notes a large number of grammatical
references have been given, and whatever assistance seemed
necessary in the translation of difficult passages, together with
brief discussions of disputed readings. For convenience of refer-
ence an index to the notes and an index of proper names have
been added.

In the preparation of this edition many works have been
consulted. The most assistance has been received from the
editions of Lemaire, Tischer, Lahmeyer, Sommerbrodt, Meissner,
and Reid. My thanks are especially due to the editors of the
American Book Company, who have made many valuable sugges-
tions, and who have greatly lightened the labor of taking these
pages through the press.

Bucknell University,
December, 1894.

FRANK E. ROCKWOOD.
# Table of Contents

**General Introduction:**
- Life of Cicero ........................................ 7
- Table of Cicero's Life ................................ 15
- Cicero as a Philosopher .............................. 17
- Cicero's Works .......................................... 20
- Books of Reference ..................................... 21
- The *De Senectute* ...................................... 25
- Analysis .................................................. 36
- Summary .................................................. 37

**Text, with Literary and Illustrative Notes** ........... 45

**Supplementary Notes, Grammatical and Textual** ........ 113

**Variations from the Text of Müller** .................... 152

**Index to Notes** ........................................ 158

**Index of Proper Names** ................................ 158

5
GENERAL INTRODUCTION.

LIFE OF CICERO.

1. Introduction.—Cicero must be regarded as essentially a man of letters. Whatever strength or weakness he may have manifested in public life, he undoubtedly forms the central figure in Roman literature. His matchless style, his rich and varied learning, and his wonderful powers of application easily made him the foremost writer of Latin prose. To the student hitherto acquainted with Cicero only through his orations and letters, he is revealed in a new character in the light of his ethical and philosophical works. For a just appreciation of the latter, a brief review of the author’s life and studies will be eminently helpful.

2. Early Life and Education.—Marcus Tullius Cicero was born at Arpinum in Latium, 106 B.C. His father belonged to the equestrian order and was well qualified by learning and culture to direct the training of the future orator and student of philosophy. The young Marcus, with his brother Quintus, was early taken to Rome to receive the best instruction which the capital had to offer. Among his teachers were the poet Archias, the famous lawyers of the Scaevola family, Phaedrus the Epicurean philosopher, Philo of the New Academy, Diodotus the Stoic, and Molo the rhetorician.

Cicero was especially fond of Greek literature and philosophy, and gained from these sources the elegance of expression and
wealth of illustration so abundantly displayed in his maturer works. To oratory and law he devoted himself with the utmost eagerness, both from his natural fondness for these subjects, and because he saw the possibility of winning by eloquence and skill as an advocate the leadership in Rome which others had acquired through valor and success on the field of battle. A brief experience in military affairs, however, formed part of his early training, for at the age of seventeen he served through one campaign in the Social War.

Cicero's genuine enthusiasm in his studies prompted him to tireless activity in their pursuit and to the adoption of the most thorough and practical methods known to his day. Actors, orators, rhetoricians, and philosophers were his teachers. The principles of their instruction he put in practice in declamation, debate, and composition, in both Greek and Latin. The success of his later years was no mere accident, nor was it the manifestation of brilliant genius, untrained and untaught,—it was rather the natural result of the most painstaking and persistent toil. The whole soul of the man was aglow with the fire of learning. Every opportunity to secure enlarged intellectual growth and development was eagerly seized.

In the school, the lecture-room, the courts, and the Forum he was an interested observer and an eager learner. Books and men, history and life, were the objects of his study. Whatever he acquired he tested for himself and used for the enlightenment of his fellows, always actuated by an irresistible desire to obtain the clear light of truth and to illumine others with its brightness. Like his rival for the palm of eloquence among the ancients, the renowned orator of the Greeks, he succeeded chiefly by his remarkable application to work and his untiring effort to realize a high ideal. Of the two masters of forensic speech, Cicero was the broader intellectually, while Demosthenes was more impressive as a speaker, carrying conviction oftentimes as much by the weight of his character as by the force of his words.
3. First Appearance as an Advocate.—Cicero did not yield to any boyish temptation to display his immature talents for the sake of winning temporary applause, but chose rather to hide his time and offer himself as a candidate for popular favor only after rigorous training and long-continued study. Accordingly, he was twenty-five when he appeared as an advocate in behalf of P. Quinctius, and a year older when he won great applause by his bold defense of Sex. Roscius, who had been accused of parricide by a freedman of the dictator Sulla. It was not precocity of talent, but disciplined strength and conscious power that gave him the victor's laurels at the very beginning of his career. Too intense application to literary pursuits, however, somewhat impaired his health, and consequently, in 79 B.C., he followed the advice of friends, and sought rest and recuperation in Greece and the East. While in quest of bodily strength he improved every opportunity to hear the best teachers in Athens, Rhodes, and Asia Minor; and after an absence of two years returned to Rome in renewed physical vigor, more proficient in the orator's art, and with a mind richly stored with the fruits of study and travel. All rivals in the race for fame were speedily distanced, and he became the acknowledged leader of the Roman bar, the most eloquent orator of his age.

4. Public Offices.—Public honors were heaped upon the rising advocate in generous profusion. In due order of time, he held the offices of quaestor, aedile, praetor, and consul, each at the earliest age permitted by law. His learning, eloquence, devotion to duty, personal integrity, and above all, his unbounded patriotism, ensured him marked success in every public station which he was called upon to occupy. During his consulship the liberties of Rome and the very existence of the government were jeopardized by the conspiracy of Catiline, Cicero's defeated rival for the highest honor in the gift of the citizens. But by the vigilance of the consul the plot was detected, and its full extent and purpose were made known to the senate. Many of the leaders were
arrested in the city and put to death, and Catiline himself, forced to fly for safety, was afterwards defeated and slain, while attempting to gain by open war what he had hoped to accomplish by assassination and secret plotting.

5. Cicero in Exile. — In the year 58 B.C., came the first serious blow to Cicero’s hopes and ambitions. Up to this time his success had been brilliant in the extreme. Born in a provincial town, without distinguished ancestors, he had made his way by the force of his intellect and the persuasive power of his eloquence to the highest pinnacle of political renown. In return for his courage and patriotic devotion in the hour of Rome’s impending danger, he had been hailed by his grateful fellow-citizens as the savior of his country. But Clodius, an unprincipled noble, enraged at Cicero for testifying against him when on trial for attending the festival of the Bona Dea at Caesar’s house, secured adoption into a plebeian family for the sole purpose that he might be elected tribune and bring about Cicero’s banishment. Installed in office, he obtained the passage of a law ordaining exile for any one who had ordered the death of a Roman citizen without due form of legal trial. This was aimed directly at Cicero, who had caused Lentulus, Cethegus, and others of the Catilinarian conspirators to be put to death in prison. From March, 58, to August, 57, B.C., the ex-consul dragged out a wretched existence as an exile in Greece, forbidden on pain of death to approach within five hundred miles of Rome. The calamity was severer than he could bear. Discouraged and well-nigh broken-hearted, he gave himself up to grief and bitter repining.

But at last the efforts of friends to procure his recall were successful. The homeward journey from Brundisium to Rome was one continuous ovation. From all sides the people flocked to greet him and accompany him on his way to the capital, until his final entry to the city was like the triumph of a returning conqueror. For the time, the multitude recalled with gratitude his former services, and welcomed him back with distinguished
LIFE OF CICERO.

honor to the city which he had once saved from traitors’ hands.

6. Proconsul in Cilicia.—A law was passed in Pompey’s third consulship restricting the government of foreign provinces to praetors and consuls who had been at least five years out of office. To fill vacancies immediately occurring, appointments were made by lot from those not debarred by the new law. To Cicero’s intense disgust his name came forth from the urn for the proconsulship of Cilicia. His administration, however, was marked by the same energy and integrity that had characterized his conduct in more acceptable official positions. Though he reluctantly laid aside his studies to enter upon the less congenial duties of provincial governor, yet his course was marked with such intelligence and justice that all classes and orders coming under his rule looked upon him as an upright judge and a faithful protector of his people.

Even success in arms was added to his victories of peace, and he was hailed by his soldiers with the title of imperator. Encouraged by this, Cicero seemed at last to catch the true spirit of a soldier and looked with longing eyes toward that goal of every Roman general’s ambition, the splendid honor of a triumph. The commendable record made by him in his new, and not altogether pleasing, field of labor, may be taken as a clear indication of his breadth of character, and as ample proof of the wonderful power there is in simple honesty of purpose and unfaltering industry to make one successful, even under the most unfavorable circumstances.

7. Position in the Civil War.—That portion of Cicero’s life which immediately followed his return to Rome, in January, 49 B.C., was probably marked by more doubt and perplexity than any other period in his entire history. Certainly his course during those eventful months has given his admirers in all ages but little unalloyed satisfaction. Caesar and Pompey were contending for supremacy. Civil war with its attendant horrors
was about to break forth. Cicero's ideal was the old Republic. It was impossible for him to turn with enthusiasm and hope either to Caesar or to Pompey. The course which he adopted seems weak and vacillating because he was compelled to choose between two evils and found it exceedingly difficult to decide which was the less. He was undoubtedly mistaken in judgment on many points, and blind to the true condition of the times. He failed to realize that the former order of things had irrevocably changed, that old forms of government had lost their force, and that, unless there should be a complete regeneration of the Roman people, only the strong hand of a master could give peace and stability to the government. For a long time weak and irresolute in the face of the most distressing doubt and uncertainty, he at length cast his fortunes with Pompey, only, however, to regret his choice when he realized how vain his hope had been that this much overrated man and inefficient leader could restore the dignity of the senate and the majesty of the Republic.

After the crushing defeat of the senatorial army at Pharsalus and the subsequent flight and death of its commander, Cicero yielded to the inevitable and accepted the clemency of the conqueror, who, whatever else may be said of him, was generous to his foes. Fortunate it was for his countrymen and for us, that Cicero's patriotism was not of that narrow, rigid sort which impelled Cato of Utica to look upon death as a welcome relief from the supremacy of one man. Cicero was indeed cast in a nobler mold and fashioned of diviner stuff. He possessed more of the scholar's spirit and a larger measure of the philosopher's consolation and hope. Withdrawing from public gaze, he found solace in the contemplation of truth and inspiration in the ennobling pursuit of letters. Devoting himself in this time of political distress and confusion to the composition of his noblest works, he brought forth the ripened fruit of years of laborious study, and handed down to the scholars of all time the priceless
inheritance of his most earnest philosophical discussions and his loftiest ethical teachings.

8. Opposition to Antony.—But Cicero was not destined to close his life in the peaceful retirement of the scholar. Still stormier scenes awaited him than any through which he had yet passed. The murder of Caesar on the Ides of March, 44 B.C., was but the renewal of strife and bloodshed that were destined to end only with the founding of the new Empire. Cicero’s first impulse was to seek personal safety in Greece; but though he commenced the journey, he quickly changed his course and repaired to Rome in the earnest belief that the senatorial party would ultimately prevail. The closing year of his life was filled with stirring events. He became the leader of the senate and people, and bent all his energies to the establishment of peace on a secure basis and the rehabilitation of the government on its former lines. Looking upon Antony as a dangerous foe to the state, he attacked him in those fiery invectives known as the Philippics. But the temporary success of the consuls over Antony at Mutina and the ceaseless efforts which Cicero made to strengthen the hands of the constitutional party in the city and provinces failed to revive the ancient spirit and to restore the liberties of the people.

Octavianus, at the head of his legions, forced his own election to the consulship, although but nineteen years of age, and then, uniting with Antony and Lepidus in the formation of the second triumvirate, shattered the hopes of all who had fondly dreamed that the golden age of the Republic was about to return. The current was, in fact, setting in the other direction, and a stronger arm and stouter heart than Cicero’s would have been powerless before it. Complete success for the three self-appointed lords of Rome was possible only by the destruction of their personal foes and the death of every leader of the opposition. Accordingly, the proscription of Sulla was renewed, and Cicero’s name was placed by Antony’s command on the list of those to be destroyed.
9. Cicero's Death. — Cicero's only safety from impending fate now lay in immediate flight. Hastening from his Tusculan villa to Astura, he embarked on board a vessel bound for Macedonia, but overcome with anguish at the thought of leaving Italy forever, he ordered the ship's prow turned toward the land. Delaying for a little time at Circeii, he again set out on his journey by sea, only to yield once more to his fatal irresolution, or to his over-mastering love for his native country, even though delay within its borders meant certain death. The soldiers found him at his Formian villa attended by his faithful slaves, who were vainly urging him to make a final effort to escape by sea from the hands of his bloodthirsty enemies. Overtaken by his pursuers under command of Popilius Laenas, whom he had once defended on a capital charge, Cicero met death calmly and courageously, addressing his executioner in these words, "Here, veteran! if you think it right — strike!" The orator's head and hands were carried to Antony and afterwards nailed to the rostra, the scene of his former triumphs. Antony's wife, who was, at the time of her marriage to him, the widow of Clodius, pierced the tongue of the murdered man with a bodkin, that she might show the malignity of her hate and the keenness of her delight that the tongue which had lashed with cutting satire her two base and unprincipled husbands had been forever silenced.

Thus perished Cicero, in the sixty-fourth year of his age, after a life varied by brilliant successes and overwhelming defeats, at one time the foremost man in Rome, at last hunted to death like a condemned criminal. It is equal folly either to bestow upon him unlimited praise or to subject him, as some have done, to merciless criticism. We must view him in the light of his own time, and measure him according to the standard of his own age. In this way the good in his life will be seen vastly to outweigh the evil. None can question his patriotism, his desire to aid his country and preserve what he believed to be her best traditions. His utter inability to stay the course of Caesar
in his ambitious struggle for absolute power, and his impotency in the presence of an unscrupulous tyrant like Antony, were as clearly apparent to Cicero himself as they can now be to any of his detractors.

10. Service to Literature.—But it is to his work in the realm of letters that we can turn with the greatest satisfaction. As an orator he is without a peer in the annals of Rome and second in the whole world. In literature and philosophy he has fulfilled the words of Horace, and “reared a monument more enduring than bronze, loftier than the pyramids, those molding relics of old kings.” To estimate his services to the Latin tongue would be indeed a difficult task. Subsequent writers found in him a model of elegance and good taste. If we could annihilate his influence upon Roman letters, blot his own works out of existence, and close forever their rich storehouse of history, literature, and philosophy, we might gain by way of contrast some conception of the service he rendered his age and the real value of the contribution he made to the world’s literature. But in modern times we are under greatest obligation to Cicero for bringing to our knowledge, through the medium of his own works, the highest conclusions, embodied in the teachings and speculations of Greek philosophy, reached by the human intellect alone, in its attempt to determine the duty and destiny of man.

### TABLE OF CICERO’S LIFE.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>106. Cicero was born, Jan. 3. Pompey was born in the same year.</td>
<td>6</td>
</tr>
<tr>
<td>100. The birth of Caesar.</td>
<td></td>
</tr>
<tr>
<td>90. Cicero assumed the <em>toga virilis</em>, and studied law under Q. Mucius Scaevola, the Augur. Beginning of the Social War.</td>
<td>16</td>
</tr>
<tr>
<td>89. Served as a soldier under Pompeius Strabo, the father of Pompey the Great.</td>
<td>17</td>
</tr>
<tr>
<td>88. Heard Philo and Molo at Rome. End of the Social War.</td>
<td>18</td>
</tr>
<tr>
<td>86. Death of Marius.</td>
<td>20</td>
</tr>
<tr>
<td>82. Sulla made perpetual Dictator.</td>
<td>24</td>
</tr>
<tr>
<td>81. Cicero appeared as an advocate in behalf of P. Quinctius.</td>
<td>25</td>
</tr>
</tbody>
</table>
16

GENERAL INTRODUCTION.

B.C.

80. Defended Sex. Roscius in a criminal trial.  26
79. Visited Athens. Studied philosophy under Antiochus the  27
   Academician, and Zeno and Phaedrus the Epicureans;
   rhetoric and oratory under Demetrius of Syria.
78. Traveled in Asia Minor. Studied under Molo at Rhodes.  28
   law practice.
75. Quaestor in Sicily.  31
74. Returned to Rome.  32
70. Consulship of Pompey and Crassus. Cicero conducted the  36
   impeachment of Verres. Birth of Vergil.
69. Cicero, Curule Aedile.  37
66. Cicero, Praetor. He delivered his oration in favor of the  40
   Manilian Law, by which the command against Mithridates
   was given to Pompey.
65. Cicero declined the government of a province. Birth of  41
   Horace.
63. Consul, with C. Antonius. He suppressed the conspiracy of  43
   Catiline.
62. Return of Pompey from the East. Cicero spoke in behalf of  44
   the poet Archias.
61. Trial of Clodius.  45
60. Caesar, Pompey, and Crassus formed the first triumvirate.  46
59. Livy was born in 59 or 57 B.C. Caesar, Consul.  47
58. Caesar went to Gaul as Proconsul for five years. Cicero went  48
   into exile, going first to Dyrrachium and then to Thessal-
   onica.
57. Cicero was recalled from exile by a vote of the people.  49
55. Cicero wrote his De Oratore. Caesar's command in Gaul  51
   extended for five years.
54. Cicero wrote the De Republica.  52
52. Cicero defended Milo, who had been accused of the murder of  54
   Clodius. Probably wrote his De Legibus in this year.
51. Proconsul in Cilicia.  55
49. Returned to Rome. Civil War between Caesar and Pompey.  57
   Caesar crossed the Rubicon and advanced upon Rome.
Pompey and his adherents fled. In June, Cicero left Italy and joined Pompey in Greece. Caesar made Dictator.

48. Caesar defeated Pompey at Pharsalus. Cicero, who was not present at the battle, returned to Italy. The Alexandrine War.


46. Caesar's victory at Thapsus in Africa. Caesar made Dictator for ten years; in 44 B.C. for life. Cicero wrote his Brutus and his Orator.

45. Cicero divorced Terentia and married a young ward named Publilia. Death of his daughter Tullia. In this year he completed several of his important works: Academicae Quaestiones, De Finibus, Tusculanae Disputationes. Caesar gained the battle of Munda in Spain and returned to Rome.

44. Caesar was assassinated on the 15th of March. Cicero wrote his De Natura Deorum, De Divinatione, De Officiis, De Senectute, De Amicitia. Delivered the first, third, and fourth Philippics (the second was never delivered).


CICERO AS A PHILOSOPHER.

11. Greek Philosophy.—Among pre-Socratic philosophers the origin of the universe was the chief subject of investigation and theorizing. Thales of Miletus, who flourished about 600 B.C. and founded the Ionian school, first sought to explain the mysteries of nature in a scientific manner. Influenced, perhaps, by Homer and his account of Oceanus, he ascribed the origin of things to water. Various theories were advanced by his successors in their attempts to solve the same problem. Anaximander found the beginning of things in “indeterminate matter”; Anaximines, in “air”; and Heraclitus, in “fire.” Pythagoras of Samos, who settled at Crotona in Italy in 529 B.C. and founded the Italic school of philosophy, held that the key of the universe was to be found, not in material substance, but in “number and proportion.”
After a century or more of such fruitless speculation and vague discussion and theorizing, a natural reaction occurred, and the Sophists appeared upon the stage. Protesting against such profitless use of mental energy, they boldly declared their scepticism in regard to absolute truth, and sought to turn logic and philosophy to practical account in acquiring wealth and distinction for themselves. But a more important advance was made in the history of man’s intellectual development by the advent in the philosophical world of Socrates (469–399 B.C.), who furnished inspiration, directly or indirectly, to all later schools of Greek thought. His appearance marked the dawn of a new era. It was his special mission to turn men’s thoughts from physical to ethical truth, from the solution of the problem of the universe to the determination of man’s destiny.

12. Schools of Philosophy in Cicero’s Time. — In Cicero’s time there were four leading schools of philosophy, the Academic, Peripatetic, Stoic, and Epicurean. The first owed its foundation to Plato, the pupil of Socrates, and received its name from the grove of Academus, where its founder lectured. In its historical development it was known successively as the Old, Middle, and New Academy. Aristotle, famous alike as the pupil of Plato and teacher of Alexander, discoursed on philosophy in the Lyceum at Athens, receiving the name of Peripatetic from his habit of walking while he lectured. But with the national decline of the Greeks and the waning influence of their religion, there was urgent need of some strong principle, or noble inspiration, to prevent men from relapsing into doubt and despondency. Zeno the Stoic, who taught in a painted porch, or stoa, began in 308 B.C. to proclaim the new philosophy, designed to meet this special want, and boldly asserted that man’s highest duty consists in living in accordance with nature. Only a few years later, Epicurus appeared in his garden in Athens as the expounder of still another doctrine whose special object it was to liberate men from all groundless fears and enable them to live happy and contented lives. According to the distinctive tenet of this system, pleasure is the highest good; it should be remembered, however, that the term as used by Epicurus signified pleasure in its purest and best sense.

13. Standing as a Philosopher. — Cicero was personally acquainted with the leading representatives in his day of the four great schools, the Academy, the Lyceum, the Porch, and the Garden. Besides receiving
CICERO AS A PHILOSOPHER.

Instruction from the most eminent expounders of the doctrines of these schools, he had roamed over the whole field of Greek philosophy and made himself familiar with all that had been accomplished in this department of intellectual activity. In spite of his fondness for the subject, however, he was not an original thinker, nor did he attempt to establish a system or found a school of his own. His mission lay in making known to his countrymen what had been wrought out by the Greeks. Taking their works as a basis and adapting them to Roman needs, he discussed, in popular style, the vital questions pertaining to man's existence, and laid down principles of action and rules of conduct which approach very closely at many points to the highest Christian standard.

So far as adherence to any system is concerned, Cicero was an independent, or more correctly, an eclectic. In speculative philosophy he accepted the doctrine of the New Academy, which holds a high degree of probability as alone attainable in human knowledge, regarding absolute certainty as beyond the domain of man's reason. In ethics he agreed with the Stoics and Peripatetics on their common ground: that virtue is the highest good, and that life in accordance with nature or right reason, is the perfection of duty. In his view of external good, he wavered between the severe logic of the Stoics, who affirmed that it was a matter of indifference, and the less dogmatic reasoning of the Peripatetics, who ascribed some value and importance to it, while holding that it must never be made the sole object of man's desire. Epicureanism received no favor at the hands of Cicero. Its passive doctrines of ease and contentment could have no charm for one who found his greatest enjoyment, either in the varied excitement and manifold duties of public office, or in the most intense intellectual activity.

Cicero's independence and eclecticism led him to expound and compare opposing views and conflicting systems. This fact has resulted greatly to our advantage in enlarging our horizon and making us acquainted with much in the history of philosophy that must otherwise have remained unknown to us. The value of his achievements in this particular to the Romans can hardly be overestimated. To them he disclosed the choicest treasures and the most ennobling products of Greek thought, and made intelligible by translation, by definition, and practical illustration, truths and sentiments to which they had hitherto been strangers.
GENERAL INTRODUCTION.

CICERO'S WORKS.

14. Orations.—Fifty-seven orations ascribed to Cicero are now extant, of which some are incomplete, and four or five may possibly be spurious. We have fragments of about twenty more, and know the titles of thirty-three others.

15. Letters.—More than eight hundred of Cicero's letters have been preserved. These are divided as follows:—

- Epistulae ad Familiare, 16 Books.
- Epistulae ad Atticum, 16 Books.
- Epistulae ad Quintum Fratrem, 3 Books.
- Epistulae ad M. Brutum, 2 Books.

16. Poems.—Only fragments of Cicero's poetical works remain. These give evidence of skill in versification, but are lacking in poetic inspiration. Most of them belong to his earlier years; they were often mere youthful exercises, or translations from the Greek. Cicero wrote a metrical account of his own consulship, in over books, of which about eighty lines are still preserved. He also wrote a poem entitled De Meis Temporibus, supposed to have been a continuation of the poem on his consulship.

17. Philosophical Works.—The following arrangement has been adapted from Smith's Dictionary of Greek and Roman Biography.

A. Rhetorical.

- De Inventione Rhetorica, 2 Books.
- De Oratore, 3 Books.
- De Claris Oratoribus (Brutus).
- Orator.
- De Partitione Oratoriae.
- Topica.
- De Optimis Genere Oratorum.
- [Rhetorica (Ad Herennium, Incerti Auctoris), 4 Books.]

B. Political.

- De Republica, 6 Books. (Fragments.)
- De Legibus, 3 Books.
C. Ethical.

De Officiis, 3 Books.
De Senectute (Cato Maior).
De Amicitia (Laelius).
De Gloria, 2 Books. (Now lost.)
De Consolatione. (Fragments.)

D. Speculative.

Academicae Quaestiones, 2 Books.
De Finibus Bonorum et Malorum, 5 Books.
Tusculanae Disputationes, 5 Books.
Paradoxa.
De Philosophia (Hortensius). (Fragments.)
Timaeus ex Platone.

E. Theological.

De Natura Deorum, 3 Books.
De Divinatione, 2 Books.
De Fato. (Fragment.)

BOOKS OF REFERENCE.

For a fuller account of the life and works of Cicero, the reader is referred to the following books:


ABEKEN: Life and Letters. Translated by Merivale.
FORSYTH: Life of Cicero.
SMITH'S Dictionary of Greek and Roman Biography, Cicero.
TROLLOPE: Life of Cicero.
WATSON: Select Letters of Cicero.

For ancient authorities, and for Latin versions of Cicero's life made up of extracts from his works, see Smith's Dictionary (cited above), Vol. I., p. 718.

Abeken's Cicero in seinen Briefen, Hanover, 1885, the original of Merivale's translation, is a standard work. Forsyth's life is the best.
GENERAL INTRODUCTION.

It is favorable to Cicero, but not blindly partisan. Middleton's book is old and highly eulogistic, but not without merit. Smith's dictionary contains an interesting sketch of the orator, together with a complete list of his works. The article is especially convenient for reference. Trollope's life is attractive in style, and bold in Cicero's defense. It brings out his personal characteristics in a vivid manner. Watson's edition of select letters includes useful tables, introductions, and discussions. It is a valuable help to the study of Cicero's life as revealed in his correspondence.

19. Histories, containing Accounts of Cicero and His Times.

Leighton: History of Rome.
Liddell: History of Rome.
Merivale: History of the Romans under the Empire.
Merivale: The Roman Triumvirates.
Mommsen: History of Rome.
Niebuhr: Lectures on the History of Rome.

Leighton's history is well written and ambitious in plan. It is well supplied with convenient summaries and illustrative material. Liddell has long maintained its hold on popular favor. The author seeks to treat Cicero fairly. Merivale's larger work is a recognized authority on the history of Rome from the fall of the Republic to the age of the Antonines. The Roman Triumvirates is a smaller work of the same author. Merivale gives due prominence to Cicero and recognizes his strong as well as weak points. Mommsen's history is devoted to the growth and development of the State. It is a work of great value, but its conclusions are sometimes based upon speculation and not upon well-established evidence. Mommsen is exceedingly harsh in his treatment of Cicero. Niebuhr's Rome marked an epoch in historical studies. It was an attempt to demolish the old record and construct a new one. The lectures were published after his death from fragmentary notes, and are of less importance than the history.

20. Works on Roman Literature.

Bender: Brief History of Roman Literature. Translated by Crowell and Richardson.
Cruttwell: History of Roman Literature.
Simcox: History of Roman Literature.
BOOKS OF REFERENCE.

WILKINS: Primer of Roman Literature.

Bender's history and Wilkins's primer are brief but well written compendiums, designed to give the student an outline of Roman literature. The works of Cruttwell and Simcox, the latter in two volumes, are much broader in scope and better suited to the wants of the general reader. Cruttwell's is a good handbook; Simcox is more profound and scholarly. Teuffel's history, in two volumes, is especially valuable for reference. It contains an immense amount of material and is absolutely indispensable to the scholar, but is not intended for general reading.


BUTLER: Lectures on the History of Ancient Philosophy.
MAYOR: Sketch of Ancient Philosophy.
RITTER: History of Ancient Philosophy.
SCHWEGLER: History of Philosophy. Translated by Seelye.
ZELLER: Greek Philosophy. Translated by Evelyn Abbott.
ZELLER: The Stoics, Epicureans, and Sceptics. Translated by Reichel.
UEBERWEG: History of Philosophy. Translated by Morris.

Butler's lectures contain a readable exposition of the principles of Greek philosophy, together with accounts of the different schools and their founders. Mayor's sketch is excellent for a brief presentation. Ritter's history is a comprehensive work, invaluable for reference. The author gives a minute statement of Cicero's philosophy, and points out clearly the nature and value of the service rendered by him to Roman thought. Schweglers is clear in the statement of general principles, but not very thorough in the discussion of doctrines. Zeller shows the results of critical research and accurate scholarship. Morris's translation of Ueberweg, with additions by Porter, is, perhaps, superior in practical value to any other history of philosophy. Its bibliographical information is an important feature.


BEELEY: Catiline, Clodius, and Tiberius.
BOISSIER: Ciceron et ses Amis.
CHURCH: Roman Life in the Days of Cicero.
COLLINS: Cicero (Ancient Classics for English Readers).
GENERAL INTRODUCTION.

Dyer: The City of Rome.
Fowler: Julius Caesar (Heroes of the Nations).
Froude: Caesar.
Landor: Imaginary Conversation between Cicero and his Brother.
Lord: The Old Roman World.
Napoleon III.: History of Julius Caesar.
Montesquieu: Grandeur and Decadence of the Romans.

A Greek version of the De Senectute was prepared by Theo. Gaza, Basel, 1524; edited by Hess, Halle, 1833.

Sir John Denham (1615–1668) published a metrical version in English. Beesly's work, a collection of review essays, contains a severe arraignment of Cicero. Boissier gives a charming account of Cicero and his friends. The works of Church and Collins are popular in character, the latter designed especially for those who cannot read Latin. Dyer describes in brief compass the growth and development of the city, and relates the story of its famous monuments. Fowler's Caesar is an entertaining sketch prepared for the general reader. It sets forth Cicero's relations with Caesar. Froude regards Caesar as the one man for his time, and looks upon Cicero as a strange mixture of strength and weakness. Landor's imaginary conversations, after the manner of Plato, give one a familiar acquaintance with the personages involved. Lord's book is in popular vein, entertaining in matter and style. Napoleon III. made an elaborate attempt to defend Caesar. Montesquieu's is an old but valuable work.

The lists given above are not intended to be complete, but simply suggestive.
THE DE SENECTUTE.

23. Time of Composition.—It is impossible to fix the date of the De Senectute with absolute certainty. Slight hints in the essay itself and allusions in Cicero's letters lead us to believe that it was completed a few weeks after the death of Caesar. It may be assigned, therefore, with some degree of positiveness to April, 44 B.C. At all events, it belongs to the closing period of the author's life, when amid many disappointments and discouragements he manifested his greatest literary activity. The existing political conditions had compelled Cicero to withdraw from public affairs and seek consolation in philosophy. The death of his daughter Tullia, to whom he was devotedly attached, had filled his heart with lasting sorrow. It is not strange, then, that, bowed down as he was by personal grief, and distressed by the appalling calamities of the state, he turned his thoughts to the subject of Old Age. As the increasing weight of years rested more and more heavily upon him, it was but natural that he should reflect upon approaching death, and dwell with eager anticipation on the possibility of rejoicing his loved ones in that spirit world, where he hoped also to meet and know the great and good of all ages and lands.

24. Plan of the Work.—Cicero represents Cato the Elder as setting forth the compensations and advantages of Old Age at the earnest solicitation of his young friends, Laelius and Scipio. Dialogue was a common form of literary presentation among the Greeks, and had already been made familiar to the Romans. Cicero, however, did not employ the Socratic method found in Plato's works, with its frequent interchange of question and answer, but chose rather the Aristotelian plan, a complete exposition of the subject by one leading speaker, with very few interruptions on the part of the listeners. In this way the author, through the medium of an appropriate historical character, publishes his own beliefs and gives them a touch of real life. To
the reader, the ideas advanced seem to flow from the actual experience of the speaker. No other method so successfully combines careful, accurate statement, on the one hand, with vividness, personal force, and dramatic action on the other. Cicero himself bears witness to its effectiveness: "Accordingly while reading my own words, I am at times so much affected that I think Cato and not myself speaking" (De Am. I. 4).

The scene of the imaginary dialogue is laid at the home of Cato, 150 B.C. Scipio and Lælius are supposed to pay a visit to the Censor and express their admiration of the manner in which he bears old age. Cato was at that time eighty-four and still remarkable for his physical and intellectual vigor. He was a representative Roman of the old school, a type of the men who subdued Italy and prepared the way for the conquest of the world. Scipio and Lælius belonged to a younger generation; their life-work was still before them. They might well be supposed to realize their responsibility in view of the opportunities opening before them, and feel anxious to learn what course they should pursue to reach such an honorable and enjoyable old age as that which had crowned Cato's long and active life.

25. Dedication to Atticus.—Cicero dedicated his De Senecute, and also the De Amicitia, later, to Titus Pomponius Atticus, as a tribute of respect to a lifelong friend. Their acquaintance began in boyhood, when they were schoolmates, and grew with advancing years into a strong and abiding attachment. Atticus, inheriting great wealth and preferring a life of refinement and leisure to the cares of public office, withdrew from the turmoil and danger consequent upon the unsettled condition of the Roman state, and resided for many years in Greece. This gave him abundant opportunity to pursue his studies and to try his hand as publisher, author, and literary critic, in the last of which rôles, especially, he displayed talent of no mean order. The experience thus gained, combined with an amiable disposition and refined character, made him a congenial companion for Cicero,
while his excellent judgment and scholarly taste enabled him to assist his friend with practical suggestions and wise criticisms. When the De Senectute was completed, Atticus had already reached the age of sixty-five. It was eminently fitting, therefore, that Cicero should inscribe his essay on Old Age to him, and bestow this mark of honor upon a friend of such long standing, upon one, in fact, who had been alike the sharer of his youthful joys and the trusted companion of his riper age. It was Atticus’ fortune, as the sequel proved, to survive the author ten years and test in his own experience the ingenious reasoning employed by his friend in his charming defense of life’s declining years.

26. Greek Sources. — In the composition of the De Senectute, Cicero occasionally borrowed from Plato’s Republic and Xenophon’s Oeconomicus and Cyropaedia. The arguments which he gives for the immortality of the soul he simply repeats in substance from the works of Plato. An allusion in the first chapter to Aristo of Ceos certainly indicates that he was acquainted with a treatise on Old Age by that author. But whether he drew from this to any great extent or not we are unable to determine, for Aristo’s work has not come down to us. Cicero makes no attempt to conceal his indebtedness to the Greeks. On the other hand, he frequently mentions his authorities for the purpose of strengthening and enforcing his point. In dealing with the originals he sometimes follows the text closely, and sometimes translates with greater freedom, often varying the minor features of an illustration in order to give it a more pronounced Roman coloring.

27. Literary Character. — As a literary production the De Senectute has deserved and won the highest praise. Cicero was preeminently a master of style, and in this treatise, in the composition of which he evidently took genuine delight, we see him at his best. The dialogue form made lively, animated discourse, easy of attainment, while the special line of argument employed prepared the way for apt and forcible illustrations. One by one the supposed charges against Old Age are reviewed and met by exam-
ples of eminent Greeks and Romans who preserved their vigor, military prowess, commanding influence in state affairs, literary skill, poetic inspiration, or philosophical acuteness far beyond man's allotted age of three score and ten. Cicero's wide acquaintance with literature and history made it an easy task for him to marshal the hosts of ancient worthies in support of his arguments. Besides this, in the simpler matter of form and arrangement he has displayed his best characteristics and made his work worthy of the most careful study. Sentence order based upon emphasis, pleonasm for rhetorical effect, anaphora with its resulting force and brevity, and, including all other excellences, the well-rounded period, so stately in its movement, and so impressive to the Roman mind, are exemplified in this essay in the well-nigh faultless style of the greatest master of the Latin tongue. For more than eighteen centuries the De Senectute has been read and admired, a fact sufficient in itself to prove its beauty of expression and depth of meaning.

23. Philosophical Value.—In its philosophical import it is to be regarded as an ethical treatise written for a definite, practical purpose, to help his friend Atticus, and all who might read it, to bear the ills and burdens of life's closing period with becoming dignity and manly courage. Educated Romans had already lost faith in the corrupt and fanciful religious beliefs of their fathers. Lest they be tempted to yield ultimately to despair or to plunge into the mire of vice and immorality, the noblest minds sought refuge in the teachings of philosophy. For such, Cicero's moral treatises were full of comfort and inspiration. He delighted to draw his illustrations from the best years of his country's history, and to commend in earnest terms the simple virtues and temperate lives of Fabricius, Curius, and the men of their day. By such examples he sought to revive in the hearts of his fellow-citizens the ancient spirit of patriotism, which shrank from no sacrifice, even that of life itself, in defense of the honor and liberties of Rome.
THE DE SENECTUTE. 29

But Cicero's message, uttered by the lips of Cato, was not limited to the men of his own time merely. The truths which he proclaimed were as broad in their meaning and as wide in their application as humanity itself. Emerson, in his essay on Old Age, thus bears witness to the enduring value and suggestive force of Cicero's work: "The speech led me to look over at home Cicero's famous essay, charming by its uniform rhetorical merit; heroic with Stoical precepts; with a Roman eye to the claims of the state; happiest, perhaps, in his praise of life on the farm; and rising at the conclusion to a lofty strain. But he does not exhaust the subject; rather invites the attempt to add traits to the picture from our broader modern life." Of its literary excellence and soundness in doctrine, the late Professor Lincoln thus speaks: "I have been impressed more than ever before with the worth of this Latin essay, in the justness of its sentiments and in the finish of its diction. The tone is cheerful and genial, and yet calm and serious; the argument for age moves on at times with a moderate concession, but mostly with a happy ingenuity and glowing fervor of defense. It is Roman in its good sense and sober, practical spirit; it is Ciceronian in the fullness and richness of its ideas and illustrations, and it is human and humane in all its views of man's life and destiny." (In Memoriam, J. L. L., p. 524.)

29. Characters. (1) Laelius. — Gaius Laelius, surnamed Sapiens, was born about 186 B.C. His father was the friend and associate of the elder Africanus in the Second Punic War, and was elected to the consulship, 190 B.C. The younger Laelius added broader culture and greater versatility of talent to the good qualities of the elder. He succeeded alike as soldier, orator, and author, and held the offices of tribune, praetor, augur, and consul, the last in the year 140 B.C. In the fierce struggle at the capture and destruction of Carthage, he was second in command to Scipio, and displayed remarkable skill and bravery. As a patron of literature he was even more distinguished than in the capacity of statesman or general. Well trained in oratory, law, and philosophy, he delighted to gather about him the choicest spirits and brightest wits.
of his time. To his home came Pacuvius, Terence, Lucilius, Scaevola, and men of similar tastes, and together they studied the best authors or discussed the profoundest questions in philosophy. From this group of scholarly men radiated an influence beneficial to the interests of learning and culture in Rome. To this company, too, belonged Scipio, in whom Laelius found a kindred soul and a never-failing friend. Though the younger Africanus received more ample civil and military honors, yet he willingly yielded the palm to Laelius as a man of letters and a patron of scholars. For years these distinguished leaders, the best products of Roman civilization, alike the ornament and the defense of the state, shared their burdens and their pleasures. Of the noted friendships of antiquity, none surpasses that of Laelius and Scipio in sincerity and unselfishness, or in nobility of aim and purity of purpose. When Cicero wrote his De Amicitia, he selected Laelius as best qualified by experience to set forth the principles and advantages of friendship, and eulogize the life and character of the departed Scipio. How long Laelius survived the death of the latter is not known.

(2) Scipio.—Scipio was the son of Aemilius Paulus Macedonicus, who defeated Perseus at Pydna, 168 B.C., and thus completed the conquest of Macedonia. He was born 185 B.C., and was adopted by the eldest son of Scipio Africanus. By virtue of this adoption, his full name became Publius Cornelius Scipio Aemilianus, to which was afterwards added Africanus, in honor of his victory over Carthage. His first experience as a soldier was gained under his father at Pydna. In the year 151 B.C. he served as military tribune in Spain, and won distinction by his energy and personal courage. In the Third Punic War, the Romans, disheartened by the ill success of their generals, elected Scipio consul for the year 147 B.C., though he had not yet reached the legal age, and gave him the chief command, in the hope that he would quickly terminate the conflict, and add new luster to Roman arms. Their confidence was not misplaced. In the following spring he captured the city, utterly overthrew the Carthaginian power, and received as his own reward a magnificent triumph at Rome. Again, in 133 B.C., he was called upon to retrieve losses due to the mismanagement and incompetency of others, and brought to a successful issue the Numantine War, which had been prolonged, to the injury and discredit of Rome, ten years. Upon his return from this campaign, he lost the favor of the popular party by expressing approbation of the murder of Ti. Gracchus.
Scipio's death occurred 129 B.C., under very suspicious circumstances. After making vigorous opposition in the senate to some of the provisions of the agrarian laws of Gracchus, he was conducted to his home by senators and landed proprietors of the Italian allies, who showed in this manner their appreciation of his bold stand in advocating their interests against the demands of the reformers. On the following morning he was found dead on his couch. The true story of his death still remains a mystery. Many suspected foul play, and openly charged Carbo, one of the leaders of the Gracchan party, with the crime of murder. His subsequent suicide gave strong ground for belief in his guilt, but the accusation was never substantiated by legal proof.

Scipio, like his lifelong companion, Laelius, was a man of great culture and refinement, a patron of Greek learning in its best form, and the warm friend of the historian Polybius. In purity of life and devotion to principle, the younger Africanus has had no superior in the annals of his country. Great as he appeared in war, as the conqueror of the two cities most hostile to Rome, he deserves still higher distinction for his cultivation of the ennobling arts of peace and his generous patronage of the famous "Scipionic Circle," composed of the most enlightened authors and scholars of Rome.

The table on page 31, adapted from Smith's *Dictionary of Biography*, shows the relationship of the most noted members of the Scipio family.

(3) Cato. — The chief events in Cato's life are enumerated by Cicero in the *De Senectute*, but a brief sketch of the man will be appropriate at this point and will help to a clearer understanding of the text. It must be borne in mind that Cicero did not select Cato as the principal speaker in the dialogue in the belief that he was in all respects an ideal person, but rather on account of the integrity, the physical vigor, and the intellectual activity which he manifested in extreme old age, and that in the progress of the work he found it necessary to remodel Cato's character to some extent, softening its harsh features, rounding off the sharp corners and imparting to it more refinement and culture than ever actually marked the stern old Censor.

Marcus Porcius Cato belonged to a plebeian family of Sabine stock and was born at Tusculum, 234 B.C. Though we know little of his early years, yet we may reasonably conclude that he received the best training in law and oratory afforded by his native town and the neighboring city of Rome. The plain, austere life of the hardy Sabines seems to have
suited his vigorous constitution and pleased his simple tastes, for he not only labored in his boyhood on the paternal estate, but always manifested special fondness for his country home, and never shrank from the severest kind of toil known to the sturdy farmers of that rude age.

Like other young men of his time, he rendered his first service to the state, as a soldier in the Second Punic War, taking part with great credit to himself in several important engagements, including the decisive battle of the Metaurus. In the year 204 B.C. he was quaestor in Sicily under Scipio. The two men were totally unlike in disposition and in their views of public service. Cato’s vigorous opposition to what he regarded as the unwarranted extravagance of his superior in office resulted in the mutual hatred and open hostility which existed between them for nearly twenty years and terminated only at Scipio’s death. Cato became aedile 199 B.C., praetor in the following year, and in 195 B.C. reached the dignity of the consulship.

His colleague in the latter office was his patron and life-long friend Valerius Flaccus, a wealthy and powerful Roman, who had been early impressed with the sterling qualities of the young Cato and had induced him to take up his abode in the metropolis that he might try his powers in a broader field. The province of Spain fell to his lot, and this he ruled with so much vigor, and at the same time with such wisdom and justice, that he won the respect and confidence of the provincials and received on his return to Rome the distinguished honor of a triumph.

In 191 B.C., Antiochus, king of Syria, invaded Greece at the instigation of Hannibal, the implacable foe of the Republic, and in the campaign which followed Cato served as legatus consularis on the staff of Acilius Glabrio, the Roman commander, adding new luster to his military fame. By his success in gaining the rear of the enemy by a night march through a difficult and dangerous path, and by his sudden attack upon the unsuspecting foe, he contributed very materially to Glabrio’s victory at Thermopylae.

In the year 184 B.C., Cato held the office of censor. It was in this position that he gained his greatest distinction and made the force of his personality most strikingly felt. Supported by his colleague, his old friend and admirer Valerius Flaccus, he at once adopted the strictest measures to check extravagance and corruption, and tried to bring about a complete reform in the morals of Rome. The lists of knights and

De Senec. — 3
senators were carefully revised, and those whose moral baseness or willful neglect of duty had rendered them unworthy of high rank were deprived of their privileges and branded with disgrace, regardless of their wealth or distinguished family connection. Jewels, fine clothing, beautiful ornaments, and expensive slaves were heavily taxed in the hope of putting an end to the lavish expenditure of money on such useless luxuries. By this radical course Cato became involved in countless legal difficulties and was made defendant in nearly fifty suits at law. But while he proved powerless to change the current of events and stay the rising tide of wealth, with its attendant evils, yet he never faltered or wavered in his belief, nor did he cease to cry out against the corruption of his time and to advocate the sterner virtues and simpler living of the best days of the Republic.

Cato's closing years were marked by the most intense hostility to Carthage. The increasing prosperity and growing power of the Phoenician city filled him with apprehension and alarm for the future supremacy of Rome. A war of extermination against the hated rival appeared to him the only course for the senate to pursue, and consequently in season and out he reiterated his dire forebodings and sternly demanded the destruction of the ill-fated city. *Delenda est Carthago* was his constant cry. The inevitable struggle came at last, but the death of the grim old Censor in the year 149 B.C. prevented him from seeing the fulfillment of his cherished desire and beholding the final and complete triumph of Rome.

It is difficult to make a just estimate of Cato's character. In our day, he would be looked upon as narrow and intolerant to the last degree. Compared with the men of his own time, he was austere and imperious, but nevertheless thoroughly in earnest in his zeal for the true welfare of Rome and uncompromising in his war on every form of evil which threatened to sap the lifeblood of the people or waste their substance. In his public career, while he was always ready to fight to the bitter end against the enemies of the Republic, he was equally emphatic in his advocacy of impartial justice to the provincials and fair dealing with all law-abiding dependents of the state. He desired to see in Rome the thrift and freedom from luxury which marked the life of his Sabine neighbors, and, though his failure to win over the wealthy aristocracy to his way of thinking was a foregone conclusion, yet he never relaxed his principles or acknowledged defeat.
Cato was a voluminous author; he has, in fact, been justly called "the creator of Latin prose writing"; but with the exception of the *De Re Rustica*, which is still extant in a fairly good state of preservation, only fragments of his works have come down to us. Cicero was acquainted with one hundred and fifty of his speeches and knew the titles of eighty or ninety more. As an orator, Cato had no peer in his own day. His intense earnestness gave added force to his words, while at the same time, training and practice had made him eloquent in language and convincing in argument,—in short, master of the orator's most effective resources. His addresses were filled with caustic wit, pithy sayings, and wise utterances, which were greatly enjoyed by the people and readily passed into proverbial expressions. His keen insight and his undisguised hatred of fraud and shams of every kind impelled him to utter the honest truth in the most telling way. But Cato's principal literary effort was the composition of the *Origines*, an account of Rome and the early Italian communities. The loss of this work is to be deeply regretted; for it far surpassed in excellence and thoroughness the annals and chronicles which had preceded it, and was, in fact, the first production in the Latin language deserving the name of history.

Cato looked upon the Greeks with utter contempt and anticipated disastrous effects from the influence of their learning upon the Romans. "Whenever," he said, "that nation shall give us its literature, it will corrupt everything." When the famous philosophers, Carneades the Academic, Critolaus the Peripatetic, and Diogenes the Stoic, came to Rome as ambassadors, 155 B.C., he advocated in the senate their expulsion from Italy. As to the extent of his own knowledge of the Greek language and literature, the accounts are not very clear. This, however, is true; if Cicero were trying to draw an accurate picture of the living Cato, he would not represent him as so deeply imbued with Stoic philosophy, or so fond of quoting Xenophon and Plato as he has made him appear in the *De Senectute*. Cicero was in reality expressing his own thoughts by the lips of Cato.

After all due allowances have been made, the great censor, viewed in any light, is one of the most striking figures in Roman history. With his tireless energy, his indomitable will, and his unyielding devotion to his cherished principles, he made a wonderful impression upon his own age and gained for himself a name that will endure as long as that of Rome itself.
GENERAL INTRODUCTION.

ANALYSIS.

I. Introduction:
1. Dedication to Atticus.
2. Form of the work.
3. Preliminary conversation:
   a. Laelius and Scipio ask Cato the secret of his happy old age.
   b. Cato replies that character alone will make the burden of age easy to bear.
   c. Illustrations of this: Fabius, Plato, Isocrates, Gorgias, Ennius.

II. Discussion: Four reasons why old age seems to be unhappy:
   A. It withdraws one from active life.
   B. It makes the body weak.
   C. It deprives one of pleasure.
   D. It is not far from death.
   
   A. In answer to the first charge it may be said:
      1. There are duties which can be best performed by old men.
      2. Memory can be retained by proper use.
      3. Both Greek scholars and Sabine farmers are active till death.

   B. In answer to the second reason:
      1. Old age does not need youthful vigor.
      2. Physical strength is often impaired by the vices of youth.
      3. Ill health is common to all ages.
      4. Bodily vigor may be retained by care of health and by devotion to intellectual pursuits.

   C. In refutation of the third charge:
      1. Old age is free from many of the temptations of youth.
      2. Old men find sufficient pleasure in conversation, literary pursuits, agriculture, honor and respect paid them by the young, and in the influence that belongs to the wisdom of age.
      3. Peevishness is the fault of character, not of old age.
SUMMARY.

D. The fourth reason is shown to be groundless by the following:
1. There is nothing in death really to be dreaded.
2. The young are exposed to it, as well as the old.
3. It comes in the course of nature.
4. It is a haven of rest to the aged who have lived wisely and well.
5. It leads to immortality. Cato is led to this belief by reason and philosophy, as shown in:
a. Pythagoras' doctrine of the world-soul.
b. Plato's four arguments for immortality.
c. Cyrus' words to his sons.
d. The fact that belief in a future life inspires men to great deeds.
e. The calm manner in which the wisest die.
f. The soul's longing to depart and rejoin its loved ones.

III. Conclusion: Whether the teachings of philosophy concerning the immortality of the soul be true or not, death is natural to old age and should be accepted as the close of life's drama. "May you, O Laelius and Scipio, live to experience the truth of what I say."

SUMMARY.

CHAPTER I.

Cicero addresses Atticus with verses from Ennius, and dedicates the De Senectute to him, in the hope that it may lighten the increasing burden of old age. The work of composition has been a delight. The characters in the dialogue are Cato the elder, Scipio, and Laelius.

CHAPTER II.

Scipio. "I admire the way in which you bear the burden of years, Cato."

Cato. "It is easy enough. Those who have resources in themselves are prepared for all the changes of life. My wisdom consists simply in following Nature."

Laelius. "Tell me, Cato, the secret of a happy old age."
Chapter III.

Cato. "Old men complain that they are deprived of pleasure and neglected by their friends, but the fault is in their own characters."
Laelius. "True; and yet you have been more highly favored by fortune than many others."
Cato. "You are partly right, but you do not cover the whole ground. The story of Themistocles and the Seriphan illustrates the case. A well-spent life is the surest way to a happy old age."

Chapter IV.

The aged Fabius restored the state by his policy of delay; recaptured Tarentum; strove to maintain the authority of the senate; served as augur; displayed remarkable fortitude in bearing the death of his son; and was well versed in history and literature.

Chapter V.

Maximus won military honors in old age. Plato, Isocrates, and Gorgias never gave up their literary pursuits. Ennius was happy at seventy in spite of his poverty. Four reasons why Old Age seems to be miserable.

Chapter VI.

First: Old Age removes us from active business. To this Cato replies, there are duties requiring wisdom and experience, which old men alone can properly perform. Paulus, Fabricius, Appius Claudius, Cato himself, and many others illustrate this. Among the Lacedaemonians old men hold the highest offices. Youth is rash, Old Age prudent.

Chapter VII.

Memory fails. Not if well trained. Themistocles retained his. Cato does not fear that his will be destroyed by reading inscriptions on tombstones. Old men remember whatever they are interested in. Sophocles and many illustrious poets and philosophers maintained their intellectual activity in extreme old age. Cato's Sabine neighbors do the same.
SUMMARY.

Chapter VIII.

The old, said Caecilius, see many things which they do not wish to see and become burdensome to their friends. In reply to this it may be said, that wise old men and young men of good ability enjoy each other's society. Old men are always occupied. Solon learned something new every day.

Chapter IX.

Second: Loss of physical strength comes with old age. But old men do not need the vigor of youth. The foolish lament of Milo, the athlete. Gentle discourse is becoming to the aged. Old men can find a pleasant task in teaching the young. Bodily weakness due to dissipation in early years. Cyrus and Metellus retained the strength of youth.

Chapter X.

Homer's account of the aged Nestor. Cato at eighty-four, though lacking youthful vigor, is still able to discharge his manifold civil duties. It is more important that one use his strength properly than that he have a great amount. Pythagoras' intellect is worth more than Milo's strength. Each period of life has its distinguishing characteristics. Masinissa's wonderful vigor at ninety.

Chapter XI.

Old men are exempt from duties which require bodily strength. They suffer from ill health; but so do young men, as shown in the case of Africanus' son. One must resist old age by taking due care of both body and mind. Dotage is not characteristic of all old men. Appius Claudius maintained his authority over his household. The ideal senex is old in body only, not in spirit. Cato finds consolation for the loss of physical strength in literature and civil duties.

Chapter XII.

Third: Old Age deprives us of pleasure. This is indeed a blessing; for bodily pleasure is the greatest source of evil. We ought to thank
GENERAL INTRODUCTION.

Old Age for freeing us from its dominion. Cato removed T. Flaminius from the senate because of his disgraceful conduct.

CHAPTER XIII.

Epicurus taught that all things ought to be referred to pleasure as the standard of right. Curius and Coruncanius wished that the Samnites could be made to believe this. Fabricius thought that the beautiful and the good ought to be sought for their own sake. Old Age avoids overindulgence in pleasure and therefore escapes its attendant evils. Cato enjoys clubs and banquets. In the latter he finds more pleasure in companionship than in eating and drinking.

CHAPTER XIV.

Cato even indulges in prolonged banquets for the sake of conversation with old and young. He often invites his Sabine neighbors to dine with him. Old Age loses its desire for the baser pleasures of youth, but is not wholly devoid of enjoyment. When the mind is no longer under the sway of passion and folly, it takes delight in intellectual pursuits, astronomy, poetry, law. Such pleasures increase with age.

CHAPTER XV.

The pleasures of the husbandman are not lessened by old age. The earth returns what it receives, with interest. It causes the seed to germinate and the fruit to grow. The cultivation of the vine; the ripening cluster; the supporting trellis; irrigation, digging, and fertilizing. The story of Laertes. The many delights of rural life.

CHAPTER XVI.

Curius spent his closing years in farming; his indifference to wealth. Cincinnatus was called from the plow to the office of dictator. The life of the farmer is happy and useful. A farm, with its meadows, orchards, and vineyards, affords the most delightful home for the aged. Let the youth keep their games and exercises; the old can be happy without such amusements.
SUMMARY.

CHAPTER XVII.

Xenophon's Oeconomicus. Lysander's visit to a park belonging to Cyrus the younger. Agriculture the best occupation for old men. Corvinus, though six times consul, engaged in it. Authority is the crown of old age. This was true of Metellus, Calatinus, and many others.

CHAPTER XVIII.

A happy old age comes only from a well-spent youth. Old men enjoy the respect of their juniors. The Spartans noted for the honor they paid to the aged. Contrast between the Spartans and Athenians. Respect paid to age in the college of augurs. Peevishness, fault-finding, and avarice are due to character, not to age.

CHAPTER XIX.

Fourth: The approach of death. But this should not be feared, for it is followed either by eternal happiness or by annihilation. Even the young are not sure of life; many dangers threaten them. Young men hope for long life; old men have attained it. The longest existence must end at last. A short life may be pure and happy; if prolonged, its closing years are the time for gathering life's fruit. Death in the young is untimely; by the old it is welcomed as a haven of rest after a long voyage.

CHAPTER XX.

Old age is more courageous than youth. The most suitable time for death. Nature fashions and destroys our bodies. Pythagoras forbids suicide. Solon wished to be mourned after death. Ennius thought it the gate of immortality, and therefore no occasion for tears. We must remember its certainty and cease to fear it. The example of great commanders and common soldiers who have faced death should give us courage. The pleasures of each age in time lose their charm and death comes in the course of nature.
GENERAL INTRODUCTION.

CHAPTER XXI.

Cato's reason and the authority of eminent philosophers impel him to believe that the soul is of divine origin and the body its prison-house. Pythagoras taught that the souls of men come from the great world-soul which animates the universe. A brief statement of Plato's arguments for the immortality of the soul.

CHAPTER XXII.

The dying words of Cyrus the Elder to his sons. The soul is invisible. The spirits of the illustrious dead continue to influence us. The soul released from the body enters upon a higher and purer existence. Death compared to sleep.

CHAPTER XXIII.

Belief in immortality inspires great men to live laborious lives. The wisest meet death most calmly. Cato is anxious to rejoin his departed friends and to see the great heroes of former ages. He does not wish to live his life over again, though he does not regret that he has lived. This earth is an inn, not a home. Cato longs to depart and be with his son, whose death he bore so calmly because he thought it but a temporary separation. In conclusion, Cato thinks old age agreeable and easy to bear; and hopes that his auditors may live to test his theories.
M. TULLI CICERONIS
CATO MAIOR DE SENECTUTE LIBER
AD T. POMPONIUM ATTICUM.
Liset enim mihi versibus eisdem adfari te, Attice, quibus adfatur Flamininum.

Ille vir hauad magnam cum re, sed plenua fidei;
quamquam certo sciō nōn, ut Flamininum,

Sollicitari tē, Tite, sic noctēsque diēsque;

nōvi enim moderātiōnem animi tui et aequitātem, tēque nōn cognōmen sōlum Athenis dēportāsse, sed hūmānitātem et

Flamininum. Scarcely anything is known of the early life of Flamininus. He was made consul 198 B.C., at which time he is said to have been but thirty years of age. Having brought the second Macedonian war to a successful close, he held the fate of Greece in his hands. When in the summer of 196 B.C., the people, anxious to know his decision, had assembled in great numbers in the amphitheater at Corinth, on the occasion of the Isthmian games, he ordered a crier to announce that "the Roman senate and Titus Quinctius, the commander, having conquered Philip and the Macedonians, declared all the Greeks who had been subject to the king free and independent." In the year 183 B.C., Flamininus was sent on an errand that reflected no credit upon himself or the senate. He was commissioned to visit the court of Prusias, king of Bithynia, and demand the person of Hannibal. But the proud-spirited Carthaginian, defeated in all his plans against Rome and now driven from his last place of refuge, terminated by poison the life that had long ceased to be worth the living. Flamininus appears to have been living in 168 B.C., but after that time disappears from history.

aequitātem. Horace refers to the same quality of mind in Odes II. 3,

Aequam memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam
Laetitia, moriture Delli.

cognōmen. A Roman had at least two names, generally three, praenomen, nomen, cognomen, as Gaius Iulius Caesar. The term cognomen is applied to the family name, and also used to designate a by-name, as Africanus and Atticus. Titus Pomponius received this surname from his long residence in Athens (86-66 B.C.) and from his generosity to the Athenians and his true Attic culture. He left Rome on account of the disturbed condition of the state and sought Athens as a favorable place to prosecute his studies. Cf. Nep. Att. 2, idoneum tempus ratus studiis obsequendi suis, Athenas se contulit; also ibid. Hic ita vixit, ut universis Atheniensibus merito esset carissimus; ibid. 4, Sic enim Graece loquebatur ut Athenis natus videretur.

hūmānitātem. Derived from humanus, that which becomes a man,
prudentiam intellegō. Et tamen tē suspicor eisdem rēbus quibus mē ipsum interdum gravius commovēri, quārum consolātiō et maiō est et in aliud tempus differenda. Nunc autem visum est mihi dē senectūte aliquid ad tē conscribere. Hoc enim onere, quod mihi commune tēcum est, aut iam urgentis aut certō adventantis senectūtis et tē et mē etiam ipsum levāri volō; etsi tē quidem id modicē ac sapienter, sicut omnia, et ferre et lāturum esse certō scio. Sed mihi, cum dē senectūte vellem aliquid scribere, tā occurrēbās dignus eō munere, quō uterque nostrūm communiter ūterētur. Mihi quidem ita iūcunda huius libri confectiō fuit ut nōn modo omnis absterserit senectūtis molestiās, sed effecerit mollem etiam et iūcundam senectūtem. Numquam igitur satis dignē laudāri philosophia poterit, cui quī pāreant omne tempus aetātis sine molestiā possit dēgere. Sed dē cēteris et diximus multa et saepe dicēmus; hunc librum ad tē dē senectūte misimus. Omnem autem sermōnem tribuimus nōn Tithōnō,

culture. Cf. the English “humanity” in the sense of “liberal education,” and “the humanities” equivalent to “branches of polite learning,” especially “the classics.”

commūne. Cicero was sixty-two, Atticus sixty-five.

senectūtis. The Romans divided the life of man into the following periods, each of the first four about fifteen years in length: puēritia, adulescentia, iuventus, aetas seniōrum, senectūs. Some of these terms were occasionally used loosely, without strict regard for the exact divisions of human life to which they technically belonged.

modicē. What substantive has Cicero previously employed to de-

note this same characteristic of Atticus?

certō. How does this differ in force from certe?

iūcundam. This effect does not seem to have been lasting; cf. Ad Att. XIV. 21, 8, Legendus mihi saepeius est Cato maior ad te missus. Amariorem enim me senectus facit. Stomachor omnia.

laudāri philosophia poterit. For Cicero’s high opinion of philosophy, cf. Tusc. V. 2, 5, O vitae philosophia aux! O virtutis indagatrix expultrixque vitiorum!

Tithōnō. The son of Laomedon and husband of Aurora. In answer to her prayers, Jupiter granted him length of days, but not immortal
CATO MAIOR DE SENECTUTE.

ut Aristō Cius (parum enim esset auctōritātis in fābula), sed M. Catōni senī, quō maiōrem auctōritātem habēret ēratiō; apud quem Lælium et Scipionem facimus admirantīs quod is tam facile senectūtem feret, eīsque eum respondentem. Quī si ēruditius vidēbitur disputāre quam sōnsuēvit ipse in suīs libris, attribuitō litteris Graecīs, quàrum cōnstat eum perstudīōsum fuisse in senectūte. Sed quid opus est plūra? Iam enim ipsīus Catōnis sermō explicābit nostram omnem dē senectūte sententiam.

II.

4 Scipion. Saepe numerō admirārī soleō cum hōc C. Læliō cum cēterārum rērum tuam excellentem, M. Catō, perfectamque sapientiam, tum vel maximē, quod numquam tibi senectūtem gravem esse sēnserim, quae plērisque senibus sīc odiōsa est ut onus sē Aetnā gravius dicant sustinēre.

youth. After a very feeble old age he was turned into a cicada, "katydid." For a fine rendering of this story, see Tennyson's Tithonus:—

The woods decay, the woods decay and fall,
The vapors weep their burthen to the ground,
Man comes and tills the field and lies beneath,
And after many a summer dies the swan.
Me only cruel immortality Consumes: I wither slowly in thine arms,
Here at the quiet limit of the world, A white-hair'd shadow roaming like a dream
The ever silent spaces of the East, Far-folded mists, and gleaming halls of morn.

Aristō. A peripatetic philosopher of Ceos, one of the Cyclades. He flourished about 225 B.C. His writings have been lost.

suīs libris. Cato wrote a treatise on farming, De Re Rustica; a historical work, Originæ; and many orations. See Introduction, p. 35.

litterīs Graecīs: cf. VIII. 26, quī litteras Graecas senex didici; also Plut. Catō, 2, παϊδειας Ἑλληνικῶς φύσμαθη γενέσθαι λέγεται. Pliny, N. H. XXIX. 8, says, however, that Cato regarded it satis esse ingenia Graecorum insipicere, non perdiscere. Cf. Cic. De Orat. III. 33, 135, Quid enim M. Catoni praeter hanc politissimam doctrinam transmarinam atque adventiciam defuit?

Aetnā gravius. Cicero undoubt- edly had in mind Euripides, Herc.
CHAPTER II.

Catō. Rem haud sānē difficilem, Scipió et Laelī, admirārī vidēmini. Quibus enim nihil est in ipsīs opīs ad bene beatēque vivendum, eīs omnis aētās gravis est; qui autem omnia bona ā sē ipsī petunt, eīs nihil malum potest vidērī quod nātūrae necessitās adferat. Quō in genere est in primīs senectūs; quam ut adipiscantur omnes optant, eamdem accūsant adeptam; tanta est stultītiae incōnstantia atque perversitās. Obrēpere aiunt eam citiūs quam putāsset. Primum quis coegit ēōs falsum putāre? Quī enim citiūs adulēscentiāe senectūs quam pueritiāe adulēscentiā 10

Fur. 637, "old age, a burden heavier than lofty Aetna." According to an ancient myth, the Giants, overcome in their contest with the gods, were buried under Aetna. Cf. Verg. Aen. III. 578–581:—
Fama est Enceladi semius tum fulmine corpus
Urgueri mole hac, ingentemque insuper Aetnam
Impositam ruptis flammam exspirare caminis;
also Hor. Odes III. 4, 73–76, Iniecta monstris Terra dolet suis, . . . nec peredit Impositam celer ignis Aetnam.
Longfellow relates the story of Enceladus in a poem bearing that name:
Under Mount Aetna he lies,
It is slumber, it is not death.
Allusions to the height and fires of Aetna passed into proverbial expressions; cf. Plaut. Mil. Glor. 1065, Aetna non aequē alta est; Verg. Aen. VII. 786, Aetnaeos efflantem faucibus ignes.

in ipsīs opīs. It was a fundamental doctrine of the Stoics that man ought to find the means for a happy

life in virtue alone and not in any form of material wealth. Cf. Cic. Tusc. V. 14, 42, Quī autem poterit esse celsus, et erectus, et ea, quae homini accidere possunt, omnia parva ducens, qualem sapientem esse voluimus, nisi omnia sibi in se posita censebit?

Obrēpere . . . putāsset. The sentiment is true to nature. Cf. Bryant's The Old Man's Counsel, lines 59–65:—

Slow pass our days
In childhood, and the hours of light are long
Betwixt the morn and eve; with swifter lapse
They glide in manhood, and in age they fly;
Till days and seasons flit before the mind
As flit the snow-flakes in a winter storm,
Seen rather than distinguished.

adulēscentiāe. See on senectūtis, p. 47; adulēscentiā here includes invenītus. In like manner senectus is often used where greater exactness
CATO MAIOR DE SENECTUTE.

obrēpit? Deinde quī minus gravis esset eis senectūs, si octingentēsimum annum agerent quam si octōgēsimum? Praeterita enim ætās quamvis longa cum effluxisset, nulla cōnsolātiō permulcēre possit stultam senectūtem. Quō-circā si sapientiam meam admirāri solētis (quae utinam digna esset opniōne vestrā nostrōque cōgnōmine!), in hōc sumus sapientēs, quod nātūram optimam ducem tamquam deum sequīmur eīque pārēmus; à quā nōn vērī simile est, cum cātera partēs ætātis bene dēscriptae sint, extrēmum āctum tamquam ab inerti poētā esse neglectum. Sed tamen

would require two terms, aetas seni-orum and senectus (in the restricted sense).

opniōne . . . cōgnōmine. Note the chiasmus. Cato received the surname Sapiens on account of his practical wisdom, as manifested in his pithy sayings; cf. De Am. II. 6, in which Fannius says Cato was called wise, quīa multarum rerum usum habebat.

nātūram optimam ducem. The Stoics taught that man ought to live in accordance with nature. By natura they meant the law of man's being, "right reason" applied to human conduct. They believed it possible for man to learn by observation and self-study the constitution of his being, and the natural law to which he was in duty bound to conform his life. Cf. De Am. V. 19, naturam optimam bene vivendi ducem; De Off. III. 3, quod summum bonum a Stoicis dicitur, convenienter naturae vivere; De Leg. I. 6, Štā (natura) ducerri nullo pacto potest.

extrēmum āctum. The last act of the drama of life; for other in-

stances of this figure, cf. XVIII. 64; XIX. 70; XXIII. 85. The comparison of life to a play is of very frequent occurrence in ancient and modern literature. Cf. Shakespeare's well-known lines, As You Like It, Act II. sc. 7,

All the world's a stage,
And all the men and women merely players;
also The Merchant of Venice, Act I. sc. 1,

I hold the world but as the world,
Gratiano;
A stage, where every man must play a part;

Macbeth, Act V. sc. 5,

Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage
And then is heard no more;

Thos. Heywood, Apology for Actors,
The world's a theater, the earth a stage
Which God and Nature do with actors fill.
CHAPTER III.

necesse fuit esse aliquid extrēmum et tamquam in arborum bācis terraeque frūctibus mātūritāte tempestivā quasi viē-
tum et caducum, quod ferundum est molliter sapientī. Quid est enim aliud Gigantum modō bellāre cum dis nisi nātūrae repugnāre?

6 LÆLIUS. Atquī, Catō, grātissimum nōbīs, ut etiam prō Seipōne pollicear, fēceris, sī, quoniam spērāmus, volumus quidem certē senēs fierī, multō ante ā tē didicerimus quibus facillīmē rationibus ingravēscemem aetātem ferre possīmus.

Catō. Faciam vērō, Lælī, praesertim si utrique vestrum, ut dīcis, grātum futūrum est.

LÆLIUS. Volumus sānē; nisi molestum est, Catō, tam-
quam longam aliquam viam cōnfēceris, quam nōbīs quoque ingrediundum sit, istuc quō pervēnisti, vidēre quāle sit.

III.

7 Catō. Faciam ut poterō, Lælī. Saepe enim interī quērēlis aequālium meōrum (parēs autem vetere prōverbiō

**Volumus.** With this passage, cf. Plato’s *Republic*, I. 328 (Jowett’s translation): “Socrates. ‘There is nothing which I like better, Cephalus, than conversing with aged men like yourself; for I regard them as travelers who have gone a journey which I too may have to go, and of whom I ought to inquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of you who have arrived at that time which the poets call the threshold of old age, — is life harder towards the end, or what report do you give of it?’”; Plato’s *Rep.* I. 329 (Jowett’s Trans.), “Old men flock together; they are birds of a feather, as the proverb says”; *Phaedrus*, 240, “Equals, as the proverb says, delight in equals”; *Symposium*, 195, “He is not a bird of that feather; youth and love live and move together, — like to like, as the proverb says”; so Ter. *Heaut.* 419, *Nos quoque senes est aequum senibus obsequi*; Hor. *Ep.* I. 5, 25, *ut coeae par tumaturque part*; Liv. I. 46, 7, *Contrahit celeriter similitudo eos, ut fere fit; malum malo aptissi-
um*; Quint. V. 11, 41, *et apud Ciceronem, Pares autem... congre-
gantur*; Amm. Marcell. XXVIII. 1,

**vetere prōverbiō.** Cf. Homer, *Od.* XVII. 218, “Thus ever doth some god join like with like”;

8 LAELIUS. Est ut dícis, Catō; sed fórtaesse dixerit quis-piam tibi propter opēs et cōpiās et dignitātem tuam tolerā-biliōrem senectūtem vidēri, id autem nón posse multis contingere.

Catō. Est istud quidem, Laelī, aliquid, sed nēquaquam in istō sunt omnia. Ut Themistoclēs furtur Seriphīo cui-

53, ut solent pares facile congregari cum paribus.

facillime. In the sense of liben-tissime. This chapter to § 9 is a very close imitation of Plato’s Republic, I. 329–330.

C. Salinátor. C. Livius Salinator was about four years younger than Cato. He commanded the Roman fleet against Antiochus, 191 B.C., and was consul 188 B.C.

Sp. Albínus. Sp. Postumius Al-bínus held the consulship, 186 B.C.

Sed omnium . . . molesta est. Cf. Plato’s Rep. I. 329, “And of these regrets, as well as of the complaint about relations, Socrates, the cause is to be sought, not in men’s ages, but in their characters and tempers; for he who is of a calm and happy nature will hardly feel the pressure of age, but he who is of an opposite disposition will find youth and age equally a burden.”

Themistoclēs. A celebrated Athenian general and statesman, born about the year 514 B.C. As soon as he was old enough to take part in public affairs, he revealed an overcoming ambition for brilliant
CHAPTER III.

dam in iūrgió respondisse, cum ille dīxisset nōn eum suā, sed patriæ gloriā splendōrem adsecūtum: 'Nec hercule,' inquit, 'si ego Seriphius essem, nec tū si Atheniēnsis, clārus umquam fuissēs.' Quod eōdem modō dē senectūte dīcī potest. Nec enim in summā inopiā levis esse senectūs potest nē sapientī quidem nec insipientī etiam in summā cōpiā nōn gravis. Aptissima omnīō sunt, Scipio et Laelī, arma senectūtis artēs exercitātiōnēsque virtūtum, quae in omnī ætāte cultae, cum diū multumque vīxeris, mīrificōs efferunt fructūs, nōn sōlum quia numquam déserunt, nē 10 extrēmō quidem tempore ætātis (quamquam id quidem maximum est), vērum etiam quia cōnscientia bene æctae vitae multōrumque bene factōrum recordātiō iūcundissimā est.

display and personal glory. He arrayed himself against many of the leaders of the state and manifested bitter hostility to Aristides the Just, upon whose ostracism he became the leading spirit in the political affairs of Athens. Special credit was due him for his wise course in building up the Athenian fleet, which he commanded with marked success in the great battle of Salamis, 480 B.C. But after a long career of self-seeking and political trickery, Themistocles was ostracised by his fellow-citizens, 471 B.C., on charges of bribery and extortion. To escape trial for treason, in which he had been implicated, he fled to the Persian court in 465 B.C., and there by his brilliant talents gained the favor of the king and enjoyed the wealth and honor of a prince until the close of his life in 449 B.C. The report that he brought on death by poison has gained some currency but lacks any substantial proof. He was honored with a monument in the city of Magnesia, in which he had spent the last years of his life. Themistocles was, in a word, a man of marked ability, but utterly devoid of character.

Seriphiō. A inhabitant of Seriphus, a small island in the Aegean Sea, now Serfo. The island was of very little importance.

eum. Themistocles. This story is taken from Plato's Republic, I. 330. It is also found in Plutarch's life of Themistocles. Herodotus, VIII. 125, relates the same incident in substance, but he differs from this account in some of the minor points.

Quod eōdem . . . dīcī potest.
Cf. Plato, Rep. I. 330, "And to those who are not rich and are impatient of old age, the same reply may be made."
CATO MAIOR DE SENECTUTE.

IV.

10 Ego Q. Maximum, eum qui Tarentum recēpit, senem adulēscens ita dīlēxi ut aequālem; erat enim in illō virō cómitāte condīta gravitās, nec senectūs mōres mūtāverat. Quamquam eum colere coepī nōn admodum grandem nātū, sed tamen iam aetāte prōvectum. Annō enim post cōnsul prīmus fuerat quam ego nātus sum, cumque eō quārtum cōnsule adulēscenculus mīles ad Capuam profectus sum quīntōque annō post ad Tarentum. Quaestor deinde quādrienniō post factus sum, quem magistrātum gessi cōnsulibus Tuditānō et Cethēgō, cum quidem ille admodum senex 10

Q. Maximum. Q. Fabius Maximus Verrucousus was one of the most prominent figures in the history of Rome during the last quarter of the third century B.C. He was honored with the censorship in 230, with the dictatorship, 221 and 217, and with the consulship five times, 233, 228, 215, 214, 209 B.C. Fabius was the chief of the Roman envoys to Carthage at the outbreak of the Second Punic War, and it was he who played the principal part in the scene so dramatically set forth by Livy, XXI. 18, Tum Romanus, sinu ex toga facto. 'Hic,' inquit, 'vobis bellum et pacem portamus: utrum placet, sumite.' Appointed Dictator after the battle of Trasumennus, he inaugurated his famous policy of "delay," by which he hoped to break down Hannibal's strength without risking a pitched battle. From this plan, which he so persistently followed himself and urged upon other commanders, he received the surname Cunctator.

After the disaster to the Roman arms at Cannae, 216 B.C., Fabius was for many years the mainstay of the government and people. He died in 203 B.C. at an advanced age and with his fame overshadowed at the last by the greater success of the more aggressive Scipio.

Annō . . . quādrienniō post factus sum. The following are the dates referred to in the passage: —


233. Fabius' first consulship.

214. Fourth "

214. Cato, a common soldier (miles) at Capua.

209. Cato with Fabius at the recapture of Tarentum.

204. Cato, Quaestor.

204. Tuditanus and Cethegus, Consuls.

Tuditānō et Cethēgō. P. Sempronius Tuditanus and M. Cornelius Cethegus. For the date of their con-
suásor lègis Cinciae dē dònīs et mūneribus fuit. Hic et bella gerèbat ut adulèscēns, cum plānē grandis esset, et Hannibalem iuvenilīter exsultantem patientiā suā molliēbat; dē quō praec lærē familiāris noster Ennius:

Ūnus homō nōbīs cunctandō restituit rem.
Noenum rūmōrés pōnēbat ante salūtem.
Ergō plūsque magisque virī nunc glōria clāret.

---

juvenilīter. Hannibal entered Italy, 218 B.C., at the age of twenty-nine, and was recalled to Carthage sixteen years later.

patientiā. This refers to Fabius’ “staying” qualities, to his stubborn persistence in one definite plan of tiring out Hannibal.

Ennius. Ennius, sometimes called “the father of Roman poetry,” was born at Rudiae in Calabria, 239 B.C. While serving as a soldier in Sardinia, near the close of the Second Punic War, he won the friendship of Cato, and was taken by him to Rome. Ennius was versed in Latin, Greek, and Oscan, and found opportunity in the busy life of the metropolis to turn his linguistic knowledge to practical account, as teacher and playwright. For his great work, the Annals, see p. 46.

Ūnus homō. These lines are from the eighth book of the Annales. They are quoted again by Cicero, De Off. I. 24; Vergil, Aen. VI. 846, borrows the first line,

Tu Maximus ille es,
Unus qui nobis cunctando restituis rem;

cf. also Livy, XXX. 28, Sic nihil certius est, quam unum hominem
CATÔ MAIOR DE SENECTŬTE.


nobis cunctando rem restituisse, sicut Ennius ait; Ov. Fast. II. 240–2,

Unus de Fabia gente relictus erat, Salliect ut posses olim tu, Maxime, nasci,
Cui res cunctando restituenda foret.

Sалиnătŏri. This is M. Livius Salinator, consul in 219 B.C. and father of the Salinator mentioned in III. 7. He was given the nickname Salinator, because of the salt-tax which he instituted when censor, 204 B.C. In his second consulship, in 207 B.C., he commanded the Romans in the fierce battle of the Metaurus, which resulted in the defeat and death of the Carthaginian general Hāsdrubal, brother of Hānnībal. This bloody struggle proved to be, in fact, the turning point in the war, and is now regarded as one of the world’s decisive battles. (See Creasy’s Fifteen Decisive Battles.) But Cicero is probably in error in connecting Salinator with the incident here related. We learn from Livy, XXVII. 34, 7, that M. Livius Macătus commanded the garrison at Tar- rentum when the city was treacherously delivered to Hānnībal, 212 B.C. Cicero was very likely misled by the fact that the first two names were identical and that the commander was called in the records simply Marcus Livius. Macatus held the citadel until the town was re- taken by Fabius. The words Mea opera, etc., were probably uttered during a debate in the senate to de- cide whether the commander should be praised for holding the citadel, or censured for losing the city. The latter was the outcome of the discus- sion.

Sp. Carviliō. Sp. Carvilius Maximus was consul in 234, and again in 228 B.C.

C. Flăminiō tribūnŏ plēbis. Flāminius was tribune of the people and secured the passage of this law in 232 B.C., four years be- fore Fabius’ second consulship. The easiest way to get over the apparent contradiction is to suppose that Flăminius was appointed a special officer to aid in carrying out the pro- visions of his agrarian law, and that he continued in the performance of these duties until the year 228 B.C. Flăminius held the consulship in 220, and again in 217 B.C. In the latter year he was defeated and slain at Lake Trasumennus as the result of his own rash folly. Cf. Cic. Brut. 14, 57, Dictūr etiam C. Flăminius,
agrum Picentem et Gallicum virītim contrā senātus auctō-
ritātem dividendi; augurque cum esset, dīcere ausus est
optimīs auspiciīs ea gerī quae prō reī publicae salūte gera-
rentur; quae contrā rem pūblicam ferrentur, contrā auspicia
12 ferī. Multa in eō virō praeclāra cōgnōvī; sed nihil admi-
rābilius quam quō modō ille mortem fili tūlit, clāri virī

is qui tribunus plebis legem de agro
Gallico et Piceno virītim dividundo
tulit, qui consul apud Trasumenenum
est interfectus, ad populum valuisse
dicendo.

agrum Picentem et Gallicum.
The territory included Picenum and
a portion of Umbria. The Senonian
Gauls had been driven from this
region by the Romans. Livy gives
this as one reason why the Gallic
chiefs would not promise the Roman
envoys to prevent Hannibal from
marching through Gaul to Italy; cf.
Liv. XXI. 20, 6, Contra ea audire
sese, gentis suae homines agro ān-
busque Italiae pelli a populo Romano.

augur. The public augurs con-
sulted the omens and decided whether
they were favorable or unfavorable.
In course of time they acquired
almost unlimited power. Every act
of the government, including the pas-
sage of laws, the election of officers,
and the declaration of war, depended
upon the auspices. Nothing could be
done by the magistrates unless the
omens were favorable. With their
exclusive right to interpret the lat-
ter, the augurs practically ruled the
state. The number in the college was
nine in Cato’s time, but was increased
ultimately to sixteen. The members
were chosen for life. It is said that

Fabius held the sacred office sixty-
two years. The omens were deter-
mined in five ways: by the appear-
ance of the heavens; the singing and
flight of birds; the feeding of the
sacred chickens; from the sudden
or unusual appearance of animals (a
private omen); from various occur-
dences, such as accidents, noises,
sneezing, stumbling, and the like.

optimīs auspiciīs. Cf. Cic. De
Leg. III. 3, 8, salus populi suprema
lex esto. Gernhard, followed by many
editors, compares Hector’s words,
Hom. II. XII. 243 (Bryant’s transla-
tion):

   Thou dost ask
That I be governed by the flight of
birds,
Which I regard not, whether to the
right
And toward the morning and the sun
they fly,
Or toward the left and evening. We
should heed
The will of mighty Jupiter, who bears
Rule over gods and men. One augury
There is, the surest and the best,—
to fight
For our own land.

III. He bore his father’s name,
Q. Fabius Maximus, and was consul
213 B.C., the year following his
father’s fourth consulship.
et consularis. Est in manibus laudatio, quam cum legitimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Quis sermo, quae praecpta, quanta notitia antiquitatis, scientia iuris auguri! Multae etiam, ut in homine Romano, litterae; omnia memoria tenebat non domestica solum, sed etiam externa bella. Cuius sermo ne ita tum cupidè fruëbar, quasi iam divinarem, id quod evénit, illò extincto fore unde discerem nemo.

V.

13 Quorsus igitur haec tam multa de Maximō? Quia profecto non vidētis nefas esse dictū miseramuisse talem senectūtem. Nec tamen omnēs possunt esse Scipionēs aut Maximī, ut urbium expugnatiōnēs, ut pedestrīs navalisve pugnās, ut bella et sē gesta, ut triumphōs recordetur. Est etiam quiētē et purē atque eleganter actae ætātis placida ac lēnis senectūs, qualem accēpimus Platōnis, qui uno et octōgesimo annō

laudatio. Fabius pronounced the eulogy upon his own son. Funeral orations delivered by near relatives or intimate friends were preserved in the family archives. For the historical value of these addresses, see Cic. Brut. 16, 62, his laudationibus historia rerum nostrarum est facta mendosior; and Livy, VIII. 40, Vitiatam memoriam funebribus laudibus reor.

Multae . . litterae. On the late development of literature at Rome, compare the well-known lines of Horace, Ep. II. 1, 156–163, in which he refers the beginning of Roman letters to the years immediately following the Second Punic War.

illō extinctō. He died in the year 203 B.C.

Platōnis. Plato was born in Athens 429 or 428 B.C. At the age of twenty he became a pupil of Socrates. After the latter's death, he traveled extensively for about ten years, then returned to his native city, and a little later began to give instruction in philosophy to a band of young men who gathered about him in the grove of Academus. Cicero styles him deus philosophorum, N. D. II. 12, 32. Plato was doubly fort-
CHAPTER V.

scribēns est mortuus, quālem Ἰσοράτις, qui eum librum qui Panathēnāicus inscribitur quārtō et nōnāgēsimō anno scrip-
sisse sē dicit vīxitque quīnquennium postea; cuīs magister
Leontīnus Gorgiās centum et septem complēvit annōs
neque umquam in suō studiō atque operē cessāvit. Quī,
cum ex eō quaerērētur, cūr tam diū vellet esse in vītā:
‘Nihil habēō,’ inquit, ‘quod accūsem senectūtem.’ Prae-
elārum responsūm et doctō homine dignum. Sua enim
vitia insipientēs et suam culpam in senectūtem cōnferunt;
quod nōn faciēbat is cuīs modo mentiōnem fēcit, Ennius:

Sicut fortis equūs, spatiō quī saepe suprēmō
Vicit Olympia, nunc seniō cōnfectus quiēscit.

unate in having Socrates for his
teacher and Aristotle for his pupil.

scribēns est mortuus. Plato
died 347 B.C., while writing. But
according to another account, he
died at a marriage feast to which he
had been bidden as a guest. Nauck
recalls the fact that Petrarch and
Leibnitz also died with the pen in
hand.

Ἰσοράτις. Isocrates was a dis-
tinguished teacher of rhetoric and
oratory, first at Chios, and later in
Athens. He was the lifelong friend
of Plato and a most devoted admirer
of Socrates. Alone of all he dared
to appear in mourning after the
utterly unpardonable execution of
the great philosopher. After the
victory of Philip of Macedon in the
battle of Chæronea, 338 B.C., Isocrates
is said to have been so overcome with
grief for the loss of Grecian liberty
that he refused all food and died of
voluntary starvation. To him, Mil-
ton, in his tenth sonnet, refers:—

Broke him, as that dishonest
victory
At Chæronea, fatal to liberty,
Killed with report that old man
eloquent.

Panathēnāicus. An address in
praise of Athens, written for the
great Panathenaic festival, in which
the less elaborate annual celebration
was merged every fourth year.

Leontīnus Gorgiās. Gorgias of
Leontini, to be distinguished from
Gorgias of Athens. He was born
about 485 B.C., and lived, Cicero
says to 107 years, but the authorities
vary between 105 and 108. He was
a famous teacher of rhetoric, and
numbered Isocrates among his pupils.
For his readiness to speak on any
theme proposed for discussion, cf.
Cic. De Fin. II. 1, Eorum erat iste
mos, qui tum sophistae nominabat-
tur: quorum e numero primus est
ausus Leontinus Gorgias in con-
ventu poscere quaestionem, ūd est,
CATÔ MAIOR DE SENECTÛTE.

Equi fortis et victöris senectûti comparat suam. Quem quidem probē meminisse potestis; annō enim ündēvīcesimō post eius mortem hi cōnsulēs, T. Flāmininus et M'. Acilius, factī sunt; ille autem Caepiōne et Philippō iterum cōnsulibus mortuus est, cum ego quīnque et sexāgintā annōs nātus lægem Vocōniam magnā vōce et bonīs lateribus suāsissem. Annōs septuāgintā nātus (tot enim vīxit Ennius) ita ferēbat duo quae maxima putantur onera, paupertātem et senectūtem, ut eis paene dēlectārī vidērētur.

15 Etenim cum complector animō, quattuor reperio causās cūr senectūs misera videātur: ūnam, quod āvocet ā rēbus gerendīs; alteram, quod corpus faciat īnfirmius; tertiam, quod prīvet fērē omnibus voluptātibus; quàrtam, quod haud procul abstē morte. Eārum, si placet, causārum quanta quamque sit īustā ūna quaeque, videāmus.

VI.


*T. Flāmininus.* Probably the son of the Flamininus mentioned in I. 1.

*Caepiōne et Philippō iterum cōnsulibus.* Cn. Servilius Caepio and Q. Marcius Philippus were consuls 169 B.C. *iterum* applies only to Philippus, who had been consul for the first time in the year 186 B.C.

*lægem Vocōniam.* The law was proposed by the tribune Q. Voconlus Saxa, 169 B.C. It provided: 1, That no one enrolled as having 100,000 sesterces should make a woman his heir. 2, That no one enrolled should give in legacies more than would come to the heir or heirs, *i.e.* the heir or heirs should receive at least half the estate. The law was designed to check the extravagance of women by limiting their means, and also to keep the estate, as far as possible, in the possession of the testator's family. — Smith's *Dict. Antiq.* vol. II. s. v. *Voc. Lex.*
CHAPTER VI.

L. Paulus, pater tuus, socer optimi viri, fili mei? Ceteri senes, Fabricii, Curii, Coruncaniit, cum rem publicam consilió 16 et auctóritate defendébant, nihil agébant? Ad Appi Claudii senectútem accédébat etiam ut caecus esset; tamen is, cum sententia senátus inclináret ad pácem cum Pyrrhó foedusque faciendum, non dubitatavit dicere illa quae versibus persecútus est Ennius:

L. Paulus. L. Aemilius Paulus, consul 182 and 168 B.C. and censor 164 B.C., received the surname Macedonicus on account of his victory over Perseus, king of Macedon, at the battle of Pydna, 168 B.C. He was the father of Scipio Africanus Minor. His death occurred 160 B.C., when he was nearly seventy years of age.

M. Porcius Cato, who died 152 B.C., when praetor elect. He married Aemilia, daughter of Paulus.

Fabricii, Curii, Coruncaniit. “Such men as Fabricius, Curius, Coruncanius.” C. Fabricius Luscinus was consul 282, 278, and 273 B.C. and censor 275 B.C. He was prominent in the war against Pyrrhus, 280–275 B.C., and won universal respect for his unsparing devotion to duty and his high conception of Roman honor, by refusing the proffered bribes of the king and scorning the promised assistance of a traitor who was ready to poison his master Pyrrhus. M’. Curius Dentatus, consul 290, 275, and 274, and censor 272 B.C., ended the war with Pyrrhus by his victory over the latter at Beneventum 275 B.C. Tiberius Coruncanius, consul in 280 and Pontifex Maximus in 252 B.C. (the first plebeian elected to that office), was especially noted as a jurist. He gained fewer military honors than Fabricius or Dentatus, but acquired great fame for his wisdom and skill in expounding the law. These three distinguished Romans are often referred to by Cicero as types of their class. They possessed those qualities which contributed so materially to the nation’s success, simplicity of life, integrity of purpose, and unfaltering patriotism. Cf. Hor. Odes, I. 12, 40–41.

Appi Claudii. Appius Claudius, surnamed Caecus, the blind, was consul 307 and 296 B.C., but his fame rests principally upon his censorship in 312 B.C., during which he constructed the Appian Way, “the queen of roads,” from Rome to Capua, and also built the first aqueduct for the introduction of water to Rome. Pyrrhus, after his victory at Heraclea, 280 B.C., sent Cineas to Rome to make peace. When the senators seemed inclined to accept his terms, Appius Claudius was carried into the senate-house and spoke against the proposed treaty with such power that it was rejected and the war continued. Cicero says of Appius, Tusc. V. 38, 112, in illo suo casu nec privato, nec publico muneri desuisse. Pyrrhó. See p. 80.
CATO MAIOR DE SENECTUTE.

Quō vōbis mentēs, rēctae quae stāre solēbant
Antehāc, dēmentēs sēsē flēxēre viāt?
cēteraque gravissimē; nōtum enim vōbis carmen est; et
tamen ipsius Appī exstat ōratiō. Atque haec ille ēgit
septimō decimō annō post alterum cōnsulātum, cum inter
duōs cōnsulātus annī decem interfuissent cēnsorque ante
superiōrem cōnsulātum fuisset; ex quō intellegitur Pyrrhī
bellō grandem sānē fuisse; et tamen sīc ā patribus accēpi-
mus. Nihil igitur adferunt qui in rē gerendā versāri senec-
tūtem negant, similēsque sunt ut sī qui gubernātōrem in
navigandō nihil agere dicant, cum aliī mālōs scandant, aliī
per forōs cursent, aliī sentīnam exhauriant, ille autem
clavum tenēns quiētus sedēat in puppī, nōn faciat ea, quae
iuvenēs. At vērō multō maiōra et meliōra facit. Nōn
viribus aut vēlōcitāte aut celeritāte corporum rēs magnae
geruntur, sed cōnsiliō, auctūritāte, sententiā; quibus nōn
modo nōn orbāri, sed etiam augēri senectūs solet. Nisi
fōrte ego vōbis, quī et miles et tribūnus et lēgātus et cōnsul
versātus sum in variō genere bellōrum, cessāre nunc videor,
cum bella nōn gerō. At senātūrī, quae sint gerenda, prae-
scribō et quō modō; Karthāgnī male iam diū cōgitantī
bellum multō ante dēnuntiō; dē quā verērī nōn ante dēsi-
nam quam illam excīsam esse cōgnōverō. Quam palīm
utinam dī immortālēs, Scīpiō, tibi reserverat, ut avī reliquiās
persequēre! cuius ā morte tertius hīc et tricēsimus annus

tribūnus. Every legion had six military tribunes. Some were elect-
ed by the comitia tributa, while others were appointed by the com-
paigner. Young men of wealth and influence often secured these posi-
tions, even though utterly lacking in military experience. This was espe-
cially true near the close of the Republic.

lēgātus. The legati were staff-
officers and were, as a rule, men of senatorial rank, sometimes even ex-
consuls. They were second in authority only to the commander-
in-chief.
CHAPTER VI.

est, sed memoriam illius viri omnès excipiunt annī consequentēs. Annō ante mē censorem mortuus est, novem annīs post meum cōnsulātum, cum cōnsul iterum mē cōnsule creātus esset. Num igitur, si ad centēsimum annum vīxisset, senectūtis eum suae paenitēret? Nec enim excursiōne nec saltū nec ūminus hastīs aut comminus gladiīs uterētur, sed cōnsiliō, ratiōne, sententiā; quae nisi essent in senibus, non summum cōnsilium maiōres nostrī appellāssent senātum. Apud Lacedaemoniōs quidem et qui amplissimum magistrātum gerunt, ut sunt, sic etiam nōminantur senēs. 10 Quod si legere aut audīre volētis externā, maximās rēs publicās ab adulēscēntibus labēfactātās, a senibus susten-tatās et restitutās reperiētis.

Cedo, qui vestram rem publicam tantam āmisistis tam citō?

Sic enim percontantibus in Naevī poētās Lūdō respondentur et alia et hoc in prīmis:

Prōveniēbant orātorēs novī, stultī adulēscēntuli.

sic etiam . . . senēs. The Spartan γεrowad, or council of state, contained twenty-eight members, all over sixty years of age. They were appointed for life and were presided over by the two kings. The word etiam is added because the Lacedaemonians called the members of their assembly γεrowad, old men, while the Romans used a word of similar derivation, senatores, but not the simple term senes.

Naevī. Cn. Naevius, a younger contemporary of Rome’s first poet Livius Andronicus, was born in Campania, of Latin stock. The exact date of his birth is not known, but his literary activity began in 235 B.C. Fragments only of his dramatic compositions, thirty-four comedies and seven tragedies, now remain. His greatest work was a historic poem on the Punic War, in which he had himself been a soldier, and was written in the old Saturnian measure. From the few verses which are still extant it is impossible to form a fair estimate of its literary quality.

novī. “inexperienced.” Cf. Byron, Childe Harold, Canto II. 84:

A thousand years scarce serve to form a state;
An hour may lay it in the dust.
Temeritās est vidēlicet flōrentis ætātis, prūdentia senēscendis.

VII.


Temeritās . . . senēscendis. Cf. Bacon's essay, Youth and Age, "Generally youth is like the first cogitations, not so wise as the second."

Themistoclēs. Themistocles was especially noted for his wonderful memory. That he did not always appreciate this gift may be inferred from Cic. De Fin. II. 32, 104, Themistocles quīdem, cum et Simonides, aut quis alius artem memorīae pollicētūr: 'Oblivionis,' inquit, 'mallem; nam memini etiam quae nolo, oblivisci non possum quae volo.'

Aristidēs. Aristides the Just, son of Lysimachus and contemporary of Themistocles, was a celebrated Athenian general and statesman. At the instigation of Themistocles, he was banished for a time, but recalled in the sixth year of his exile to assist in defending his country against the invading hosts of Xerxes. Before his ostracism he had fought at Marathon; after his return he took part in the great battles of Salamis and Platea. By his honesty and fidelity he won the respect of Athens and the neighboring Grecian states. After holding the highest positions of trust and honor, he died at an advanced age, leaving no wealth but his good name.

iūris cōnsulti. Men who expounded the law and gave advice to those desiring it. Coruncanius (VI. 15) was one of the earliest examples of this class. Until the establishment of the Empire, the opinions and writings of the jurisconsults were of a private nature, without binding force; but from the time of Augustus certain men were given the right to interpret the statutes, and their opin-
CHAPTER VII. 65

philosophi senès quam multa meminērunt! Manent ingenia senibus, modo permaneat studium et industria, neque ea sōlum in clāris et honōrātīs virīs, sed in vitā etiam privātā et quiētā. Sophoclēs ad summam senectūtem tragodiās fecit; quod propter studium cum rem neglegere familiārem vidērētur, a filiis in iūdicium vocātus est, ut, quem ad modum nostrō mōre male rem gerentibus patribus bonīs interdīcit solet, sic illum quasi désipientem a rē familiārī removere iūdicēs. Tūn senex dicitur eam fābulam quam in manibus habēbat et proximē scripserat, Oedipum Colōnēum, recitāsse iūdicibus quaesissequē num illud carmen désipientis vidērētur. Quō recitātō sententiās iūdicum est liberātus.

23 Num igitur hunc, num Homērum, Hēsiodum, Simōnidem,

ions had the authority of law. The Digest of Justinian's code was made up of extracts from the writings of eminent jurisconsults.

Sophocles. Sophocles was born at Colonus, near Athens, 495 B.C. He was well endowed by nature and received the best training afforded by the schools of Athens. To intellectual powers of a high order he added the charms of a beautiful person and a genial disposition. At the age of 20 he won the prize in tragic verse over the renowned Aeschylus, who was thirty years his senior, and from that time continued to be a successful competitor in the great literary contests of Greece, winning twenty first prizes and a still greater number of second. His death occurred 405 B.C. Of his numerous works, only seven tragedies have come down to us.

Oedipus Colōnēum. Oedipus at Colonus. Banished from Thebes, Oedipus wandered to the grove of the Furies at Colonus and there disappeared from mortal view. For the story, see Class. Dict. s. v. Oedipus. It is now believed that the play was written by Sophocles many years before and was only revised and enlarged at this time.

Hēsiodum. Hesiod, commonly assigned to the ninth century B.C., is second only to Homer in point of antiquity. Three works now pass under his name: Works and Days, the Theogony, and the Shield of Hercules.

Simōnidem. A lyric poet, who was born in Ceos, 556 B.C., and died at Syracuse, 469 B.C. His most famous composition is the epitaph on the Spartans who fell at Thermopylae. Cicero, Tusc. I. 42, 101, gives this version of it:

Dic, hospes, Spartae nos te hic vidisse iacentes
Stësichorum, num, quös ante dixi, Ἰσοκράτην, Ὠργιᾶν, num philosophōrum prīncīpēs, Pythagoram, Dēmocrītum, num Platōnem, num Xenocratēn, num postea Zēnōnem, Clean-them aut eum, quem vōs etiam vidistis Rōmae, Diogenem Stōicum, coēgit in suis studīis obmūtēscere senectūs? An 24 in omnibus studīorum agitātiō vitae aequālis fuit? Age, ut

Dum sanctīs patriae legibus obsequi-mur.

Stësichorum. Stesichorus, a lyric poet of Himera in Sicily, 630–550 b.c. Pythagoram. Pythagoras of Samos settled at Crotona in Italy about 529 b.c. and founded what is known as the Italic school of philosophy. He established a sort of religious brotherhood with strict rules of living, and taught the immortality and the transmigration of souls. The exact date of his death, like that of his birth, is unknown.

Dēmocrītum. Democritus of Ab-dera in Thrace was born about 460 b.c. and is said to have reached the age of 104. He was the principal expounder of the atomic theory, which was originated by his friend Leucippus. He is known as the “laughing philosopher.” Mayor calls him the last of the “pre-Socratic dogmatists.”

Xenocratēn. Xenocrates, who lived from about 396 to 314 b.c., was a pupil of Plato and became, after Speusippus, the leader of the Academic school.

Zēnōnem. Zeno of Citium in Cyprus, founder of the Stoic school, began to teach in Athens, in the painted porch, about 306 b.c. He was probably about 50 years old at that time, and is said to have been 98 at his death.

Cleanthem. Cleanthes was the pupil of Zeno and then his successor as the head of the Stoic school. The accounts of his age vary, but indicate that he lived to be 80 or over.

Diogenem Stōicum. Diogenes of Babylonia, called the Stoic to distinguish him from the famous Cynic of the same name, came to Rome, 155 b.c., with Carneades the Academic and Critolaus the Peripatetic, to ask the remission of a fine imposed upon the Greeks for plundering the city of Oropus after the war with Perseus. Cato violently opposed these men. On the inconsistency here involved, see on erudītius, p. 115.

vītæ aequālis fuit. Cf. with this Longfellow’s Moriturae Salutāmus:—

But why, you ask me, should this tale be told
To men grown old, or who are growing old?
It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sopho-
cles
Wrote his grand Oedipus, and Si-
monides
CHAPTER VII.

ista divina studia omissamus, possum nōmināre ex agrō Sabīnō rūsticōs Rōmānōs, vicīnōs et familiārēs meōs, quibus absentibus numquam ferē ūlla in agrō maiōra opera flunt, nōn serendīs, nōn percipiendīs, nōn condendīs frūctibus. Quamquam in aliīs minus hoc mīrum est; nēmō enim est tam senex, qui sē annum nōn putet posse vīvere; sed idem in eis ēlaborant quae sciunt nihil ad sē omnīnō pertinēre:

Serīt arborēs, quae alterī saeclō prōsīnt,

25 ut aīt Statīus noster in Synēphēbis. Nec vērō dubitāt agricola, quamvīs sit senex, quaerentī cui serat respon-

Bore off the prize of verse from his compeers,
When each had numbered more than four score years,
And Theophrastus, at four score and ten,
Had but begun his Characters of Men.
Chaucer, at Woodstock with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe at Weimar, tolling to the last,
Completed Faust when eighty years were past.
These are indeed exceptions; but they how
How far the gulf-stream of our youth may flow
Into the arctic regions of our lives,
Where little else than life itself survives.

Read Emerson’s essay on Old Age, in which he says: “And if the life be true and noble, we have quite another sort of seniors than the frowzy, timorous, peevish dotards who are falsely old—namely, the men who fear nō city, but by whom cities stand; . . . as blind old Dandolo, elected Doge at 84 years, storming Constantinople at 94, and after the revolt, again victorious, and elected at the age of 96 to the throne of the Eastern Empire, which he declined, and died Doge at 97.”

Statīus noster. “Our fellow-countryman Statius.” Caecilius Statius was an Insubrian Gaul. The exact date of his birth and death cannot be determined. He was, however, a contemporary of Ennius, and was brought to Rome about 194 B.C. by Marcellus, the conqueror of the Insubrians. Through the generosity of his master he received both his freedom and a liberal education, and became the successor of Plautus as a writer of comedies. Like the other authors of his time, he followed Greek models pretty closely. Only fragments of his works now remain.

Synēphēbis. Based upon Menander’s Συνέφηβος, “The Young
dēre: 'Dis immortālibus, qui mē nōn accipere modo haec ā maiōribus voluērunt, sed etiam posterīs prōdere.'

VIII.

Et melius Caecilius dē sene alterī saeclō prōspicient e quam illud īdem:

Edepol, senectūs, si nīl quicquam aliud vitī
Adportēs tēcum, cum advenīs, īnum id sat est,
Quod diū vivēndō multa, quae nōn volt, videt.

Et multa fōrtasse quae volt! atque in ea quae nōn volt, saepe etiam adulēscentia incurrīt. Illud vērō īdem Caecilius vitiōsius:

Tum equidem in senectā hōc dēputō miserrimum,
Sentīre ēa aetāte eumpse esse odiōsum alterī.

26 Iūcundum potius quam odiōsum. Ut enim adulēscentibus bonā indole praeditīs sapientēs senēs dēlectantur leviorque fit senectūs eōrum quī ā iuventūte coluntur et diligentur, sic adulēscentēs senum praeceptīs gaudent, quibus ad virtūtum studia dūcuntur; nec minus intellegō mē vōbīs quam mihi vōs esse iūcundōs. Sed vidētis ut senectūs nōn modo languida atque iners nōn sit, vērum etiam sit operōsa et semper agēns aliquid et mōliēns, tāle scīlicet quāle cuiusque studium in superiōre vītā fuit. Quid? quī etiam addiscunt aliquid? ut et Solōnem versibus glōriantem vidēmus,

Friends." Statius borrowed very freely from Menander (342–291 B.C.), the leading writer of the New Comedy. 

Edepol . . . videt. See Supplementary Notes, VIII. 25.

Solōnem. Solon, the famous law-giver of Athens and one of the seven wise men of Greece, flourished about 600 B.C. Some authorities give his age as 100; others put it at 80.

versibus. Given by Plutarch in his life of Solon, γηράσκω δ' alici polllα διδασκόμενος.
qui sé cotidiē aliquid addiscentem dicit senem fieri, et ego feci, qui litterās Graecās senex didici; quās quidem sic avidē adripul quasi diūturnam sitim explēre cupiēns, ut ea ipsa mihi nōta essent quibus mē nunc exemplīs útī vidētis. Quod cum fēcissem Sōcratem in fidibus audīrem, vellem equidem etiam illud (discēbant enim fidibus antiqui), sed in litterās certē elāborāvi.

IX.

27 Nec nunc quidem vīres désiderō adulēscentis (is enim erat locus alter de vitītis senectūtis), nōn plus quam adulē-
scēns taurī aut elephantī désiderābam. Quod est, eō decet 10
ūtī et, quicquid agās, agere prō vīribus. Quae enim vōx
potest esse contemptior quam Milōnis Crotōniātæ? qui

litterās Graecās. "Greek literature." Cf. Quint. XII. 11, 28; M. igitur Cato idem summus imperator, idem sapiens, idem orator, idem histriae conditor, idem iuris, idem rerum rusticarum peritissimus fuit; inter tot operas militiae, tantas domi contentiones, rudi saeculo, litteras Graecas aetate iam declinata didici, ut esset hominibus documento, ea quoque percipi posse, quae senes cons-
cupisserent.

Sōcratem. After receiving the usual training given the Athenian youth of that period, Socrates followed the occupation of his father Sophroniscus as a sculptor. He held certain civil offices and served with distinction as a soldier, giving evidence of great courage and wonderful powers of endurance. With an experience thus varied he turned his attention in middle life to philosophy, and from that time sought to teach men in his own peculiar manner the true philosophy of life. Ridiculed and maligned for his new doctrines, he was at last brought to trial on a charge of impiety and condemned by an unrighteous judgment to drink the fatal hemlock. For Socrates' influence on Greek philosophy, see Introduction, p. 18; for a full account of his life, see Smith's Dictionary of Biography.

Milōnis. Milo, a pupil of Pythagoras and a celebrated athlete, flourished in the last quarter of the sixth century B.C. He won the victor's crown seven times at the Pythian games and six at the Olympic. For an account of his exploits and his marvelous appetite, see Class. Dict. Gellius, XV. 16, relates the story of his tragic death in the forest, after attempting in vain to tear apart an oak log that had been partly cleft by wedges.
CATO MAIOR DE SENECTUTE.

cum iam senex esset athlétasque sē exercentis in curriculo vidēret, aspēxisse lacertōs suōs dicitur inlacrimationisque dīxisse 'At hi quidem mortui iam sunt.' Nōn vērō tam istī quam tū ipse, nūgātor! neque enim ex tē umquam es nōbilitātus, sed ex lateribus et lacertis tuīs. Nihil Sex. Aelius tāle, nihil multis annīs ante Ti. Coruncānius, nihil modo P. Crassus, a quibus iūra civibus praescribēbantur; quōrum usque ad extrēmum spīritum est prōvecta prudentia. Ōrātor metuō nē languēscat senectūte; est enim mūnus eius nōn ingeni sōlum, sed laterum etiam et virīum. Omnīnō canōrum illud in vōce splendēscit etiam nesciō quō pactō in senectūte, quod equidem adhuc nōn āmisit, et vidētis annōs. Sed tamen est decōrus senī sērmō quietus et remissus, facitque per sē ipsa sibi audientiam disertissimis composita et mītis ōrātiō. Quam sī ipse exsequi 15 nequeās, possīs tamen Scipōnī praecipere et Laelīō. Quīd enim est īncundius senectūte stipātā studiīs iuventūs?

An nē illās quidem vīrēs senectūtī relinquēmus ut adulescentīs doceat, instituat, ad omne offici mūnus īnstruāt? quō quidem opere quīd potest esse praeclārius? Mihi vērō et Cn. et P. Scipōnēs et avī tui duo, L. Aemilius et P.

Sex. Aelius. Sex. Aelius Paetus, consul 198 and censor 194 B.C., was one of the most distinguished of the early jurists. He wrote a commentary upon the XII. Tables. Cicero, Brut. 78, thus speaks of him, Sex. Aelius, turis quidem civilis omnium peritissimus, sed etiam ad dicendum paratus.

P. Crassus. P. Licinius Crassus, consul 205 B.C., was noted for his great legal attainments, on account of which he was chosen Pontifex Maximus. He also held the offices of praetor and censor, and served in the war against Hannibal. As he died in 183 B.C., thirty-three years before the supposed date of this dialogue, modo must be understood in a relative sense, "in later times," as opposed to multis annis ante.

Cn. et P. Scipōnēs. Cn. Cornelius Scipio, uncle of Africanus Maior, was consul in 222 B.C.; P. Cornelius Scipio, father of Africanus, was consul 218 B.C. and commanded the Romans in the battle of the Tīcīnus. The two brothers served several
Africānus, comitātū nōbilium iuvenum fōrtūnāti vidēban-
tur, nec āullī bonārum artium magistrī nōn beāti putandī,
quamvis cōnsenuerint virūs atque défecerint. Etsi ipsa
ista défectiō virium adulēscientiae vitīis effecitur saepius
quam senectūtis; libīdinōsa enim et intemperāns adulē-
30 scientia effētum corpus trādit senectūtī. Cērus quidem
apud Xenophōntem eō sērmōne quem moriēns habuit, cum
admodum senex essest, negat sē umquam sēnsisse senectū-
tem suam imbēcilliōrem factam quam adulēscientia fuisset.
Ego L. Metellum memīnī puer, qui cum quadriennīō post 10
years in Spain, but were ultimately
defeated and slain by Hasdrubal, 212
B.C.

avi tui duo. L. Aemilius was his
real grandfather, and P. Africanus his
grandfather by adoption.

L. Aemilius. Consul 219 and 216
B.C.; fell in the battle of Cannae.

P. Africānus. P. Cornelius Scipio
Africanus Maior, the conqueror of
Hannibal at Zama, 202 B.C.

Etsi . . . senectūtis. With the
sentiment of this and the following
sentence compare Shakespeare, As
You Like It, Act II. sc. 3:—

Though I look old, yet am I
strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my
blood;
Nor did not with unbashful fore-
head woo
The means of weakness and de-
ßility;
Therefore my age is as a lusty
Winter,
Frosty, but kindly.

Also cf. Taylor's Holy Living, II. sec.
2: "And Antipater, by his reproach of
the old glutton Demades, well ex-
pressed the baseness of his sin, saying
that Demades, now old, and always
a glutton, was like a spent sacrifice,
nothing left of him but his belly and
his tongue; all the man besides is
gone."

Cērus: Cyrus the Elder, founder
of the Persian Empire, captured Bab-
ylon 538 B.C. and released the Jews
from captivity.

apud Xenophōntem. In the Cy-
ropaedia, VIII. 7, 6, a philosophical
romance on the education of Cyrus.
Xenophon, pupil of Socrates, and
historical writer, is best known as
the leader of the Greeks in the
famous retreat of the Ten Thousand.

L. Metellum. L. Caecilius Metel-
lus, consul 251 and 247 B.C. In his
first consulship he defeated the Car-
thaginians at Panormus. He was
made Pontifex Maximus 243 B.C., and
two years later rescued the Palladium
from the burning temple of Vesta, in
honor of which service his statue was
placed on the Capitol.
alterum cōnsulātum pontifex maximus factus esset, vigintī et duōs annōs eī sacerdōtiō praefuit, ita bonī esse víribus extrēmō tempore ætātis, ut adulēscentiam nōn requīreret. Nihil necesse est mihi dē mē ipsō dicere, quamquam est id quidem senile ætātique nostrae concēditur.

X.

31 Vidētisne, ut apud Homērum saepissimē Nestor dē virtū-tibus suis praedicet? Tertiam iam enim ætātem hominum vidēbat, nec erat eī verendum nē vēra praedicāns dē sé nimis vidērētur aut insolēns aut loquāx. Etenim, ut ait Homērus, 'ex eius linguā melle dulcior fluēbat örātiō,' quam ad suāvitātem nullīs egēbat corporis víribus. Et tamen dux ille Græciae nusquam optat, ut Āiācis similis habeat decem, sed ut Nestoris; quod et sibi acciderit, nōn dubitat 32 quīm brevī sit Trōia peritūra. Sed redeō ad mē. Quārtum agō annum et octōgēsimum; vellem equidem idem possem

apud Homērum. R. I. 260 ; VII. 124 ff.; XI. 668 ff.

Nestor. Son of Neleus and king of Pylos, famous among the Grecian heroes at Troy for his wisdom and eloquence.

ut ait Homērus. Cf. R. I. 315–322, Bryant’s translation: — But now uprose Nestor, the master of persuasive speech, The clear-toned Pylian orator, whose tongue Dropped words more sweet than honey. He had seen Two generations that grew up and lived With him on sacred Pylos pass away,

And now he ruled the third. With prudent words He thus addressed the assembly of the chiefs.

Āiācis . . . decem. Cf. R. II. 371–4, Pope’s translation: —

Oh! would the gods, in love to Greece, decree
But ten such sages as they grant in thee!
Such wisdom soon should Priam’s force destroy;
And soon should fall the haughty towers of Troy.

Ajax, son of Telamon, king of Salamis, was second only to Achilles among the Greeks in strength and valor.
gloriari quod Cyrus, sed tamen hoc queō dicere, nōn mē quidem ets esse vīribus quibus aut miles bellō Pūnicō aut quaestor eōdem bellō aut cōnsul in Hispāniā fuerim aut quadriennīō post, cum tribūnus militāris dēpugnāvī apud Thermopylās M'. Glabriōne cōnsole; sed tamen, ut vōs 5 vidētis, nōn plānē mē ēnervāvit, nōn adfixit senectūs, nōn cūria vīrēs meās dēsiderat, nōn rōstra, nōn amici, nōn clientēs, nōn hospitēs. Nec enim umquam sum adsēnsus veterī illī laudātōque prōverbiō, quod monet 'mātūrē fieri senem, sī diū velīs senex esse.' Ego vērō mē minus diū senem esse 10 mālem quam esse senem ante quam esse. Itaque nēmō adhuc convenire mē voluit, cui fuerim occupātus. At 33 minus habeō vīrium quam vestrum utervīs. Nē vōs quidem T. Pontī centurīōnis vīrēs habētis; num idcirco est ille

cōnsul in Hispāniā. In 195 b.c. Thermopylās . . . cōnsule. M'. Aēlius Glabrio, consul 191 b.c., gained a signal victory over Antiochus, king of Syria, on the famous battle ground of Thermopylae in Greece. Cato contributed very largely to the success of the Romans by forcing his way over the mountains and attacking the enemy in the rear. He was publicly thanked by the consul, and sent to Rome with news of the victory. See Liddell's Hist. of Rome, pp. 435, 436.
cūria . . . rōstra. Put by metonymy for the senate and people. rostrum (plural of rostrum) was the name given to the platform in the Forum from which speakers addressed the people. It was so called from the ships’ beaks, taken from the Antilates in the Latin War, 338 b.c., with which it was adorned. Cicero, Brut. 20, 80, says that Cato addressed the people the last year of his life, qui (Cato) annos quinque et octoginta natus excessit e vita, cum quidem eo ipso anno contra Ser. Galbam ad populum summum contentione dixisset, quam etiam orationem scriptam reliquit.
clientēs. It was the custom for plebeians to ally themselves to powerful patricians. The client remained free, but received protection and assistance from his patronus, and in return followed and defended him in war. The Lusitanians chose Cato as their patron, and it was in their behalf that he delivered the oration against the pro-praetor Ser. Galba.
T. Pontī centurīōnis. Probably some centurion famous for his strength. The men who held this office were usually chosen on account of their size and strength.
praestantior? Moderātiō modo virium adsit, et tantum quantum potest quisque nitātur, nē ille nōn magnō désideriō tenēbitur virium. Olympiae per stadium ingressus esse Milō dicitur, cum umerīs sustinēret bovem. Utrum igitur hās corporis an Pythagorae tibi mālis vīrēs ingenī dari? Dēnique istō bonō ūtāre, dum adsit, cum absit, nē requīrās, nisi fōrte adulēscentēs pueritiam, paululum āetāte prōgressī adulēscentiam dēbent requīrere. Cursus est certus āetātis et ūna via nātūrae, eaque simplex, suaque cuique partī āetātis tempestīvitās est ātā, ut et infirmītās puerōrum et fērcitās iuvenum et gravitās iam cōnstantīs āetātis et senectūtīs māturītās nātūrāle quiddam habeat, quod suō tempore percipi dēbeat. Audīre tē arbitrōr, Scipīō, hospes tuus avītus Masinissa quae faciāt hodiē nōnāgintā nātus annōs; cum ingressus iter pedibus sit, in equum omnīnō nōn ascendere; cum autem equō, ex equō nōn dēscendere; nūllo imbri, nūllo frīgore addūcī ut capite opertō sit, summan esse in eō siccitātem corporis, itaque omnia exsequī rēgis officia et mūnera. Potest igitur exercitātiō et temperantia etiam in senectūte cōnservāre aliquid prīstīnī rōboris.

Olympiae. Olympia was a district in Elis in Peloponnesus, where the Olympic games were held.

Masinissa. Masinissa, king of Numidia, was the guest-friend of Scipio’s adoptive grandfather, Scipio Africanus Maior. At the outbreak of the Second Punic War, the Numidian prince, who was then quite young, prevailed upon his father, Gala, to take up arms against the Romans. He fought with success in Spain, and aided in the overthrow of Gnaeus and Publius Scipio, 212 B.C. But a few years later, he deserted the Carthaginians, formed an alliance with Scipio, and urged him to invade Africa. The victory of the Romans at Zama was made more certain by the valor of Masinissa and his wild cavalry, and in return for the valuable services which he rendered, he was securely established upon the throne of Numidia, reigning over the entire country from Mauritania to Cyrene. From that time Masinissa remained the foe of Carthage, but he did not live to see its downfall, as he died 148 B.C., at the age of 90.
XL

Nón sunt in senectūte virēs. Nē postulantur quidem virēs a senectūte. Ergō et légibus et institūtis vacat ætās nostra muneribus eis, quae nón possunt sine viribus sustinēri. Itaque nón modo quod nón possumus, sed nē quantum possumus quidem cōgimur. At multī ita sunt imbēcillī senēs, ut nūllum officī aut omnīnō vitae mūnus exsequī possint. At id quidem nón proprium senectūtis vitium est, sed commune valētūdinis. Quam fuit imbēcillus P. Africānī filius, is qui tē adoptāvit, quam tenuī aut nūlā potius valētūdine! Quod nī ita fuisse, alterum illud exstitisset lūmen cīvitātis; ad paternam enim magnitudinem animī doctrina überior accesserat. Quid mīrum igitur in senibus, si infirmī sint aliquandō, cum id nē adulēscendēs quidem effugere possint? Resistendum, Laelī et Scipio, senectūtī est, eiusque vitia diligentia compēnsanda sunt; pugnandum tamquam contrā morbum sic contrā senectūtem, habenda ratiō valētūdinis, ūtendum exercitātiōnibus modiōs, tantum cibi et pōtiōnis adhibendum ut reficiantur virēs, nōn opprimantur. Nec ērō corporī sōlum subveniendum est, sed mentī atque animō multō magis; nam haec quoque, nisi tamquam lūminī oleum īnstillēs, exstinguuntur senectūte. Et corpora quidem exercitātiōnum dēfatigātiōne ingravē-

mūneribus eis. Under the Republic, the legal period during which Roman citizens were under obligation to serve in the army was between the ages of 17 and 46. In cases of great emergency, however, they might be called out for military service when still older. See Smith’s Dictionary of Antiquities, s. v. Exercitus.

filius. He bore his father’s name, Publius Cornelius Scipio. Cf. Cic. De Off. I. 33; also Brut. 19, 77, filius quidem eius, is qui hunc minorem Scipionem a Paulo adoptavit, si corpore valuisset, in primis habitus esset disertus; indicant cum oratiunculae tum historia quaedam Graeca scripta dulcissime.
CATO MAIOR DÉ SENECTÛTE.

scent, animi autem exercendō levantur. Nam quōs ait Caecilius 'cōnicōs stultōs senēs,' hōs signifiicat crēdulōs, obliviosōs, dissolutōs, quae vitia sunt nōn senectūtis, sed inertis, ignāvae, somniculōsae senectūtis. Ut petulantia, ut libidō magis est adulēscentium quam senum, nec tamen omnium adulēscentium, sed nōn probōrum, sic ista senilis stultitia, quae déliratiō appellāri solet, senum levium est, nōn omnium. Quattuor rōbustōs filiōs, quinque filiās, tantam domum, tantās clientēlās Appius regēbat et caecus et senex; intentum enim animum tamquam arcūm habēbat nec lānguēscēns succumbēbat senectūtī. Tenēbat nōn modo auctōritātem, sed etiam imperium in suōs: metuēbant servi, verēbantur liberī, cārum omnēs habēbant; vigēbant in illā domō mōs patrius et disciplīna. Ita enim senectūs honesta est, si sē ipsa défendit, si iūs suum retinet, si nēmini ēmāncipāta est, si usque ad ultimum spīritum dominātūr in suōs. Ut enim adulēscentem in quō est senile aliquid, sīc senem in quō est aliquid adulēscentis probō; quod quō sequitur, corpore senex esse poterit, animō numquam erit. Septimus mihi liber Origīnum est in manibus; omnia 20

regēbat. The power of the household father was largely due to his priestly character. He inherited from his predecessor the supervision of the ancestral worship, and was amenable only to the gods for the character of his domestic government. The father's power extended over all the persons and property of the patriarchal family. — Morey's Roman Law, p. 5. But the authority of the father, though at first unlimited, was afterwards restricted, from time to time, both by law and custom, until, under the Empire, it finally lost most of its harsh and arbitrary features.

Origīnum. The first book covered the period of the kings; the second and third gave the origin and early history of the Italian states; the fourth and fifth contained the history of the First and Second Punic Wars; the sixth and seventh books brought the history down to the last year of Cato's life. The name of the entire work, Origines, is probably due to the character of the second and third books. For its historical value, see Introduction, p. 35.
CHAPTER XI.

antiquitatis monumenta colligō; causārum inlustrium, quascunque dēfendī, nunc cum maxime vōnificō oratiōnēs; iūs augurium, pontificium, cīvile tractō; multum etiam Graecīs litterīs útor Pythagorēorumque mōre exercendae memoriae grātiā, quid quōque dī dixerim, audierim, ege-rim, commemorō vesperī. Hae sunt exercitatiōnēs ingenī, haec curricula mentis, in hīs désūdāns atque ēlabōrāns corporis virēs nōn magnō opere désiderō. Adsum amīcis, veniō in senātum frequēns ultrōque adferō rēs multum et diū cōgitātās eāque tueor animī, nōn corporis vīribus. Quās sī exsequī nequīrem, tamen mē lectulus meus oblectāret ea ipsa cōgitantem quae iam agere nōn possem; sed ut possim, facit ācta vīta. Semper enim in hīs studiīs labōribusque viventī nōn intellegitur quandō obrēpat se-nectūs. Ita sēnsim sine sēnsū aētās senēscit nec subitō īs frangitur, sed diūturnitāte exstinguitur.

öratiōnēs. For Cicero's opinion of Cato as an orator, see Brut. 17, 65, Quīs illo gravior in laudando? acerbior in vituperando? in sententīs argutior? in docendo edisserendoque subtilior? Réfertāe sunt orationes amplius centum quinquaginta, quas quidem adhuc invenīrīm, et legerīm, et verbīs et rebus inlustribus. Omnes oratoriae virtutes in eis reperientur. For Cato's famous definition of an orator, see Quint. XII. I. 1, Sit ergō nobis orator, quem constituitūmus, ès, qui a M. Catone fīnitur, 'vir bonus dicendi peritus'; verum, id quōd et ille posuit prius, et ipsa natura potius ac maius est, utique 'vir bonus.'

Graecīs litterīs. See note on p. 48.

ācta vīta. "Past life." Cf. Bryant's beautiful poem The Old Man's Counsel:

Wisely, my son, while yet thy days are long,
And this fair change of seasons passes slow,
Gather and treasure up the good they yield —
All that they teach of virtue, of pure thoughts
And kind affections, reverence for thy God
And for thy brethren; so when thou shalt come
Into these barren years, thou may'st not bring
A mind unfurnished and a withered heart,
XII.

39 Sequitur tertia vituperatiō senectūtis, quod eam carēre dicunt voluptātibus. O praecūrārum mūnus aetātis, sìqui-dem id auffert ā nōbīs quod est in adulēscentiā vitiō-sissimum! Accipite enim, optimī adulēscentēs, veterem oratio- nēm Archytae Tarentīni, magnī in prīmis et praecūrī virī, quae mihi trādita est, cum essēm adulēscēns Tarentī cum Q. Maximō. Nūllam capitāliōrem pestem quam voluptātem corporis hominibus dīcēbat ā nātūrā datam, cuius voluptātīs avidae libīdinēs temerē et effrēnātē ad potien-dum incitārentur. Hinc patriae prōditionēs, hinc rērum publīcarum ēversiōnēs, hinc cum hostibus clandestīna colloquia nāscī; nūllum dēnique scelus, nūllum malum facinus esse, ad quod suspiciendum nōn libīdō voluptātīs impelle-ret; stupra vērō et adulteria et omne tāle fāgitium nūllīs excitārī alīs inlecebrīs nisi voluptātīs; cumque homini sīve nātūrā sīve quis deus nihil mente praestābulīs dedisse, huic divīnō mūnerī ac dōnō nihil tam esse inimīcum quam voluptātem; nec eam libīdine dominante temperan-tiae locum esse, neque omnīnō in voluptātis rēgnō virtūtem posse cōnsistere. Quō quō magis intellegī posset, fingere animō iūbēbat tantā incitātūm aliquem voluptāte corporis, quanta percipī posset maxima; nēmini cēnēbat fore dubium, quīm tam diū dum ātum gaudēret, nihil agitāre

Archytas Tarentīni. Archytas, a distinguished soldier and statesman of Tarentum, flourished about 400 B.C. He was a follower of Pythagoras, a friend of Plato, and eminent for his attainments in mathematics, astronomy, and philosophy. Horace refers to him, Odes, I. 28.

libīdine . . . temperantiae . . . esse. Cf. Taylor's Holy Living, II. 2: "Sobriety is the bridle of the passions of desire, and Temperance is the bit and curb of that bridle, a restraint put into a man's mouth"; also De Off., I. 39, praestantissimum est appētitum obtenemplex rationi.
mente, nihil ratione, nihil cogitatio consequi posset. Quocirca nihil esse tam detestabile tamque pestiferum quam voluptatem, siquidem ea, cum maior esset atque longinquior, omne animi lumen exstingueret. Haec cum C. Pontio Samnite, patre eius a quo Claudino proelio Sp. Postumius, T. Veturius consulis superati sunt, locutum Archytam Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanserat, se a maiorisibus natu accipisse dicerbat, cum quidem ei sermoni interfuisse Platon Atheniensis, quem Tarentum venisse L. Camillo, Ap. 10 Claudio consilibus reperio. Quorsus hoc? Ut intellege-retis, si voluptatem aspernar ratione et sapientia non possimus, magnum habendam esse senectuti gratiam, quae efficeret ut id non liberet, quod non oportaret. Impedit enim consilium voluptas, rationi inimica est, mentis, ut ita dicam, praestringit oculos nec habet illum cum virtute

C. Pontio Samnite. C. Pontius Herennius was the father of C. Pontius Telesinus, who defeated the Romans in the Second Samnite War, 321 B.C., at Caudium in Samnium, and sent them under the yoke. For an account of this famous battle, and for the defeat and death of Pontius at the close of the war, see Liddell, pp. 214, 215.

Sp. Postumius. Sp. Postumius Albinus was consul 334 and 321 B.C.

T. Veturius. T. Veturius Calvinus was twice the colleague of Postumius in the consulship. After their disgrace at Caudium, a dictator was appointed.

Nearchus. A Pythagorean philosopher, in whose home Cato was entertained at Tarentum, after the capture of the city in 209 B.C. From him Cato learned the principles of Pythagoras' philosophy.

in amicitia . . . permanserat. The city was betrayed and delivered to Hannibal by those who were hostile to the Romans, 212 B.C. See on IV. 10 and 11.

cum quidem . . . Atheniensis. This clause is to be taken with locutum. Plato visited Italy 361 B.C., but it is hardly probable that he went again at the time here indicated, 349 B.C., for he was then about eighty years old.

L. Camillo . . . consilibus. L. Furius Camillus, a descendant of the great Camillus, and Appius Claudius Crassinus were consuls in the year 349 B.C.
commercium. Invitus feci ut fortissimi viri T. Flaminini fratre, L. Flamininum, e senatu cicerem septem annis post quam consul fuisset, sed notandum putavi libidinem. Ille enim, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum qui in vinculis essent, damnati rei capitatis. Hic Titô fratre suô censôre, qui proximus ante me fuerat, elapsus est; mihi verò et Flaccô neutiquam probâri potuit tam flagitiâsa et tam perdita libidô, quae cum probró privâtô coniungeret imperi dedecus.

XIII.

43 Saepe audivi ex maiôribus nátû, qui sé porrô puérös à senibus audisse dicēbant, mirâri solitum C. Fabricium quod, cum apud rēgem Pyrrhum lēgātus esset, audīsset à Thessalô

T. Flaminini. See p. 46.
L. Flamininum. L. Quinctius Flamininus served as a naval commander under his brother in the war against Philip of Macedon, and was consul 192 B.C. He had Cisalpine Gaul as his province, and carried on war against the Boii.

septem annîs. Cato was censor 184 B.C., so that septem annîs must be understood as seven full years.

Titô . . . fuerat. 189 B.C. The censors were chosen every five years.

Flaccô. "L. Valerius Flaccus, colleague of Cato in his consulship 195 B.C., and in the censorship 184.

apud . . . Pyrrhum. "At the court of King Pyrrhus." Pyrrhus, claiming descent from the warlike Achilles, was born 318 B.C., and became the king of Epirus in the year 295 B.C. He was a brave soldier, a generous foe, and one of the most skillful generals that the Romans ever met. His invasion of Italy was due to a request from the people of Tarentum to aid them in their struggle against Rome. In 280 B.C. he gained a victory at Heraclea, but he could do nothing more than temporarily check the progress of the indomitable Romans. In 278 he went to Sicily, and aided the people against Carthage. Returning to Italy two years later, he was beaten in the decisive battle of Beneventum, and soon afterward he withdrew from Italian soil. While engaged in war with Argos, 272 B.C., he was killed by a tile thrown from a house-top by the hand of a woman, —a most inglorious death for so brave a soldier and so brilliant a commander.
Cineas. Cineas the Thessalian was the chief adviser of King Pyrrhus. He had been a pupil of Demoethenes, and was himself an orator of marked ability. Pyrrhus was very materially aided in his plans for conquest by the wise counsels and skillful diplomacy of Cineas. For his embassy to Rome, see on Appi Claudii, p. 61. He probably died while Pyrrhus was in Sicily, as we hear no more of him after that time.

quendam Athenis. Epicurus (341-270 B.C.) began his teaching about 306 B.C., in Athens, and became the founder of the philosophical school called from his name. In physics, he adopted, for the most part, the atomic theory of Democritus, which is set forth at considerable length in the De Natura Rerum of Lucretius. In ethics he taught that pleasure is the highest good, but he places permanent tranquillity above momentary gratification, and prefers mental pleasures to bodily, as better in themselves and more enduring. "The wise man, i.e. the virtuous man, is happy because he is free from the fears of the gods and of death, because he has learned to moderate his passions and desires, because he knows how to estimate and compare pleasures and pains, so as to secure the largest amount of the former with the least of the latter."—Mayor. In criticising Epicurus, Cicero followed the popular interpretation of his philosophy, understanding "pleasure" in a bodily sense, while, as a matter of fact, Epicurus' doctrine and life were based upon a higher and purer conception of the term.

P. Deciūs. P. Decius Mus, consul 312, 308, 297, 295 B.C., sacrificed his life in the battle of Sentinum, in the Third Samnite War, in order to bring victory to the Roman arms. By his bold act the soldiers were inspired with new courage, the day was won, and the power of Samnium broken forever. See Liddell, p. 218. Cf. Liv. X. 28, 13, datum hoc nostro generi est ut luendi periculis publicis piacula simus; iam ego mecum hostium legiones maerendas Telluri et deis manibus dabo. The father of this Decius, also named P. Decius Mus, sacrificed his life in like manner in the Latin War at the battle near Mt. Vesuvius, 340 B.C. Cicero, in the Tusculan Disputations, mentions a third Decius, who followed the example of his father and grandfather, and devoted his life, in the battle of Asculum, in the war with Pyrrhus, 279 B.C., Tusc. I. 37, 89, quae quidem
CATO MAIOR DE SENECTUTE.

quennio ante eum consulem se pro re publica quartor consulatua devoverat; norat eundem Fabricius, norat Coruncanus; qui cum ex sua vita, tum ex eius quem dico Deci facto iudicabat esse profecto aliquid natura pulchrum atque praeclarum, quod sua sponte peteretur, quodque suo sperata et contempta voluptate optimus quisque sequeretur.

44 Quorsus igitur tam multa de voluptate? Quia non modo vituperatiio nulla, sed etiam summa laus senectutis est, quod ea voluptates nullas magnopere desiderat. Caret epulis exstruistisque mensis et frequentibus poculis; caret ergo etiam vinolentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam eius blanditiis non facile obsistimus (diviné enim Plato ‘escam malorum’ appellat voluptatem, quod eae videlicet homines capiantur ut piscis), quamquam immoderatis epulis caret senectus, modicis tamen conviviiis delectari potest. C. Duellium M. filium, qui Poenos classe primum devicerat, redeuntem a cena senem saepè videbam puer; delectabatur cereo funali et tibicine, quae sibi nullo exemplo privatus summserat;

si timeretur ... non cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos, se hostium telis obiecisset. The story of the grandson, however, is not very well authenticated; see Smith’s Dict. of Biog.

vinolentia. Cf. Juvenal, Sat. I. 142-144, in regard to over-indulgence at banquets. Poena tamen praesens, ... Hinc subitae mortes atque instatata senectus.

escam malorum. Cf. Plato’s Timaeus, 69, “pleasure, the greatest incitement to evil.”

C. Duellium. Duellius gained a signal victory over the Carthaginian fleet near Mylae, on the coast of Sicily, 260 B.C. The famous corvi, grappling bridges, were used in this fight. The columna rostrata was erected in the Forum to commemorate the victory. A later version of the inscription upon the column is still extant. For the battle, see Lid- dell, pp. 269, 270.

summserat. Cf. Florus, I. 18, 10, Cum Duellius imperator, non contentus unius diei triumpho, per vitam omnem, ubi a cena rediret, praecucere funalia et praecinere sibi tibias tussit, quasi cotidie triumpharet.
CHAPTER XIV.

45 tantum licentiae dabat gloria. Sed quid ego aliës? Ad me ipsum iam revertar. Primum habui semper sodális. Sodalitátés autem me quæstóre cónstitutae sunt sacrís Ídaeis Magnae Mátris acceptis. Epulábar igitur cum sodálibus omnínō modícē, sed erat quidam fervor aetáti; quà prōgrediente omnia fiunt in diēs mitióra. Neque enim ipsórum convíviorum délectátiōnem voluptátibus corporis magis quam coetū amícórum et sérmonibus métiēbar. Bene enim maiórēs accubitionem epulārem amícōrum, quia vitæ coniunctiónem habēret, convívium nōmināverunt, melius quam Graeci, qui hoc idem tum compótationem, tum concénātiōnem vocant, ut quod in eō genere minimum est, id maximē probāre videantur.

XIV.

46 Ego vērō propter sérmonis délectátiōnem tempestívis quoque convívis délector, nec cum aequálibus sōlum, qui paucī admodum restant, sed cum vestrā etiam aetāte atque vóbīscum, habeōque senectūtī magnam grātiām, quae mihi

Reid suggests that this honor was probably conferred upon him by the comitia tributa, and not assumed on his own authority.

Sodalítātēs. "Clubs, societies." These brotherhoods, sometimes for religious purposes, sometimes for political, combined banquets and social features with their other duties. Their origin belongs to the earliest years of Rome, and was probably based upon kinship, union through the same clan or gens. The text means that new societies were founded at this time, not that the institution itself first became known.

quaestóre. In the year 204 B.C.

sacrís Ídaeis . . . acceptis. The worship of Cybele, magna mater deorum, was introduced into Rome, 204 B.C., when the image of the goddess was brought from Pessinus in Phrygia, and placed in the temple of Victory, on the Palatine hill. The sacred statue was received by P. Cornelius Scipio Nasica, chosen for the service because of his purity of character. The Megalesian festival and games were established in honor of Cybele, and observed in April. Cf. Ov. Fast. IV. 249 ff.


Lenior et melior fias, accedentesenecta?
sermōnis aviditātem auxit, pōtiones et cibi sustulit. Quod sī quem etiam ista dēlectant (nē omnīnō bellum indīxisse videar voluptātī, cuius est fōrtasse quidam nāturālis modus), nōn intellegō nē in istīs quidem ipsīs voluptātibus carēre sensū senectūtem. Mē vērō et magisteria dēlectant ā maiōribus institūta et is sermō quī mōre maiōrum ā summō adhibētur in pōculō, et pōcula, sicut in Symposiō Xenophōntīs est, minūta atque rōrantia et refrīgerātiō aestāte et vicissim aut sōl aut ignis hibernus; quae quidem etiam in Sabīnīs persequi soleō convīviumque vicīnōrum cotidiē compleō, quod ad multam noctem, quam maxime possimus, 47 variō sermōne prōducimus. At nōn est voluptātum tanta quasi titillātiō in senibus. Crēdō, sed nē désiderātiō quidem; nihil autem est molestum quod nōn désiderēs. Bene Sophoclēs, cum ex eō quidam iam adfectō aetāte quae rerum āterērūne rēbus venerīs: ‘Dī meliōra!’ inquit; ‘libenter vērō istinc sicut ab dominō agrestī ac furiōsō profūgī.’ Cupīdīs enim rērum tālium odīōsum fōrtasse et molestum est carēre, satiātīs vērō et explētīs iūcundius est carēre quam frui. Quamquam nōn caret is qui nōn désiderat; 48 ergō hoc nōn désiderāre dico esse iūcundius. Quod sī istīs ipsīs voluptātibus bona aetās fruitur libertius, primum parvulīs fruitur rēbus, ut dīximus, deinde eis quibus senectūs etiamī nōn abundē potitur, nōn omnīnō caret. Ut Tur-

**magisteria.** "Presidencies," referring to the office of master of the feast, *magister, rex,* or *arbiter bibendi,* corresponding to the Greek *συμποσιαρχός.* A member of the company was chosen by lot to preside at the banquet and lead in the merrymaking. Reid refers *magisteria* to officers elected annually by the *so-
dalicia* to attend to the club-dinners, and having more important duties than those of the *arbiter bibendi.*

**Symposiō.** The Banquet of the Philosophers, an imaginary dialogue between Socrates and his friends at a dinner given by the Athenian Callias.

**Turpiōne.** Lucius Ambivius Turpio was the most noted actor and
CHAPTER XIV.

pione Ambiviō magis délectātur qui in prīmā caveā spectat, délectātur tamen etiam qui in ultimā, sic adulēscenția volupṭātēs propter intuēns magis fōrtasse laetātur, sed délectātur etiam senectūs procul eās spectāns tantum, quantum sat est. At illa quantī sunt, animum tamquam 5 émeritus stipendiis libīdinis, ambītīōnis, contentīōnis, inimiciārum, cupidītātum omnium sēcum esse sēcumque, ut dicitur, vīvere! Si vērō habet aliquod tamquam pābulum studī atque doctrīnae, nihil est ētiōsā senectūte iūcundius. Videbāmus in studī dīmētiendī paene caeli atque terrae 10 C. Galum, familiārem patris tuī, Scīpiō. Quotīēns illum lūx noctū aliquid dēscribere ingressum, quotīēns nox op- pressit, cum māne coepisses! Quam délectābat eum défec-tiōnēs sōlis et lūnae multō ante nōbīs praedicere! Quid in leviōribus studiīs, sed tamen acūtīs? Quam gaudēbat bellō 15 suō Pūnicō Naevius! quam Truculentō Plautus, quam

theatrical manager of Cato's time. He and his company brought out the comedies of Terence.

emeritus stipendiis. A metaphor from military life; an old man is likened to a soldier who has completed his service. Compare this with the following from Emerson's Old Age:—

"We live in youth amid this rabble of passions, quite too tender, quite too hungry and irritable. Later, the interiors of mind and heart open, and supply grander motives. We learn the fatal compensations that wait on every act. Then,—one after another,—this riotous, time-destroying crew disappear." . . . "When life has been well spent, age is a loss of what it can well spare,—muscular strength, organic instincts, gross

bulk, and works that belong to these. But the central wisdom, which was old in infancy, is young in fourscore years, and, dropping off obstructions, leaves in happy subjects the mind purified and wise."

Galum. C. Sulpicius Galus, consul, 166 B.C., was noted for his literary culture, and especially for his skill as an astronomer. Before the battle of Pydna, 168 B.C., he predicted an eclipse of the moon, and thus allayed the superstitious fears of the soldiers.

Plautus. T. Maccius Plautus was born about 254 B.C., at Sarsina, in Umbria, and died 184 B.C. But little is known of his life. He began to write for the stage when about thirty years of age, and produced, if the accounts be true, a large number of
Pseudolō! Vidi etiam senem Livium; qui, cum sex annīs ante quam ego nātus sum fābulam docuisset Centōne Tuditānōque cōnsulibus, usque ad adulēscēntiam meam prōcessit aetāte. Quid dē P. Liciniī Crassī et pontificī et civiliis īurīs studiō loquar aut dē huius P. Scipionis qui his paucīs diebus pontifex maximus factus est? Atque eōs omnīs quōs commemorāvi his studiīs flagrāntīs senēs vīdimus. M. vērō Cethēgum, quem rectē ‘Suādae medullam’ dīxit Ennius, quantō studiō exercērī in dīcendō vidēbāmus etiam senem! Quae sunt igitur epulārum aut lūdōrum aut sortōrum voluptātēs cum his voluptātibus comparandae? Atque haec quidem studia doctīnae, quae quidem prōudentibus et bene institūtīs pariter cum aetāte crescunt, ut honestum illud Solōnis sit, quod ait versiculō quōdam, ut ante dīxī,

comedies; but of the 130 plays ascribed to him, only twenty-one are regarded as certainly genuine. Of these, twenty are still extant. They are all from Greek sources and belong to the earliest period in Roman literature. Truculentus (the Grumbler), and Pseudolus (the name of a slave), are two of his comedies.

Livium. Livius Andronicus, a Greek born in Tarentum, about 286 B.C., was taken prisoner by the Romans and became the slave possibly of M. Livius Salinator. Subsequently he was set free and began life as a teacher of Greek and Latin. He translated the Odyssey into Latin verse for the use of his pupils. In the year 240 B.C., he brought out on the stage a Latin tragedy and comedy, borrowed from Greek sources. This date marks the beginning of Roman literature. Cf. Hor. Ep. II. 1, 156, ff.

Centōne Tuditānōque. C. Claudius Cento, son of Appius Claudius Caecus, and M. Sempronius Tuditanus, were consuls 240 B.C.

huius P. Scipionis. Of the present Publius Scipio. Cf. hi consules, V. 14. P. Cornelius Scipio Nasica was surnamed Corculum, on account of his legal attainments and eminence as a jurist.

M. Cethēgum. Cicero, Brut. 15, 57, calls Cethegus the first Roman orator, primus est M. Cornelius Cethegus, cuius eloquentiae est auctor et idoneus quidem mea sententia Q. Ennius, praesertim cum et ipse eum audiverit et scribat de mortuo.

CHAPTER XV.

sensescere sē multa in diēs addiscendem, quā voluptāte
animī nūlla certē potest esse māior.

XV.

51 Veniō nunc ad voluptātēs agricolārum, quibus ego incre-
dibiliter délector; quae nec ĕllā impediuntur senectūte et
mihi ad sapientis vitam proximē videntur accēdere. Ha-
bent enim rationem cum terrā, quae numquam recusat
imperium nec umquam sine ūsūrā reddit quod accepit,
sed aliās minōre, plērumque maiōre cum faenore. Qua-
quam mē quidem nōn fructus modo, sed etiam ipsius terrae
vis ac nātūra dēlectat. Quae cum gremiō mollīō ac sub-
āctō sparsum sēmen excēpit, prīnum id occaecatūm cohibet,

ad voluptātēs agricolārum. The Romans considered farming the
only honorable employment for men of senatorial rank. Cicero himself
was fond of country life, and very
fitly attributes these words to Cato,
who was thoroughly familiar with
rural affairs and took great delight in
his Sabine estate. In his De Re
Rustica, Cato says: Et virum bonum
cum (maiores nostri) laudabant,
ita laudabant, 'bonum agricolam
bonumque colonum'; and ibid. 4,
At ex agricolis et viri fortissimi, et
milites strenuissimi gignuntur, max-
imeque plus quaestus, stabilissimusque
consequitur, minimeque invidiosus:
minimeque male cognitantes sunt, qui
in eo studio occupati sunt. Horace
sings the praises of a farmer's life in
Epod. 2, —

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis.

Cf. also Verg. Geor. II. 513, ff.
(Dryden's translation): —

The peasant, innocent of all these ills,
With crooked plow the fertile fal-
lows tills,
And the round year with daily
labor fills.

* * * * * * *
Such was the life the frugal Sabines
led:
So Remus and his brother god were
bred,
From whom th' austere Etrurian
virtue rose;
And this rude life our homely
fathers chose.
Old Rome from such a race deriv'd
her birth
(The seat of empire, and the con-
quered earth),
Which now on sev'n high hills tri-
umphant reigns,
And in that compass all the world
contains.
ex quō occātiō, quae hoc efficit, nōmināta est, deinde tepēfactum vapōrem compressum suō diffundit, et 5 elicīt herbescentem ex eo viriditātem, quae nixa fibrīs stirpium sēnsim adolēscit culmōque erēcta geniculātō vāginīs iam quasi pūbēscēns includitur; ex quibus cum ēmersit, fundit frūgem spiciō ordine strūctam et contrā avium minōrum morsūs mūnitor vāllo aristārum. Quid ego vitium ortūs, satūs, incrēmenta commemorem? Satīāri délectātiōne non possum, ut meae senectūtis requiem oblectāmentumque nōscātis. Omittō enim vim ipsam omnium quae generantur e terrā; quae ex fici tantulō grānō aut ex acini vīnāceō aut ex cēterārum frūgum aut stirpium minūtissimīs sēminibus tantōs truncōs rāmōsque prōcreet. Malleolī, plantae, sarmenta, vivirādiēs, propāginēs nōnne efficiunt ut quemvis cum admirātiōne délectent? Vitis quidem, quae nātūrā cadūca est et, nisi fulta est, fertur ad terram, eadem, ut sē ērigat, clāviculīs suis quasi manibus quicquid est nacta complectitur; quam serpentinem multiplicē lapsū et errāticō ferrō amputāns coercet ars agricolārum, nē silvēscat sarmentīs et in omnēs partis nimia fundātur. Itaque ineunte vēre in eis quae relictā sunt existit tamquam ad articulōs sarmentōrum ea quae gemma dicitur, ā quā oriēns āva sē ostendit, quae et sūcō terrae et calōre sōlis augēscēns prīmō est peracerba gustātiō, deinde mātūrāta dulescit vēstītaque pampinīs nec modicō tepōre caret et nimiōs sōlis défendit 25 ārdōres. Qua quid potest esse cum frūctū laetius, tum aspectū pulchrius? Cuius quidem nōn utīlitās mē sōlum, ut ante dīxi, sed etiam cultura et nātūra ipsa délectat, adminiculōrum ordinēs, capitum iugātiō, religātiō et propāgātiō vitium, sarmentōrum ea, quam dīxi, aliōrum amputātiō, aliōrum impermissiō. Quid ego irrigationēs, quid fossiōnes agrī repastinātiōnēsque prōferam, quibus fit multō terrā
CHAPTER XVI.

54 fecundior? Quid de utilitate loquar stercorandi? Dixi in eō librō quem de rebus rusticis scripsī; de quā doctus Hēsiodus nē verbum quidem fēcit, cum de cultura agrī scriberet. At Homērus, quī multīs, ut mihi vidētur, ante saeculis fuit, Lāertam lēnientem desiderium quod capiēbat ē fīliō, colentem agrum et eum stercorantem facit. Nec vērō segetibus sōlum et prātīs et vīnea et arbustīs rēs rūsti-
cae laetae sunt, sed hortīs etiam et pōmāriīs, tum pecudum pāstā, apīum exāminibus, flōrum omnium varietātē. Nec cōnsitōnēs modo dēlectant, sed etiam insitōnēs, quibus nihil invēnit agrī cultura sollertius.

XVI.

55 Possum persequi permulta oblectāmenta rērum rusticā-
rum, sed haec ipsa quae dixi sentiō fuisse longiōra. Ignō-
scētis autem; nam et studiō rusticārum rērum prōvectus
sum, et senectūs est nātūrā loquācior, nē ab omnibus eam
vītiōs videar vindicāre. Ergō in hāc vītā M'. Ćurius, cum
dē Samnītibus, dē Sabinīs, dē Pyrrhō triumphaēset, cōn-

dē . . . agrī. Hesiod's poem was entitled "Εργα καὶ Ἡμέραs.
Lāertam. Laertes was king of Ithaca and father of Odysseus. He
gave up his kingdom to his son and
spent his time in the cultivation of
his farm.

co lentem . . . st er cor ant em. Cato refers to Od. XXIV. 226, in
which Laertes is represented as
simply digging in his garden.

Insitōnēs. Cf. Verg. Geor. II.
32–34 (Dryden's translation): —
'Tis usual now an inmate graff to
see

With insolence invade a foreign
tree:
Thus pears and quinces from the
crab tree come:
And thus the ruddy cornel bears the
plum;
also ibid. 73–82 for the various methods
of grafting. Read Bacon's essay
on Gardens, "God Almighty first
planted a garden; and indeed it is
the purest of human pleasures"; also
Addison's Spectator, No. 477, "I look
upon the pleasure which we take in a
garden, as one of the most innocent
delights in human life"; and Emer-
sūmātium tempus aetātis. Cuius quidem ego vil-

lam contēmplāns (abest enim nōn longē ā mē) admirārī
satis nōn possūm vel hominis ipsius continentiam vel tem-

5 porum disciplīnam. Curiō ad fōcum sedentī magnum aurī
pondus Samnitēs cum attulissent, repudiātī sunt; nōn enim
aurum habēre praeclārum sibi viderī dīxit, sed eis quī
habērent aurum imperāre. Poteratne tantus animus effi-
cere nōn ūcundam senectūtem? Sed veniō ad agricolās,

nē ā mē ipsō recēdam. In agrīs erant tum senātōres, id

5 est senēs, siquidem arantī L. Quīntiō Cincinnātō nūntiā-
tum est eum dictātorem esse factum; cuius dictātōris iussū

son’s essay on Farming, in which he

says, “And the profession (of the

farmer) has in all eyes its ancient

charm, as standing nearest to God,

the First Cause.”

Curiō. This story is thus related

by Plutarch, Life of Cato, 2:

“The little country house of Manius

Curius, who had been thrice carried

in triumph, happened to be near his

farm; so that often going thither, and

contemplating the small compass of

the place and plainness of the dwell-
ing, Cato formed an idea of the mind

of the person, who being one of the

greatest of the Romans, and having

subdued the most warlike nations,

and driven Pyrrhus out of Italy,

now, after three triumphs, was con-
tented to dig in so small a piece of

ground, and live in such a cottage.

Here it was that ambassadors of the

Samnites, finding him boiling turnips

in the chimney corner, offered him a

present of gold; but he sent them

away with this saying, that he who

was content with such a supper, had

no need of gold; and that he thought

it more honorable to conquer those

who possessed the gold than to pos-
sess the gold itself. Cato, after re-

flecting upon these things, used to

return, and reviewing his own farm,

his servants, and housekeeping, in-

crease his labor, and retrench all

superfluous expenses.”

L. Quīntiō Cincinnātō. Cincl-
natus belongs to the legendary period

of Roman history. In 458 B.C., ac-
cording to tradition, he was sum-
momed from the plow to become
dictator in the war against the Aequians. Twenty years later he

was given similar authority to quell

a revolt of the people. For the story

of Cincinnatus, see Livy, III. 26; Lid-

magister . . . Ahāla. The dic-
tator, having been appointed by the

consul at the instance of the senate,
nominated his second in command,
the master of the horse. Ahāla held

this office in the second dictatorship

of Cincinnatus.
CHAPTER XVI.

magister equitum C. Servilius Ahala Sp. Maelium regnum appetentem occupatum interemit. A vilia in senatum arcessebatur et Curius et ceteri senes, ex quo qui eos arcessebant viatoribus nominati sunt. Num igitur horum senectus miserabilis fuit, quia se agris cultione oblectabat? 5 Mea quidem sententia haud scio an nulla beatior possit esse, neque solum officio, quod hominum generi universo cultura agrorum est salutarius, sed et delectatione, quam dixi, et saturetate copiaque rerum omnium quae ad victum hominum, ad cultum etiam deorum pertinent, ut, quoniam haec quidam desiderant, in gratiam iam cum voluptate redeamus. Semper enim boni adsiduisque domini referita cella vinaria, olearia, etiam penaria est, villaque tota locupletis est, abundat porco, haedo, agno, gallina, lacte, caseo, melie. Iam hortum ipsi agricolae succidiam alteram appellant. Conditiorsa facit haec supervacaneis etiam operis aecupium atque venatio. Quid de pratorum viriditate aut arborum ordinibus atque vinearum olivetorum specie pluram dicam? Brevi praecidam: Agris bene culto nihil potest esse nec usum uberius nec specie ornatus; ad quem frumentum non modo non retardat, verum etiam invitat atque adlectat senectus. Ubi enim potest illa aetas aut calles cernat aurea et incubatione melius vel igni aut vicissim umbris aquisve refrigerari salubrius? Sibi habeat igitur arma, sibi equos, sibi hastas, sibi clavam et pilam, sibi natationes atque cursus, nobis senibus ex fusiionibus multus talos relinquant et

Sp. Maelium. Sp. Maelius was a wealthy plebeian. His offense consisted in buying up corn in Etruria, in a season of great scarcity and drought (440 B.C.), and distributing it at a small price, or gratuitously, among the poor. This action exposed him to the hatred of the ruling class. The charge of aiming at regal power was simply a pretext on the part of the patricians. They were angry at the plebeians for their aggressive course in wresting enlarged political privileges from the unwilling hands of the ruling class.
tesserās, id ipsum ut libēbit, quoniam sine eis beāta esse senectūs potest.

XVII.

59 Multās ad rēs perūtilēs Xenophōntis libri sunt; quōs legite, quaesō, studiōsē, ut facitis. Quam cōpiōse ab eō agrī cultura laudātur in eō librō quī est dē tuendā rē familiāri, quī Oeconomīcus inscribitur! Atque ut intellegātis nihil ei tam rēgāle vidērī quam studium agrī colendi, Socratēs in eō librō loquitur cum Critobūlō Cyrum minōrem, Persārum rēgem, praestantem ingeniō atque imperī gloriā, cum Lysander Lacedaemonius, vir summæ virtūtis, vēnīset ad eum Sardis eiique dōna a sociīs attulisset, et cēterīs in rēbus communēm ergā Lysandrum atque hūmānum

Xenophōntis libri. In addition to his historical works, Xenophon wrote three small treatises on Husbandry, Ὅικονομικός; Horses, περὶ Ἱππικῆς; and the Chase, Κυνηγετικός.


Oeconomīcus. Written in the form of a dialogue with Socrates and Critobulus as the speakers. Cicero had translated this when a young man. The passage following is a free rendering of Ch. IV. 20–25.

Critobūlō. Critobulus became the pupil of Socrates, at the request of his father Crito, who was one of the great philosopher’s most influential friends and devoted followers.

Cyrum minōrem, Persārum rēgem. “Cyrus the younger, prince of the Persians” (he was not actually king). Cyrus, the second son of Darius Nothus, is best known for his unsuccessful attempt to wrest the Persian Empire from his brother Artaxerxes. After his defeat and death at Cunaxa, 401 B.C., the Greeks, who had been the mainstay of his army, achieved the masterly retreat described by Xenophon in the Anabasis.

Lysander. Lysander became prominent in the latter part of the Peloponnesian war. While in command of Lacedaemonian troops on the coast of Asia Minor, in 407 B.C., he made the acquaintance of Cyrus, then a Persian satrap. In 405 B.C., Lysander defeated the Athenians at Aegospotamōs, and by this decisive victory prepared the way for the final capture of Athens. Later he was influential in placing the thirty tyrants in power. His death occurred in a battle against the Thebans, 395 B.C.
fuisset et ei quendam consaep tum agrum diligenter consi-
tum ostendisset. Cum autem admiraretur Lysander et
procéritates arborum et dexteræ in quincuncem ordinés et
humum subactam atque puram et suavitatem odorum qui
adflaretur ex floribus, tum eum dixisse mirari se non modo
diligentiam, sed etiam sollertiam eius a quod essent illa
dimënsa atque discripta; et Cyrum respondisse: 'Atqui
ego ista sum omnia dimensiis; mei sunt ordinés, mea
discriptio, multae etiam istarum arborum meae manu sunt
satae.' Tum Lysandrum intuentem purpuram eius et nitid-
rem corporis ornatumque Persicum multa aurum multisque
gemmis dixisse: 'Recte vero tæ, Cyre, beatum ferunt, quo-
niam virtutis tuae fortuna coniuncta est.' Hac igitur for-
tuna frui licet senibus, nec aetas impedire quod minus et
ceterarum rerum et in primum agris colendi studia teneamus
usque ad ultimum tempus senectutis. M. quidem Valer-
rium Corvinum accumimus ad centésimum annum perdura-
xisse, cum esset actae iam aetatis in agris eosque coleret;
cuius inter primum et sextum consulatum sex et quadrá-
ginta annis interfuerunt. Ita, quantum spatium aetas ad
maiorés ad senectutis initium esse voluercunt, tantus illi
cursus honorum fuit; atque huius extremæ aetas hoc beatior
quam media, quod auctoritas habebat plus, laboris minus;


M. Valerius Corvinus. M. Valerius Corvinus was consul six times, first in 348 B.C., and the last time in 299 B.C. Therefore the exact period intervening between his first and sixth consulship was forty-nine years, and not forty-six, as stated in the text. Valerius owed his surname, Corvinus, to the fact that a raven (corvus) lighted upon his helmet when, in 349 B.C., he engaged in single combat with a huge Gaul. See Liddell, Hist. of Rome, p. 151.

sex et quadrāgintā. See above on Corvinum. The regular period of military service closed with the forty-sixth year, and the aetas seniorum commenced.
CATŌ MAIOR DĒ SENECTŪTE.


XVIII.

62 Sed in omnī orātiōne mementōte eam mē senectuēm laudāre, quae fundamentūs adulēscentiae constiitūta sit. Ex quō efficitur id quod ego magnō quondam cum adsēnsū omnium dixī, miseram esse senectuēm quae sē orātiōne défenderet. Nōn cānī nec rūgē repente auctōritātem adri-

A. Atiliō Calātīnō. Aulus Atilius Calatinus was a native of Calatia in Campania. Elected consul in 258 and 254 B.C. and appointed dictator in 249, he rendered good service in the First Punic War.

in sepulcrō. His tomb was near that of the Scipios, on the Appian Way, outside the Capena gate. Cf. Cic. Tusc. l. 7, 13, an tu egressus porta Capena, cum Calatini, Scipionum, Serviliorum, Metellorum sepulcrā vides, miserōs putas illos?

M. Lepidum. M. Aemilius Lepidus was consul 187 B.C. and 175, and Pontifex Maximus 180 B.C., and princeps senatus six times in succession. He constructed the Aemilian Way, a continuation of the Flaminian. His death occurred about 150 B.C.

cānī. Sc. capilli. Canī with its noun omitted is poetic. With this passage, Non canī . . . possunt, cf. Seneca, Tranq. III. 7, Saepe grandis natū senex nullum aliud habet argumentum, quo se probet diu vixisse, praeter aetatem; also Sheridan, Pizarro, Act IV. sc. 1:—

"A life spent worthily should be measured by a nobler line,—by deeds, not years."
pere possunt, sed honestē acta superior aetās frūctūs capit
63 auctōritātis extrēmōs. Haece enim ipsa sunt honorābilia,
quia videntur levia atque communia, salūtāri, appetī,
decēdī, adsurgt, dēdūci, redūci, cōnsulī; quae et apud nōs
et in aliis civitātibus, ut quaeque optimē mōrāta est, ita
diligentissimē observantur. Lysandrum Lacedaemonium,
cuius modo fēcī mentionem, dicere aiant solitum Lacedae-
monem esse honestissimum domicilium senectūsis; nus-
quam enim tantum tribūitur aetātī, nusquam est senectūs
honōrātior. Quīm etiam memoriae prōditum est, cum Athē-
nīs lūdīs quīdam in theātrum grandis nātū vēnissent, magnō
cōnsessū locum nusquam eī datum a suīs cīvibus; cum
autem ad Lacedaemoniōs accessisset, quī lēgātī cum essent
certō in locō cōnsēderant, cōnsurrēxisse omnēs illī dīcuntur
64 et senem sessum recēpisse. Quibus cum a cūncōtī cōnsessū
plausus esset multiplex datus, dīxisse ex eis quendam
Athēniēnsīs scīre quae rēcta essent, sed facere nōlle.
Multa in nostrō collēgiō praeclāra, sed hoc, dē quō agi-
mus, in prīmis, quod, ut quisque aetāte antecēdit, ita
sententiae principāsum tenet, neque sōlum honōre antecē-
dentibus, sed eis etiam qui cum imperiō sunt, maiōrēs nātū
augurēs antepōnuntur. Quae sunt igitur voluptātēs cor-
poris cum auctōritātis praemīs comparandae? Quibus qui
splendidē āsī sunt, eī mihi videntur fābulam aetātis pere-
gisse nec tamquam inexcercitātī histriōnēs in extrēmō actū
25 corruissent.

Lacedaemonem. The city was
called Sparta or Lacedaemon. Ac-
cording to fable, Lacedaemon, son of
Jupiter, married Sparta, the daughter
of Eurotas. The Laconian city in
which they lived and reigned received
the name of each.

cum auctōritātis praemīs. Cf.
Shakespeare, Macbeth, Act V. sc. 3:
And that which should accompany
old age,
As honor, love, obedience, troops of
friends.
CATO MAIOR DE SENECTUTE.

65 At sunt mòrōsī et anxiī et irācundī et difficīlēs senās. Si quaerimus, etiam avāri; sed haec mōrum vitia sunt, nōn senectūtis. Ac mōrōsitās tamen et ea vitia quae dīxī habent aliquid excūsātīonis nōn illius quidem iūstae, sed quae probāri posse videātur; contemnī sē putant, dēspiciē, inlūdī; praetereā in fragīli corpōre odiōsa omnīs offēnsiō est. Quae tamen omnia dulciōra flunt et mōribus bonīs et artibus, idque cum in vitā, tum in scaenā intellegī potest ex eis frātribus, qui in Adelphīs sunt. Quanta in alterō dīritās, in alterō cōmitās! Sīc sē rēs habet: ut enim nōn omne vinum, sīc nōn omnis nātūra vetustāte coacēscit.

Severitātem in senectūte probō, sed eam, sīcūt alia, modīcam, acerbītātem nullō modō. Avāritia vērō sensilis quid sibi velit nōn intellegō; potest enim quicquam esse absurdius quam, quō viae minus restet, eō plus viātīcī quae quaerere?

XIX.

Quārta restat causa, quae maximē angere atque sollicitam habēre nostram aetātem vidētur, appropīnquatīō mortis, quae certē a senectūte nōn potest esse longē. Ō miserum senem, qui mortem contemnendam esse in tam longā aetāte nōn viderit! quae aut plānē neglegenda est, sī omnīnō

Adelphīs. Adelphi. The Brothers, one of the comedies of Terence (195–159 n.c.), the successor of Plautus, and a member of the Scipionic circle. His six comedies are still extant.

dīritās. "Harshness"; referring to Demea; cf. Adelph. 1. 866, Ego ille agetās, saevos, tristīs, parcus, truculentus, tenax.


Avāritia, etc. With this passage cf. Ter. Adelph. II. 881–4:

O noster Demea,
ad omnia alia aetate sapimus rectius;
solum unum hoc vitium adfert senec-
tus hominibus:

adtentiores sumus ad rem omnes,
quam sat est.
exstinguit animum, aut etiam optanda, si aliquo eum deduci cit ubi sit futurus aeternus; atqui tertium certe nihil inveniri potest. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum? Quamquam quis est tam stultius, quamvis sit adulascens, cui sit exploratum se ad vesperum esse victurum? Quin etiam actas illa multo plures quam nostra casus mortis habet; facilius in morbos incidunt adulascens, gravius aegrotant, tristius curantur. Itaque pauci veniunt ad senectutem; quod non ita accideret, melius et prudenter vivere tur. Mens enim et ratio et consilium in senibus est; qui si nulli fuissent, nullae omnino civitates fuissent. Sed redeo ad mortem impendentem. Quod est istud crimen senectutis, cum id ei videatis cum adulascencia esse commune? Sensi ego in optimo filio, tu in expectatis ad amplissimam dignitatem fratribus, Scipio, mortem omnia etat esse commune. At sperat adulascens diu se victurum, quod sperare idem senex non potest. Insipiente sperat. Quid enim stultius quam incerta pro certis habere, falsa pro vera? At senex non quod speret quidem habet. At est eodem meliore condicione quam adulascens, quoniam id, quod ille sperat, hic consensuit; ille vult diu vivere, hic diu vixit. Quamquam,

[Text continues with Latin prose]
CATO MAIOR DE SENECTUTE.

Ô di boni! quid est in hominis naturâ diu? Dā enim summum tempus, exspectāmus Tartessiorum regis aetātem (fuit enim, ut scriptum videō, Arganthōnius quidam Gādibus, qui octōgintā regnavit annōs, centum vigintī vixit) — sed mihi nē diūturnum quidem quicquam vidētur in quō est aliquid extrēnum. Cum enim id adventit, tum illud, quod praetererit, effluīxit; tantum remanet quod virtūte et rectā factis consecūtus sis; hōrae quidem cēdunt et diēs et mēnsēs et annī, nec praeteritum tempus umquam revertitur, nec quid sequātur scīri potest; quod cuique temporis ad vivendum datur, eō debet esse contentus. Neque enim histriōnī, ut placeat, peragenda fābula est, modo in quōcumque fuerit actū probētur, neque sapientibus usque ad 'Plaudite' veniendum est. Breve enim tempus aetātis satis longum est ad bene honestāque vivendum; sīn processerit longius, nōn magis dolendum est, quam agricolae dolent praeteritā vernī temporis suāvitāte aetātem autumnumque vēnisse. Vēr enim tamquam adulēscantium sig-

Tartessiorum . . . Gādibus. The country about the mouth of the river Baetis, in southern Spain, of which Gades (Cadiz) was the principal city, was called Tartessus.

ut scriptum videō. Herodotus I. 163, ἐτυράννεσε δὲ Ταρτησσοῦ ὁγδώκοντα ητεα, ἔβλωσε δὲ πάντα ἐκοσι καὶ ἐκατον. Arganthōnius belongs to the sixth century B.C.


Inde fit, ut rarō, qui se vixisse beatum Dicat, et, exacto contentus tempore, vita Cedat uti conviva satur, reperire queamus.

Plaudite. Plays usually closed with this word. Cf. Plautus, Trin.; also Hor. A. P. 165: —

Sessuri donec cantor 'vos plaudite' dicat.

It is the closing word in every one of Terence’s six comedies. For the comparison of life to a play, see p. 50.

Breve enim . . . vivendum. L. Huxley compares Ben Jonson’s lines: —

In small proportions we just beauties see, And in short measures life may perfect be.
nificat ostenditque fructus futuros, reliqua autem tempora
demetendis fructibus et percipiendis accommodata sunt.

71 Fructus autem senectutis est, ut saepe dixi, ante partorum
bonorum memoria et copia. Omnia autem quae secundum
naturam iunt sunt habenda in bonis. Quid est autem tam
secundum naturam quam senibus mori? Quod idem con-
tingit adulescensibus adversante et repugnante natura.
Itaque adulescens mihi mori sic videntur ut cum aquae
multitudine flammae vis opprimitur, senes autem sic ut
cum sua sponte nulla adhibita vis consumptus ignis extin-
guitur; et quasi poma ex arboribus, cruda si sunt, vix
evolluntur, si natura et cocta, decidunt, sic vitam adul-
escensibus vis afferit, senibus naturatis; quae quidem mihi
tam iucunda est ut, quod proprius ad mortem accedam, quasi
terram videre videar aliquandoque in portum ex longa
navigatio esse venturus.

XX.

72 Senectutis autem nultus est certus terminus, recteque in
eae vivitur, quoad minus offici exsequi et tueri possit [mort-
temque contemnere]; ex quo fit ut animosior etiam senec-
tus sit quam adulescens et fortior. Hoc illud est quod

senibus naturatis. Cf. Job v. 26,
"Thou shalt come to thy grave in a
full age, like as a shock of corn com-
eth in his season"; also Words-
worth's lines:

But an old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave.

aliquando. "At length"; i.e. the
desired haven has been reached. In
II. 6, life is likened to a long journey
by land. In Tusc. I. 49, 119, Cicero
calls death "a harbor of refuge,"
portum potius paratum nobis et per-
fugium putemus. Cf. Longfellow's
sonnet on Old Age:

The course of my long life hath
reached at last,
In fragile bark o'er a tempestuous
sea,
The common harbor, where must
rendered be
Account of all the actions of the
past.
Pisistratō tyrannō a Solōne respōnsum est, cum illī quaerentī quā tandem re frētus sibi tam audāciter obsisteret respondisse dicitur: ‘Senectūte.’ Sed vivendi est finis optimus, cum integra mente certisque sensibus opus ipsa suum eadem quae coagmentavit nātūra dissolvit. Ut nāvem, ut aedificium idem dēstruit facillimē qui construxit, sic hominem eadem optimē quae conglutināvit nātūra dissolvit. Iam omnis conglutinātiō recēns aegrē, inveterāta facile divellitur. Ita fit ut illud breve vitae reliquum nec avidē appetendum senibus nec sine causā déserendum sit; 73 vetatque Pythagorās iniussā imperātōris, id est dei, de

Pisistratō . . . respōnsum est. According to Plutarch, Solon, 31, this reply was made to others and not to Pisistratus directly. Pisistratus became despot of Athens 560 B.C., and held his position, except during a few years, until 527 B.C., when his two sons succeeded him in the government. His rule is said to have been, in the main, wise and conducive to the prosperity of Athens. Pisistratus founded a public library and also caused the works of Homer to be collected and edited.

sine causā. Implying that suicide might be justified under certain circumstances,—a doctrine held by the Stoics. Compare with this the teaching of Pythagoras given in the passage following.

vetatque . . . dēcēdere. Cf. Cic. Som. Scip. III. 7, Qua re et tibi, Publi, et piis omnibus retinendus animus est in custodia corporis, nec intussu eius a quo ille est vobis datus ex hominum vita migrandum est, ne munus humānum adsignatum a deo defugisse vide-

amina; also Tusc. I. 30, 74. Plato in the Phaedo, 61, 62, represents Socrates as saying, "Then he, or any man who has the spirit of philosophy, will be willing to die, though he will not take his own life, for that is held not to be right." "There is a doctrine uttered in secret that man is a prisoner who has no right to open the door of his prison and run away; this is a great mystery, which I do not quite understand. Yet I, too, believe that the gods are our guardians, and that we are a possession of theirs." "Then there may be reason in saying that a man should wait, and not take his own life until God summons him, as he is now summoning me." Jowett's Trans. Cf. Tennyson's Lucretius:—

Whether I mean this day to end myself,
Or lend an ear to Plato where he says,
That men like soldiers may not quit the post
Allotted by the Gods.
praesidio et statione vitae decedere. Solonis quidem sapientis est elogium, quo se negat velle suam mortem dolore amicorum et lamenti vacare. Volt, credo, se esse carum suis; sed haud sci An melius Ennius:

Nemó me lacrimis decoret neque funera fletu
Faxit.

Non censet lugendam esse mortem, quam immortalitas conseuatur. Iam sensus moriendi aliquis esse potest,isque ad exiguum tempus, praesertim seni; post mortem quidem sensus aut optandum aut nullo est. Sed hoc meditatum ab 10 adulsectiâ debet esse, mortem ut neglegamus, sine quâ meditatio animó esse nemó potest. Morienda enim certe est, et incertum an hoc ipsó die. Mortem igitur omnibus hóris impendentem timemus qui poterit animó 75 consistere? De qua nonita longâ disputatio opus esse est videtur, cum recorder non L. Brútum, qui in liberanda patria est interfactus, non duos Decios, qui ad voluntarium

eologium. This saying has been preserved by Plutarch in his comparison of Solon and Publicola. Cicero has thus translated it in Tusc. I. 49, 117:—

Mors mea ne careat lacrimis; linquam amicis
Maerorem, ut celebrent funera cum gemitu.

Némó . . . Faxit. Cf. Tusc. I. 34, for the full form:—

Nemo me lacrimis decoret nec funera fietu

Cf. with this Wordsworth's translation of Francesco Ceni's epitaph:—

Weep not, beloved Friends! nor let the air
For me with sighs be troubled. Not from life
Have I been taken; this is genuine life
And this alone, —the life which now I live
In peace eternal; where desire and joy
Together move in fellowship without end.

L. Brútum. L. Junius Brutus, the leader of the people in the expulsion of Tarquinius Superbus, and one of the first two consuls, 509 B.C. Tradition says he was slain in single combat by Aruns, the son of Tarquini.
mortem cursum equórum incitávérunt, nón M. Atiliúm, qui ad supplicium est profectus, ut fidem hostí datam cónserváret, nón duós Scípiónés, qui iter Poenís vel corporíbus suis obstruere voluérunt, nón avum tuum L. Paulum, qui morte luit collegae in Cannénsi ignóminiá temeritátem, nón M. Márceilum, cuius interitum né crudélissimus quidem hostis honóre sepultúrae carére passus est, sed legiōnés nostrás, quod scripsí in Originibus, in eum locum sæpe profectás alacrit animó et érectó unde sē reditúras numquam arbitrárentur. Quod igitur aduléscentés, et eī quidem nón sōlum indoctí, sed etiam rusticí, contemnunt, id doctí senés ex-
76 mēscent? Omnīnō, ut mihi quidem vidētur, studiōrum omnium satiētās vitæ facit satiētātem. Sunt pueritiae studia certa; num igitur ea désiderant adulēscentēs? Sunt ineuntis adulēscentiae; num ea cōnstāns iam requīrit ætās quae media dīcitur? Sunt etiam eius ætātis; nē ea qui-dem quae runtur in senectūte. Sunt extrēma quaedam studia senectūtis; ergō, ut superiōrum ætātum studia occidunt, sic occidunt etiam senectūtis; quod cum ēvēnit, satiētās vitæ tempus mātūrum mortis adfert.

XXI.

77 Nōn enim videō cūr quid ipse sentiam dē morte nōn audeam vōbis dīcere, quod ēō cernere mihi melius videor quō ab ēa propīus absum. Ego vestrōs patrēs, P. Scipīō, tūque, C. Laelī, virōs clārissimōs mihiqve amīcissimōs, vīvere arbitror, et eam quidem vitam quae est sōla vita nominanda. Nam, dum sumus inclusī in hīs compāgibus corporis, mūnere quōdam necessitātis et gravi opere per-

Omnīnō . . . adfert. With this whole section compare the opening and closing lines of Browning's Rabbi Ben Ezra:—

Grow old along with me! The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!"

* * * * * *
My times be in Thy hand! Perfect the cup as planned! Let age approve of youth, and death complete the same.

cōnstāns . . . ætās. Cf. X. 33. For the periods into which the life of man was divided, see on senectutis, p. 47.

vestrōs patrēs. Aemilius Paulus (cf. VI. 15) and C. Laelius, consul, 190 B.C., the friend and companion of the elder Africanus, under whom he served in the Second Punic War, commanding the cavalry at the battle of Zama.

inclusī . . . corporis. Cf. Scip. Som. III. 6, ei vivunt, qui e corporum vinculis tamquam e carcere evolaverunt, vestra vero quae dicitur vita mortis est; also De Am. IV. 14, ut optimi cuitusque animus in morte facillime evolet tamquam e custodia
fungimur; est enim animus caelestis ex altissimō domicilio
dēpressus et quasi dēmersus in terram, locum divinæ nātū-
rae aeternitātīque contrārium. Sed crēdō deōs immortālis
sparsisse animōs in corpora hūmāna, ut essent qui terrās
tuērentur, quīque caelestium ōrdinem contēmplantēs imitā-
rentur eum vitae modō atque cōnstantiā. Nec mē sōlum
ratiō ac disputātiō impulit ut ita crēderem, sed nōbilitās
78 etiam summōrum philosophōrum et auctōritās. Audiēbam
Pythagoram Pythagorēsque, incolās paene nostrōs, qui
essent Ītalici philosophi quondam nōmināti, numquam 10
dubitāsse quīn ex univērse mente divīnō dēlibātōs animōs
habēremus. Dēmōnstrābantur mihi praeterea quae Sōcra-

vinculisque corporis. With this and
the preceding passage, compare the
lines of Browning; —

Dying we live,
Fretless and free,
Soul, cap thy pinion!
Earth have dominion,
Body, o'er thee!
* * * * *
Body may slumber;
Body shall cumber
Soul-flight no more.

qui terrās tuērentur. Cf. Scip.
Som. III. 7, Homines enim sunt hac
lege generati, qui tuerentur illum
globum . . . quae terra dicitur.
contēmplantēs imitārentur. Cf.
N. D. II. 14, 37, Ipse autem homo
ortus est ad mundum contemplandum
et imitandum; also Tusc. I. 28, 69,
hominem ipsum quasi contemplato-
rem caeli ac deorum ipsorumque cul-
torem; and Plato's Timaeus, 47
(Jowett's translation): —

"God invented and gave us sight
to this end, — that we might behold
the courses of intelligence in the heaven,
and apply them to the courses of
our own intelligence which are
akin to them, the unperturbed to the
perturbed; and that we, learning
them and being partakers of the true
computations of nature, might imi-
tate the absolutely unerring courses
of God and regulate our own vaga-
ries."

incolās paene nostrōs. Pythag-
oras lived and taught his philosophy
at Crotona, in southern Italy. For
this reason his school was called the
Italic, and was thus distinguished
from the schools afterward founded
in Greece.

dēlibātōs. The soul of each man
was a portion of the great world-soul.
Cf. Tusc. V. 13, 38. Humanus
autem animus, decertus ex mente
divina, cum alio nullo, nist cum ipso
deō, si hoc fas est dictu, comparari
potest; N. D. I. 11, 27; Verg. Āem.
VI. 724–729.
CHAPTER XXI.

The body is in the very likeness of the human and mortal, and unintelligible, and multiformal, and dissoluble, and changeable?" Cf. Emerson's "Old Age," closing paragraph: "I have heard, that, whenever the name of man is spoken, the doctrine of immortality is announced; it cleaves to his constitution. The mode of it baffles our wit, and no whisper comes to us from the other side. But the inference from the working of intellect, hiving knowledge, hiving skill,—at the end of life just ready to be born, affirms the inspirations of affection and of the moral sentiment." On the preexistence of the soul, cf. Wordsworth's famous lines in his ode, *Intimations of Immortality from Recollections of Early Childhood:* —

disseruisset. In Plato's *Phaedo.*
is qui ... sapientissimus ... iūdicātus. Cf. Plato's *Apology,* 5.

Haec Platonis ferē. The four arguments are based upon the capacity, the self-activity, the simplicity, and the preexistence of the soul. They are taken in part from the *Phaedrus,* and in part from the *Phaedo.* In one passage in the latter (§ 80), Socrates says: "Is not the conclusion of the whole matter this,—that the soul is in the very likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable; and...
XXII.

79 Apud Xenophontem autem moriens Cyrus maior haec dicit: 'Nolite arbitrari, O mihi carissimi filii, me, cum a vobis discessero, nusquam aut numquam fore. Nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex eis rebus, quas gerebam, intellegebatis. Eundem igitur esse creditote, etiam si numquam videbitis. Nec vero clara virorum post mortem honoratis permanerent, si nihil eorum ipsorum animi efficercnt quo diu tuius memoriam sui teneremus. Mihi quidem numquam persuaderi potuit animos, dum in corporibus essent mortales, vivere, cum excessissent ex eis, o Mori, nec vero tum animum esse insipientem cum ex insipienti corpore evasisset, sed cum omnibus admixtione corporis liberatus purus et

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy.

Apud Xenophontem. In the Cyropædia, VIII. 7, 17, of which Cicero has given a free rendering, omitting a few lines.

Nec vero... teneremus. With this cf. Tusc. I. 15, 35, verisimile est, cum optimus quisque maxime posteri-
tati serviat, esse aliquid, cuis is post mortem sensum sit habiturus. With this and the following passage cf. Lowell's lines from his Elegy on the Death of Dr. Channing:—

Therefore I cannot think thee wholly gone;
The better part of thee is with us still;
Thy soul its hampering clay aside hath thrown,
And only freer wrestles with the ill.

And often, from that other world, on this
Some gleams from great souls gone before may shine,
To shed on struggling hearts a clearer bliss,
And clothe the Right with luster more divine.
integer esse coepisset, tum esse sapientem. Atque etiam cum hominis nātūra morte dissolvitur, cēterārum rērum perspicuum est quō quaequē discēdat; abeunt enim illūc omnia unde orta sunt, animus autem sōlus nec cum adest nec cum discēdit appāret. Iam vērō vidētis nihil esse mortī tam simile quam somnum. Atqui dormientium animī maximē dēclārant divīnitātem suam; multa enim, cum remissī et līberī sunt, futūra prōspiciunt. Ex quō intelle-gitūr quālēs futūrī sint, cum sē plānē corporis vinculis relaxāverint. Quārē, sī haec ita sunt, sīc mē colitōte,' inquit, 'ut deum; sīn ūnā est interitūrus animus cum corpore, vōs tamen deōs verentēs, quī hanc omnem pulchritū-dinem tuentur et regunt, memoriam nostrī piē inviolātēque servābitis.'

**abuent . . . orta sunt.** Cf. Eccles. xii. 7, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

**nihil esse mortī . . . somnum.** Cf. Ov. Amor. II. 9, 41,

Stulte, quid est somnus, gelidae nisi mortis imago?

Hom. II. XIV. 231,

Death's brother, Sleep;

Sir Wm. Jones, from the Persian: —

So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

**servābitis.** Read Bacon's essay on Death, and Addison's Spectator, No. 133, in which the dying Epa-minondas says: "This is not the end of my life, my fellow-soldiers; it is
XXIII.

82 Cyurus quidem haec moriēns; nōs, si placet, nostra videāmus. Nēmō umquam mihi, Scipio, persuādebīt aut patrem tuum Paulum aut duōs avōs, Paulum et Africānum, aut Africānī patrem aut patruum aut multōs praestantis virōs, quōs enumerāre nōn est necesse, tanta esse cōnātōs quae ad posteritātis memoriam pertinērent, nisi animō cernerent posteritātem ad sē ipsōs pertinēre. An cēnsēs, ut dē mē ipse aliquid mōre senum glōrier, mē tantōs labōrēs diurnōs nocturnōsque domī militiaeque suæceptūrum fuisses, si eisdem finibus glōriam meam, quibus vítam, essem terminātūrus? Nōnne melius multō fuisset otīūsam aētātem et quiētam sine ullō et labōre et contentiōne trāduçere? Sed nesciō quō modō animus ērigēns sē posteritātem ita semper prōspiciēbat, quasi, cum excessisset ē vitā, tum dēnique victūrus esset. Quod quidem nī ita sē habēret, ut animī immortāles essent, haud optimī cuiusque animus maximē ad immortālitātem et glōriam niterētur. Quid? quod sapientissimus quisque aequissimō animō moritur, stultissimus iniquissimō, nōnne vōbis vidētur is animus qui plūs cernat et longius vidēre sē ad melīōra proficīscit, ille autem cuius obtūsior sit aciēs nōn vidēre? Equidem efferor studiō patrēs vestrōs, quōs colui et dīlēxi, videndi, neque vērō eōs sólōs convenīre aveō

now your Epaminondas is born, who dies in so much glory.”

nostra, i.e. examples of this belief among Romans.

tantōs labōrēs. Cf. Pro Arch. XI., Certe, si nihil animus præsen-
tīret in posterum, et si, quibus regio-
nibus vitae spatiēm circumscriptum est, eisdem omnes cogitationes termi-
naret suas, nec tantis se laboribus
frangeret neque tot curis vigiliissque
angeretur nec toties de ipsa vita dimi-
caret.

ad melīōra. With this passage cf.
Browning’s poem, Prospice: —

For sudden the worst turns the best
to the brave.
CHAPTER XXIII.

quós ipse cōgnōvi, sed illōs etiam dó quibus audīvi et légī et ipse cōnscripsī. Quō quidem mē proficiscentem haud sānē quis facile retrāxerit nec tamquam Peliam reoxerit. Et si quis deus mihi largiātur, ut ex hāc aetāte repuerā-
scam et in cūnīs vāgium, valde recūsem nec vērō velim 5
doctī, saepe fēcérunt, neque mē víxisse paenitet, quoniam 10
ita vīxi ut nōn frūstrā mē nātum existīmēm, et ex víta ita

sed illōs etiam. Cf. with this passage Plato, Apol. XXXII. 41:
"But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friend and judges, can be greater than this? . . . What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again."

Peliam. Medea, the famous sorceress, restored Aeson, the father of Jason, to youth, by cutting him up and boiling him. The daughters of Pelias, king of Iolcos and half-brother of Aeson, tried the same experiment with their father, at the suggestion of Medea, but failed. Cicero confuses the two stories.

carcerēs. A row of small, vaulted chambers, twelve or less in number, each large enough to hold a chariot and its horses. At the signal for the race, slaves threw open the folding doors in front of the carceres.

calce. "The finish line." A chalk line was drawn across the arena opposite the judge's box to mark the end of the course. On this and carcerēs, above, see Smith's Dict. Antiq. vol. I. s.v. circus. Cf. De Am. XXV. 101, quibuscum tamquam e carceribus emissus sis, cum eisdem ad calcem, ut dicitur, pervenire. With this whole passage compare Byron's lines from A Fragment:—

Could I remount the river of my years
To the first fountain of our smiles and tears,
I would not trace again the stream of hours
Between their outworn banks of wither'd flowers,
But bid it flow as now — until it glides
Into the number of the nameless tides.

Quid nōn potius labōris. Compare this with Ps. xc. 10, "yet is their strength labor and sorrow."

ei doctī. In Tusc. I. 34, 84, Cicero mentions Hegesias, who wrote Ἀποκαρτέρων, i.e. one who refrains from eating that he may die and be free from the troubles of life.
CATÔ MAIOR DÈ SENECTÛTE.

discèdô tamquam ex hospitiô, nôn tamquam ē domô. Com-
morandî enim nâtûra dëvorsôrium nóbis, nôn habitandî
dedit. Ô praeclárum diem, cum in illud dívînum animô-
rum concîlium coetumque proficîscar cumque ex hâc turbâ
et conluiône discèdam! Proficîscar enim nôn ad eós 5
sôlum virôs dē quibus ante dîxî, vèrum etiam ad Catônëm
meum, quô nêmô vir meliôr nâtus est, nêmô pietâte praë-
stantior; cuius â mè corpus est cêmâtum, quod contrâ
decuit, ab illô meum, animus vérô nôn mè désérêns, sed
respectâns in ea profectô loca discessit quô mihi ipsî 10
cernèbat esse veniendum. Quem ego meum cásûm fortiter
ferre vîsus sum, nôn quô aequô animô ferrem, sed mè ipse
cônsolâbar existimâns nôn longinquum inter nôs digressum
85 et discessum fore. Hîs mihi rëbus, Scîpiô (id enim tê cum
Laeliô admirâri solêre dîxísti), levís est senectûs, nec sôlum 15
nôn molesta, sed etiam iûcunda. Quod sî in hóc errô, quì
animós hominum immortális esse crèdam, libenter errô nec
mihi hunc errôrem quô délector, dum vívô, extorquèri volô;
sîn mortuus, ut quidam minûti philosophî cênsent, nihil

Heb. xiii. 14, "For here have we
no continuing city, but we seek one
to come."

cum in illud . . . discèdam.
Cf. Byron's lines: —
But wherefore weep? Her match-
less spirit soars
Beyond where splendid shines the
orb of day;
And weeping angels lead her to
those bowers
Where endless pleasures virtue's
deeds repay.

Proficîscar . . . ad Catônem
* meum. Cf. Whitteïr's Snow-Bound : —

Alas for him who never sees
The stars shine through his cypress-
trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of
faith,
The truth to flesh and sense un-
known,
That Life is ever lord of Death,
And Love can never lose its own!

libenter errô. For a similar sen-
timent, cf. Tusc. I. 17, 39. Errare
mehercule malo cum Platone . . .
quam cum ists vera sentire.
sentiam, nōn vereor nē hunc errōrem meum philosophī mortuī inrīdeant. Quod sī nōn sumus immortālēs futūrī, tamen exstinguī hominī suō tempore optābile est. Nam habet nātūra, ut aliārum omnium rērum, sīc vivendi modum. Senectūs autem ætātis est peractīō tamquam fabulae, cuius défatīgatiōnem fugere défēmus, praeertim adiūntā satietāte.

Haec habuī dē senectūte quae dicerem; ad quam utinam perveniātis! ut ea quae ex mē audīstis rē expertī probāre possītis.

Quod sī nōn sumus . . . est. Contrast the uncertainty of philosophy with the certainty of revelation, 2 Tim. i. 10, “But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.”

Nam habet . . . satietāte. Addison has taken this passage for the text of No. 153 of the Spectator. The old age of a frivolous life he describes in No. 260, taking for the heading Horace, Ep. II. 2, 55:

Singula de nobis anni praedantur euntes.

On the possibility of usefulness, even in the last act (peractio) of the drama of life, cf. the closing lines of Longfellow’s Morituri Salutamus:

For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day.

Haec habuī . . . dicerem. Cf. the closing paragraph of the De Am., in which the same form of expression is employed.
SUPPLEMENTARY NOTES.

CONTAINING GRAMMATICAL REFERENCES, SUGGESTIONS UPON THE TRANSLATION OF DIFFICULT PASSAGES, AND TEXTUAL NOTES.

In the grammatical references Harkness' Complete Latin Grammar, 1898, is indicated by heavy-faced type, references to Harkness' Standard Latin Grammar, 1881, being inclosed in brackets; Allen & Greenough's by A., references to the previous edition in brackets; Gillies' sleeve's by G.; Bennett's by B.; Lane's by L.; Hale & Buck's by HB.

I. 1. quid: adverbial accusative.

adiuvō: the full form would be adiuvāre. The v has fallen out and ā become short.

levāsē: for levavēre. For an explanation of the form, see 244, 4 (240, 4); A. 188, 5 (128, e, 5); G. 181, 4, b, 1; L. 887; HB. 163, 5.

cōquit: most editors translate vexes, harasses. Shuckburgh renders, "which fixed (like a sting) in your breast now burns and tortures you." He thinks the metaphor is taken from a sting or poisoned dart which causes a lasting irritation and pain. The word is used figuratively by the poets and post-Augustan prose writers. It is found in Plaut. Trin. 225; Verg. Aen. VII. 345; Sil. XIV. 103; Quint. XII. 10, 77.

versāt: the original quantity of the vowel is retained in this instance. 39, 2 (21, 1); A. 629, d, 3 (375, g, 5); G. 721; B. 367, 2; L. 88, a; HB. 20, 5, n.

praemī: until the time of Augustus nouns in -ius and -ium formed the genitive in a single ē.

enim: here and with novē below, enim is affirmative rather than explanatory. Observe its position. What other particles follow the same rule?

ile vir: the shepherd.

rē: i.e. re familiarī, of little wealth. The preposition might have been omitted, and then the construction would be an ablative of characteristic.

plēnus: final ē is here elided, a common practice in the early poets; but it was generally sounded in Cicero's time. 733, 1, n. 2 (608, I. n. 3); A. 623, a (375, a); G. 703, 3; L. 2468; HB. 34, 3, n.

fidē: trustworthiness. This form is older than fidēō. 134, 1 (120, 2); A. 96, n. (72, n.); G. 63, 2, n. 1; B. 52, 1; L. 160; HB. 100.

quamquam: corrective, = kairo, and yet. etsi in § 2 has the same force; but quamquam is more frequently used to modify a previous statement than etsi.

DE SENEC. — 8 113
sic: Reid thinks the line has been changed from the original and sic inserted to correspond with ut before Flamininum.

que . . . que: rarely used for et . . . et except in poetry.

nōvī: perfect with the force of the present.

moderātiōnem: self-control; an observance of the proper limit (modus); keeping within due bounds.

aequitātem: even balance; to be taken like moderationem with animī.

prūdentiam: not “prudence,” but practical wisdom, good sense.

eisdem rébus: the condition of the state after Caesar’s death; namely, the increasing power of Antony and the uncertainty as to his ultimate designs.

mē ipsum: in the same case as te. It is used instead of the more accurate quibus ego ipse commoveor.

gravius: the comparative has the force of “too.”

quārum: objective genitive.

malor: i.e. too great to be set forth in this treatise.

autem: however. For the force of the adversative particles, see 659 (554, III. 2); A. 324, d (156, b); G. 483-491; B. 343; L. 1676-1685; HB. 310.

ad tē: i.e. dedicated to Atticus.

2. certē: at least.

adventantis: observe the iterative or intensive form of the verb; coming rapidly on.

etā: see on quamquam above.

tē quidem: you surely, whatever others might do.

Sed: this indicates a return to the thought in Nunc . . . visum est, after a brief digression.

eō mūnere . . . ūterētur: such a gift as we might enjoy in common.

eō = tali. For ūteretur, see 591, 1 (503, I.); A. 535 (320); G. 631, 1; B. 283; L. 1818; HB. 521, 1, b.

cōnfectō: the task of writing.

effēcērit: for the tense, see 550 (495, VI.); A. 485, c, n. 1 (287, c and n.); G. 513; B. 208, 6; L. 1757; HB. 478.

 cui qui . . . possit: equivalent to cum is, qui eī pareat . . . possit. Note the juxtaposition of the two relatives. possit is a subjunctive of cause or reason. It gives the reason for the very strong statement in the preceding sentence, Numquam . . . poterit. pareat depends upon possit and is attracted into the same mood. This seems to me the best explanation of the construction, and it is the one given by most editors. Reid, however, regards cūt as simply connective, = et et, and qui pareat . . . degere as a conditional sentence of irregular form (qui = sīquis).

omne tempus ætātis: every period of life.
3. Sed: see on sed above.

ceteris: in the neuter gender. It refers to other philosophical topics, and not to other periods of life or to the political troubles of the day. It is proleptic or anticipatory in its use, looking forward to de senectute and excluding from present consideration all themes but that. Cicero had already discussed many philosophical questions, and had in mind additional treatises of a kindred nature, but now he proposed to write only on Old Age.

diximus multa et saepe dicēmus: observe the chiastic arrangement.

misimus: the perfect here accords with the epistolary style. 539, 1 (472, 1); A. 479 (282); G. 262; B. 265; L. 1601; HB. 498.

tribuimus: perfect tense.

parum . . . in fābulā: i.e. if the principal speaker in the dialogue should be a mythical personage and not an actual historical character.

esset: for the mood, see 553, 2 (496, I. x. 2); A. 446 (311, a); G. 600, 2; B. 280, 2, b; L. 1560, c; HB. 618, b.

apud quem: at whose house. The scene is laid at the house of Cato. With this use of apud, cf. the Greek ἀπὸ and French chez.

facimus: represent. It is used in the sense of inducimus.

ferat: 588, II. (516, II.); A. 592, 3 (341, δ); G. 541; B. 286, 1; L. 1725; HB. 535, 2, a.

Quī: equivalent to et is. The relative is frequently employed where the English would use a conjunction and demonstrative. 510 (483); A. 308, f (180, f); G. 610; B. 251, 6; L. 1835; HB. 284, 8. See Madvig, 448.

ērudītus: Cicero here anticipates the criticism that he well knew would be urged against his representation of Cato as a man conversant with Greek philosophy and an admirer of Grecian culture. See Introduction, p. 35.

suis libris: note the emphatic position of suis.

plāra: sc. dicere.

İam: straightforward.


dē senectūte: observe the attributive arrangement, giving the prepositional phrase the force of an adjective.

II. 4. cum hōc: “with this Lælius here present.” Note the use of cum . . . cum, and see note on XIX. 67.

rōrum: objective genitive, limiting sapientiam.

excellentem: superior, when compared with the wisdom of others.

quod . . . sēnserim: the subjunctive is used with quod to assign a reason on the authority of a person other than the speaker. This principle of construction is also applied to a reason based upon the speaker’s own
thought at some previous time. 588, II. 1 (516, II. 1); A. 592, 3, n. (341, d, n.); G. 541; B. 286, 1, a; L. 1853; Madvig, 357, a, 1 and 2; HB. 685, 2, a, n. 2.

**sic:** *ita* might have been employed, but *sic* as a correlative to the following *ut*, is more emphatic.

**odiösa:** *disagreeable*; it should not be rendered "hateful."

**Quibus:** the dative of possession.

**enim:** *certainly*, as in § 1.

**bene beätëque vivendum:** *a pure and happy life*. Cf. De Fin. V. 29, 88, *Nec dubitatum quin in virtute omnis, ut bene, sic etiam beate vivendi spes poneretur*.

**ipsi:** observe that the demonstrative is made to agree with the subject, and not with *se*.

**necessitäs:** *law.*

**adferat:** subjunctive of characteristic; see 591, 1 (503, I.); A. 535 (320); G. 631, 2; B. 283; L. 1821; HB. 521, 1, b. Some editors, however, regard *quod* as equal to *si id*, and the subjunctive as conditional.

**Quo in genere:** note the order. A monosyllabic preposition is often thus placed between a qualifying word and its noun, as *quam ob rem, magna cum laude*.

**ut . . . adeptam:** *chiastic arrangement*. The reading *adeptam* is not certain. Some MSS. and many editions have *adepti*, but the meaning is practically the same in either case. The objection to *adeptam*, that Cicero nowhere else uses it in the passive, is not conclusive, from the fact that he does sometimes employ the perfect participle of other deponent verbs in the passive, and Sallust, *Cat.* VII. 3, has: *adepta libertate*; Tacitus, *Ann.* I. 7, 8, *adepto principatu*.

**stultitiae:** translate, *foolish men*; the abstract is here used for the concrete.

**aiunt:** those who say this are the *stulti* implied in *stultitiae*.

**putässent:** the subjunctive in a dependent clause in the indirect discourse.

**falsum:** *that which is untrue*. Note the substantival use of the adjective.

**Quí:** *how*. For this case-form, used as an adverb, see 184, 4 (188, II. 2); A. 150, b (104, c); G. 106, 2; B. 90, 2, a; L. 689; HB. 140, b.

**Praeterita enim:** *enim* is here explicative. See on I. 1.

**quamvis longa:** *however long*.

**cum effluësset:** the subjunctive is used because the clause depends upon *posset*. The case is a supposed one, and *cum* has practically the force of *si*, *if*.

**consolatiö:** this is the reading of the best MSS. Many editors prefer to follow inferior MSS., and read *consolatione*.

**posset:** for the mood, see on *essen*, I. 3.
5. quae: see on qui, I. 8.

esse: this is a more modest form of wish than utinam sit. The imperfect implies that Cato does not think his wisdom worthy of their admiration.

tamquam deum: the masculine is here used in the generic sense, a divine being. Cf. Sen. Ben. IV. 7, 1, Quid enim aliud est natura quam deus et divina ratio toti mundo partibus eius inserta.

a quâ: equivalent to ab ea enim; the reference is to Nature, which is here personified.

æstílis: employed in the sense of vitae.

déscriptae: some editors prefer disciplicae, for which there is also MS. authority; but desciptae, written out, seems to harmonize better with the context than discruptae, assigned. — Reid.

inerti: indolent.

fuit: i.e. it was and always will be. It is according to the nature of things.

aliquid extrêmum: something final.

básis . . . fructibus: note the difference in the meaning of these words, here distinctly brought out by the genitives arborum and terrae.

viêtum: vimen and vitis have also the same root.

cadácum: ready to fall; derived from cado.

quod: but this. The leading thought is really found in this clause.

ferundum: for this form, instead of ferendum, see 343 (339); A. 179, c, 1 (126, f. n. 2); G. 130, 8; B. 116, 2; L. 809; HB. 184, n.

molliter: with submission.

Gigantum: see on Aetna gravius, p. 48. For what else but resisting nature is equivalent to fighting as the giants did against the gods? The English arrangement of the clauses differs somewhat from the Latin. Howson gives a very concise rendering, "Rebellion against nature is nothing else but war with the gods."

6. Atquī: Reid translates, True, but. Atquī is here used to confirm the preceding statement, and also to add another point to the argument.

nóbīs: explained by the clause, ut . . . pollicear.

pollicear: to promise. The principal clause, on which the final clause depends, may sometimes be omitted, as in this instance. It must then be inferred from the context.

feceris . . . didicerimus: future perfect tense, where the English would employ the simple future. In place of didicerimus, Gernhard suggested that si nos docueris, if you shall have taught us, would have been more natural after feceris. The change was probably made because didicerimus puts the statement, which is practically a request, in a milder way, and also harmonizes with the intervening forms, speramus and volumus.
quibus...ratiosoibus: how, i.e. by what course of reasoning.

ingravéscentem: note the invasive force, beginning to grow heavy, becoming more and more burdensome.

possimus: the subjunctive used in a dependent question.

vestrum: Why vestrum and not vestri?

côñcërís: 584, 2 (513, II. n. 1); A. 524, n. 2 (312, n.); G. 602; B. 307, 2; L. 2119; HB. 504, 3, a.

quam...ingrediundum sit: equivalent to quae...ingrediunda sit.

621, 3 (371, I. 2, n.); A. 500, 3 (294, c); G. 427, 2; L. 2247; HB. 600, 3, a.

For the form ingrediundum, see on ferundum, II. 5.

istuc: the object of videre. Note its force as the so-called demonstrative of the second person. With quo pervenisti it is equivalent to “the end of your journey.”

III. 7. Faciam ut poterô: I will do the best I can. The Latin uses potero and not possum, because the time of the subordinate clause is in reality future. In English the future in the principal clause (faciam) is sufficient to indicate the real time involved in both clauses. 536, 1 (470, 2); A. 472, b (278, b); G. 242, 1; B. 261, 2; L. 1625; HB. 494.

interful: interful quereles here means, “I have been present when complaints were made,” and so, “I have heard the complaints.”

quae: a case of anacoluthon. The construction is changed after the parenthetical clause, pares autem. The words quae deplorare refer to the idea in quereles. The author proceeds to give specific instances of the complaints to which a general allusion is made in the first part of the sentence.

cônsulárês: ex-consuls. Cicero was quite careful to apply this term of respect to all who were entitled to it. He was very proud of the fact that he was himself a consularis. — Shuckburgh.

nostri ferë aequálês: Cato was consul in the year 195 B.C.

carërënt... spernerentur: the subjunctive, because the reasons are stated on the authority of Salinator and Albinus. See on ferat, I. 3, and senserím, II. 4.

vitam nullam: “life was not worth the living.”

putäreñt...essent solítì: these verbs depend upon subjunctives and take the same mood; see 652, 1 (529, II. n. 1); A. 593 (342); G. 663; Quí: see on I. 3. [B. 324; L. 1728; HB. 539.

mihi: note its emphatic position.

esset accústandum: for the mood, see on uteretur, I. 2.

Nam: stronger than enim; the latter is corrobative and explanatory, while nam formally introduces a real reason. See on enim, I. 1.

id: refers to the two complaints mentioned above, carerënt and sper-
nerentur, and treats them for the moment as involving but one idea; namely, the hard lot of old age.

accurat . . . venire: observe the mood and tense.

 usu: usu venire, to come in experience, i.e. to happen, to occur. Some editors think usu may be a predicative dative. Roby, 1238, regards it as an ablative of manner. For the numerous instances of this expression in Cicero, see Harpers’ Lat. Lex. s.v. usus, II. C. 2.

quorum . . . querul: and yet I have observed that the old age of many of them is free from complaint. The phrase sine querela has the force of an adjective. The prepositions cum and sine are frequently used in such attributive expressions.

qui . . . ferent: subjunctive of characteristic.

non molestes: litotes, not ill, i.e. gladly, libenter. Instead of the usual nec . . . nec, the first connective is divided into et . . . non; this throws the force of the negative particle on molestes.

8. sed fortasse dixerit quispiam: but perhaps some one may say. That this may be taken as the meaning of the Latin is perfectly apparent; the exact construction of dixerit, however, is a mooted question. Many editors regard it as a potential subjunctive, in which the perfect has practically the same force as the present. Roby, vol. II. Pref. pp. 101-106, after a careful consideration of the subject, inclines strongly to the opinion that the verb is future perfect indicative.

opès: influence, in the state.

cōpiās: wealth.

dignitatem: rank, high social standing.

tolerābiliorem: observe the passive force of this verbal adjective, “that which can be endured.”

id: i.e. the possession of so many desirable things; such good fortune.

istud: see on istuc, II. 6.

levis . . . gravis: chiastic arrangement.

nec . . . non gravis: nor can it fail to be burdensome.

9. omnīnō: certainly.

arma: defensive weapons.

senectūtis: subjective genitive.

artēs exercitātiōnēsque virtūtum: knowledge and good deeds. With artes sc. liberales. But Cicero has especially in mind the effect of artes liberales or optimae in giving one knowledge and intellectual power.

cultae: the participle has a conditional force, if cultivated.

cum . . . vixeris: for this use of the subjunctive in a general condition, see 602, 4 (518, 2); A. 518, a (309, a); G. 595, 3; B. 356, 3; L. 2070; HB. 504, 2.
SUPLLEMENTARY NOTES.

efferunt: an earlier form is eceferunt.

numquam deserunt: Reid very aptly compares this passage with Pro Arch. 7, at haec studia.

quamquam: see on I. 1.

cōnsicientia ... recordātiō: observe the order.
bene factōrum: participles when used substantively sometimes retain their adverbial modifiers.


eum ... recōpit: these words are regarded as a gloss by some editors, but there seems to be no sufficient reason for rejecting them from the text. eum is in apposition with Maximum.
cōmitāte ... gravitās: dignity seasoned with courtesy. condita is from condire.
mōrēs: character, disposition.

Quamquam: corrective, as in I. 1.

eum colere coepī: I learned to respect him. colere expresses the feeling of a young man for an older and more experienced friend.

ad Capuam: for ad with names of towns, see 418, 4 (380, II. 1, (1)); A. 428, a (258, 1, b, n. 2); G. 337, 4; B. 182, 3; L. 1160; HB. 453, 1.
quadriennīō post: i.e. after an interval of four complete years.

quem magistrātum gessī: an office which I held. Quaestor implies quaesturam, which explains magistratum.
cum quidem: = tum quidem cum, at that time namely, when.—Melissner.
suāsor ... fuit: spoke in favor of. What kind of a noun is suasor?
cum: concessive.
rem: i.e. rem publicam.

Noenum: from ne + oenum (unum), an old form for non. Most editors follow Lachman, who suggested noenum in place of non enim of the MSS.
rūmōrēs: the harsh reports circulated by those who were dissatisfied with Fabius’ slow methods. Some, however, understand it in the sense of “fame.”
pōnēbāt: for the quantity of a, see on versat, I. 1.
plūsque magisque: the MS. reading is postisque magisque. Bernays suggested plusque, which Reid adopts; Bergk proposed priusque and is followed by Sommerbrodt.

11. cum quidem: see on § 10.

in toga: in civil life, as a statesman.

iterum: numeral adverbs are frequently used with official titles.
virtūtim: among the plebs.
SECTIONS 11–13.

contra senātus auctoritātem: against the will of the senate. An auctoritas senatus was a resolution passed by the senators as expressive of their sentiments, but lacking the completeness and legal force of a decree, consultum. In this instance the senate favored the aristocracy against the plebeians.

dividenti: attempting to divide.
cum esset: concessive.
gerentur: the subjunctive because dependent upon an infinitive and essential to the general thought of the sentence.
ferrentur: ferre legem is the regular Latin expression for the English, "to propose a law," "to introduce a bill." For the mood of ferrentur, see on gerentur, above.

12. admirabilis: more worthy of admiration.
quo modo: equivalent to modum quo.
in manibus: sc. omnium, in every one's hands, and so, well-known.
quam: = et eam.

philosophum . . . contemnimus: the calm and dignified manner in which Fabius bore his grief at the loss of his son impressed Cato more forcibly than any philosophical theorizing about the proper method of enduring such affliction.

in lice: "in the light of publicity."
in occultis: i.e. before his fellow-citizens, in their presence. It does not mean "in their estimation."

Quī . . . præcepta: what a gift he had for entertaining and instructing! — Meissner.

Multae . . . litterae: he was well read for a Roman. This use of ut to limit a preceding statement is not uncommon.
externa bella: the wars of foreign nations.
itā: to be taken with fruebar. It is explained by quasi . . . divinarem.
unde: equivalent to a quo.
discerem: see on ferrent, III. 7.

V. 13. Quōrsus . . . tam multa: sc. dixit; some editors understand pertinent or spectant. For similar elliptical expressions, see XII. 42; XIII. 44. They naturally follow a lengthy exposition.

Quia profectō: because certainly. The reply might have taken the form of a purpose clause, "That you might certainly see."

senectūtem: note its emphatic position at the close of the sentence.
Nec: equivalent to et non, and yet all cannot be.
Scipōnēs . . . Maximī: such men as Scipio or Maximus.
expugnātiōnēs: the plural of the abstract noun is used to denote frequent instances of the act. Abstracts in the plural are less common in English than in Latin.

recordentur: for the cases admissible with recordor, see 455 (407, n. 1); A. 350, d, n. (219, b); G. 376, 2; L. 1288; HB. 350, b.

Est ... senectūs: “A life passed with repose and refinement and taste has for its part (etiam) a calm and gentle old age.” —L. Huxley. Observe the connectives; qui est corresponds to pure atque eleganter.

quālem: sc. fuisse senectūtem.

vīxitque: and yet he lived. The enclitic is adversative in force.

cessāvit: he was always at work, never idle.

Quī, cum ex eō quaerērētur: we might have expected Ex quo cum quaerērētur. The imperfect in quaerērētur accords with the real time involved in the historical present, inquit.

esse in vitā: to live. The ancients believed suicide right and desirable under certain circumstances.

quod accūsem: for the construction after nihil habeo, see 591, 4 (503, I. n. 2) (where this example is cited); A. 535, a (320, a); G. 631, 2; B. 295, 7.

doctō homīne: a philosopher.


cōnsulēs: the present consulis, namely in the year 150 B.C., the supposed date of the dialogue.

Vīcit Olympia: has won the Olympic prize. Olympia may be regarded as a cognate accusative. This use of vincere is in imitation of the Greek ὄλυμπικα νίκα. The Olympic games, the greatest of the national festivals of the Greeks, were celebrated every four years at Olympia in Elis.

cōnfactus: see on plenus, I. 1.

Quem . . . meminisse: for the acc. with meminisse, see 454, 3 (407, n. 1, (2)); A. 350, a (219, 2, a); G. 376, 2; B. 206, 1, a; L. 1288; HB. 350.

Consulēs: the present consulis, namely in the year 150 B.C., the supposed date of the dialogue.

māgā vōce et bonā laterībus: with loud voice and good lungs.

15. Etenim: and indeed; this marks a transition to the real discussion of the subject, senectus.

videātur: observe Cicero says not “is,” but seems.

āvocet . . . faciat . . . privet . . . absit: the subjunctive is used because the reason in each instance is not the speaker’s, but one urged by those who find fault with old age; see on ferat, I. 3.

ā rēbus gerendīs: from active duties.

Infirmīus: weaker, than it had been before.
quanta quamque . . . iustae: how important and how reasonable.

VI. Ärēbus . . . abstrahit: a statement of the topic to be discussed. Quibus: preposition and verb to be supplied from the preceding sentence. An eis: there is an ellipsis of omnibusne, the first alternative. "Does old age take us away from all duties, or only from those," etc. An affirmative answer to an eis is implied. See 380, 3 (353, 2, n. 4); A. 335, b (211, b); G. 457; B. 162, 4, a; L. 1508; HB. 237.

iuventūte . . . et vīrībus: youthful vigor; an example of hendiadys. Nūllaene: the interrogative particle is appended to the emphatic word. Infirmīs corporībus: ablative absolute; equivalent to a concessive clause. animō: the intellectual power of old men is contrasted with the physical vigor of youth, iuventute et viribus.

administrantur: the subjunctive of characteristic. cum . . . dēfendēbant: cum is here merely temporal; see 601 (521, II. 1); A. 545 (325, a); G. 580; B. 288, 1, A; L. 1860; HB. 550, a, n. 1.

16. nōn dubitāvit: he did not hesitate.

Quō vŏbis . . . viāē: from the sixth book of the Annales. vŏbis: the dative of reference; it may be translated your. Antēhāc: to be read as a dissyllable.

dēmentēs: observe the oxymoron, witless wits.

viāē: an old form of the genitive. It is to be taken as a partitive limiting Quo.

et tamen: and yet. The meaning is this: it is not necessary to rely on Ennius' account of the speech; the oration itself can be consulted at first hand.

cum: though.

censor: it was very unusual for one to be elected censor before he had held the consulship.

grandem sānē fuisse: as he was probably not less than forty-three when he was first made consul he must have been seventy or more at the outbreak of the war with Pyrrhus, 280 B.C.


negant: avoid the literal rendering, "deny."

similēaque sunt ut si quī: an unusual combination, employed to introduce a supposed example, i.e. "It is about the same as if one should say that the pilot does nothing on the voyage." Those who declare that old age is idle, display as little reason as those who say the pilot has nothing to do.

cum: causal, since.

nōn faciat . . . iuvenēs. At vērō . . . facit: this is Reid’s text.
Many editors prefer *Non facit . . . facit*. The MS. reading is *faciat . . .
faciat*, except in one instance in which *facit* is found in the last clause. Meisner brackets *non faciat . . . faciat*.

*maliōra et melliōra*: *i.e.* involving more responsibility and contributing more to the safety of the others.

*quibus*: note its twofold construction with *orbari* and *augeri*.


*miles . . . consul*: see Introduction, p. 33. Note the repetition of the connective.

*genere*: note the use of the singular where the English idiom requires the plural.

*male . . . cogetantī*: *treacherously plotting*.

*iam dīā . . . multō ante*: the first expression emphasizes the continu-
ance of the plotting; the second shows that Cato began to urge war against Carthage long before it was officially declared. The present in *denuntio*
implies that he has been and is still advocating the commencement of hostilities.

*excīsam*: some editors read *excissam* from *exscindo*.

19. *utinam . . . tibi reservent*: we are to remember the date of the supposed dialogue, 150 B.C., and the actual time of writing, 44 B.C.

*avī*: P. Cornelius Scipio Africanus Maior.

*reliquīas*: that which was left unfinished by Scipio’s grandfather. With

*tertius . . . trīcēsīmus*: all the MSS. have *tertius*, which puts Scipio’s
death in 183 B.C., and so agrees with Livy, XXXIX. 50. 10; but since this
conflicts with the statement *Anno ante me censorem* and also with *novem
annis post . . . consulatum*, for Cato was consul 195 and censor 184 B.C.,
some editors read *sextus* or *quintus*, making 185 B.C. the date of his death.
This will remove the discrepancy, but involves a change in the text. The
numbers VI. and III. might easily be confused by a copyist.

*iterum*: to be taken with *consul creatus est, elected consul for the second
time*, which would make his election fall in the year 195 and his term of
office 194 B.C.

*Num*: observe the force of the interrogative particle.

*paenitēret*: the imperfect instead of the pluperfect, to denote contin-
uance of the action.

*enim*: *enim* presupposes a negative answer and gives the reason for such
a reply.

*hastā*: the allusion is really to the *pīlum*, which was shorter than the
*hasta* proper and was used for hurling long distances.
CONSELIÓ . . . SENTENTIA: cf. consilio . . . sententia, § 17.

quae: equivalent to et ea. The neuter is used because the antecedents are not of the same gender and do not refer to living beings.

senátum: a body of old men. senatus and senex have the same root sen. Cf. also XVI. 56, senatores, id est senes.


exerna: the history of foreign nations.

CEDO . . . CĪTŌ: the verse is an acatalectic iambic tetrameter. The spondee may take the place of the iambus in any foot except the last. The following is the scansion:

○ ○ ○ ○, _ _, _ , ○ ○ || ○ , _ _, _ , _ , ○ , _ , _ , ○ , _

CEDO: give, tell; an old imperative of uncertain origin. Its plural is cettē.

qui: how.

tantam: "great as it was."

percontantibus . . . respondentur: suggested by Mommsen and adopted by Kornitzer in place of percontantur, ut est in . . . Lūdo; respondentur.

Lūdō: neither the reading nor the meaning is very certain. It may be the particular name of the play or the general word for a dramatic production.

PRÓVENIĒBANT . . . ADULĒSCENTUĪ: in the same measure as the preceding and scanned thus:

_ ○ ○, _ _ , _ _ , _ _ || ○ , ○ , _ _ , ○ , _ , ○ , _ ;

the spondee, or its equivalent, may replace the iambus except in the last foot; accordingly we have the dactyl in the first and sixth places.

PRÓVENIĒBANT: many editors take this as an agricultural term, "they were coming forward," or "springing up," i.e. as crops grow.

VII. 21. AT MEMORIA MINUITUR: at introduces a supposed objection, stated merely for the purpose of refutation.

CRĪDŌ: in an ironical sense; "undoubtedly."

exerceās: for the mood and the use of the second person, see 578, 2
(508, 5, 2); A. 518, a (300, a); G. 595, 3; B. 302, 2; L. 2070; HB. 504, 2.

nātūrā tardior: a little slow, or dull, naturally.

aetāte prōcessisset: cf. aetate provectum, IV. 10. For the mood, see 643
(594); A. 585, a and b, n. (336, B, a, n. 2); G. 650; B. 314; L. 1722; HB. 533.

qui Aristidēs . . . solitum: that he was accustomed to greet Aristides as Lysimachus. After the analogy of verbs of naming, salutare may take
two accusatives, but in this instance two accusatives would be ambiguous, therefore 
qui Aristides esset, the one who was Aristides, is used in place of one. Lysimachum must be translated as Lysimachus, i.e. he was not in the habit of taking Aristides for Lysimachus by mistake. esset is in the subjunctive because it depends upon an infinitive; see note on putarent, III. 7.

Equidem: from the interjection e + quidem; usually employed with the first person singular; for my part, so far as I am concerned. Observe that, unlike quidem, it may stand first in its clause.

sunt: equivalent to vivunt.

sepulcra: epitaphs. He was gathering material for his Origines.

quod aiunt: ut aiunt and ut dicitur are more common in this sense. Long, in commenting on this passage, says: “It was, says Erasmus, a popular notion that it injured the memory to read sepulchral inscriptions. I do not know where Erasmus got this from.” Otto, Sprichwörter der Römer, p. 218, thinks these words have no reference to a proverb, but rather to a common superstition that one who spends his time in reading epitaphs and studying the history of ancient times is apt to forget the present and become unfitted for his ordinary duties.

senem: used instead of a clause, when, or because, he was an old man.

vadimōnia consīstitūta: engagements at court. This expression applies to both plaintiff and defendant. To give bail is vadimonium promittere. Cf. Hor. Sat. I. 9, 36, et casu tunc respondere vadato Debebat.

22. Quid: for rhetorical effect in passing to another point. It may be rendered furthermore. The following nominatives are subjects of memine-
runt, “Furthermore, how many things jurisconsults, pontiffs, augurs, and philosophers remember, even in their old age!”

ingenia: mental powers, i.e. their inborn talents.

modo: provided, if only.

honōrātis: those who have held public offices, honores. It is contrasted with privata; so claris with quieta.

quod ... cum: and when on account of his seal for writing.

rem ... familiārem: his property.

a filiis: according to the common version of the story, by his oldest son, Iophon.

in ... vocātus est: a Roman legal expression. The first step in an action was the summons before the magistrate, vocatio in ius, to determine whether there was an actual cause for trial.

nostro mōre: such provision was made by the law of the XII. Tables.

male rem gerentibus: mismanaging their property.
patribus bonis interdici: patribus is in the dative; bonis, in the ablative, meaning, from the control of their property. For this construction, with interdici, see Harpers' Lat. Lex. s.v. interdico, B, 3.

eam fābulam: the play.
in manibus: i.e. he was still engaged in perfecting it. The expression, in manibus, in IV. 12, has a different meaning.
proximō: lately.
sententias . . . est liberātus: he was acquitted by the votes of the judges.

23. Num igitur hunc: Cato now mentions Greek poets and philosophers who continued their intellectual pursuits even in extreme old age.

studiores agitātūr: "vigorous pursuit of their studies."


ut . . . omittāmus: a final clause. The verb on which it depends is to be supplied.

possunt: see on XVI. 55.
ex . . . Sabīnō: where Cato had his country home.

serendīs . . . perceptīndīs . . . condendīs fructibus: gerundive construction in the ablative of specification. In rendering, use the active form, in storing the produce.

in alīs: proleptic; i.e. in other things except the one which follows, namely, the planting of trees. Some editors prefer his, which is the reading of one MS.

annum: "one year more."

īdem: the nominative plural.

Serit . . . prōsint: the bacchius (圹 ____) is the fundamental foot of the verse, which may be scanned as follows:—

圹 ____,圹 ____,圹 ____,圹 ____,圹 ____. The final syllable in serit is made long by the ictus; the last foot is a molossus, but some editors regard o in saeclo as short, an example of systole.

quae . . . prōsint: a final clause.

saeclō: generation,

25. quamvis sit: a concessive clause.

haec: his estate.

VIII. Caecilius: Caecilius Statius.

alter saeclō prōspicient: prōspiciens with the dative means not only "looking forward to," but "looking out for." The allusion is to the quotation above, Serit . . . prosint.
illud: the following.
Idem: i.e. Caecilius; sc. dixit.
Edepol . . . videt: taken from Caecilius' play entitled Plocium (The Necklace), based upon one of Menander's. The lines are iambic senarii and may be scanned as follows: —

Edepol senectus si nil quicqu^m aliud viti
Adpértes tecum, c^m ãvenis, un^m id sat est,
Quod diû vivendo múlta, quae non volú videt.

Edepol is an anapaest; diû is pronounced as a monosyllable. Tischer, however, scans quôd diû.

Edepol: formed from the old interjection e + deus + Pollux; literally, Ah! god Pollux; render indeed, truly.
quiqquam: pleonastic with nil.
vité: from vitium.
videt: experiences; its subject, the indefinite one, is implied in diû vivendo, which is equal to si quis diû vivit.
incurrit: a stronger word than incidit; indicating the impetuosity of youth.
Illud: see on illud above.
vérö . . . vitiôsîus: still more objectionable.
Tum equidem . . . alterf: taken from a play of Caecilius entitled Ephesiq; in the same measure as the verses above and may be scanned thus: —

T^m equid^m in senect^ hoc députô misérrimum
Sentfr^ e^ aetats^ eûmps^ ess^ odios^m âternl.

Observe the anapaest in the first line and the dactyl in the second.

senecût: found mostly in poetry and post-Augustan prose.
empsë: archaic for ipsum, see 181, footnote 3 (186, V. footnote 5); A. 146, n. 8 (100, c); G. 103, 3, n. 1; B. App. 196; L. 680; HB. 139, a. It refers to a person implied in the abstract senecta and is the subject of sentire.
odiôsum: disagreeable.

26. indole: inborn, natural quality. Found only once in the plural, Gell. XIX. 12, 5.
délectantur: take pleasure in.
coluntur et diliguntur: are honored and esteemed. colere means to regard one with honor or reverence; diligere (dis + legere) implies love based upon respect; amare, to love, from affection or passion.
praeeptulis: in the locative ablative.
minus: modifies iucundos.
quam . . . iucundōs: we might expect quam mihi vos estis iucundi;
see on me ipsum, I. 1.
Sed: but to return to the point. With et melius Caecilius, Cato began a
digression from the course of his argument.
ut: an interrogative particle, how.
seunctūs: abstract for concrete; old men.
mölēns: undertaking. The participle differs from the verb here in
emphasizing the continuance of the action.
citiusque: sc. senis.
Quid . . . aliquid: “What shall we say of those who are always add-
ing something to their knowledge.” Quid is for rhetorical effect; see on
VII. 22.
et Solōnem: contrasted with et ego, below.
scenē: when I was an old man.
sic: to be taken with quasi and not with avide.
exemplīs: as illustrations.
in fidibus: on the lyre.
vellēm: for the full construction, Lahmeyer cites Tusc. I. 41, 98, Equidem
saepe emori, si fieri posset, vellēm. 553, 556 (486, I. 1, 3); A. 447, 1, n.
(311, a, b); G. 257, n. 2; L. 1580; HB. 519, 1, b.
discēbant . . . fidibus: sc. canere, to play upon.
sed in . . . ōlabōrāvi: but in literature, at least, I have accomplished
something.

IX. 27. Nec nunc quidem, etc.: Cato begins the refutation of the
second charge against old age. Nec joins the sentence to the preceding and
shows its negative character; Nor do I now indeed feel the want of, etc.
locus alter: the second topic. Cf. V. 15, alteram quod corpus . . . in-
firmius.
nōn pluīs quam: any more than.
taurī sm elephantī: sc. vires.
Quod est: sc. tibi.
quicquid agās: the subjunctive is used in a general condition to denote
the act of an indefinite subject, whatever one does.
Quae enim . . . Crotōniātāe: a question implying a negative answer is
here used, for rhetorical effect, instead of a direct statement.
lacertos: muscles. lacertus refers to the upper arm, from the elbow
(ulna) to the shoulder (umerus), in distinction from the fore-arm (brac-
chium).

DE SENEC. — 9
At: indicating emotion. It implies an ellipsis, "How I would like to exercise with you, but." — Sommerbrodt.

istī: note the force of this demonstrative.
ex tē: i.e. on account of your intellectual ability and personal character.
est prōvecta: continued.
prudentiā: sc. iūris.

28. Ōrātor: the position of the word shows that it is used to introduce a new topic; As for the orator, I fear lest he be enfeebled by old age.

Omnīnō: concessive, true, to be sure; it is about equivalent to sane.
canōrum . . . splendēscit: note the mixed metaphor, "sound shining with luster." Examples of a similar usage attributing brightness to sound are found among Greek writers.
et vidētis: et is adverbial, and yet you see.
Sed tamen: opposed to Omnino above.
decōrus: predicative.
senī: the reading of Madvig for senis.
sermō: style of speaking.
Scipōnī . . . Laelīō: a Scipio and a Lælius; i.e. to young men like these.

senectūte stipātā studiis iuventātis: observe the alliteration, and the use of abstract terms. Translate studiis iuventutis, by young men eager to learn.

29. doceat, Instītut . . . Instruat: teach, train, prepare.
ōnserenint . . . dēfēcerint: for the mood, see 586, II. 2 (515, III. n. 3); A. 527, a (318, a); G. 606; B. 309, 1; L. 1905; HB. 582, 2.
Etāl: see on quamquam, I. 1.

30. quidem: used to introduce an important illustration, Cyrus for example. mōriēns: "on his death-bed."
cum . . . esset: concessive; to be taken with the following clause.
admodum senex: he is said to have been seventy. negat: the present may be used of authors whose works are extant; see 533, 3 (467, 3); A. 465, a (276, f'); G. 227; L. 1502.
cum: although.
bonīs . . . viribus: the ablative of characteristic.
esse: for the present infinitive depending upon memīnī, see 618, 2 (537, 1);
A. 584, a, n. (336, A, n. 1); G. 281, 2, n.; L. 2220; HB. 593, b.
Nīhil: to be taken with necesse.
mihi: the dative depends upon necesse est, and is used instead of the accusative, to emphasize the person.
id: refers to de me ipso dicere.
X. 31. Vide tiane: ne appended to the principal verb often has the
force of nonne, and expects the answer yes.

ut: how.

praedicit: boasts.

videtbat: this is a better reading than vivebat, which some editors
adopt.

vera praedicans: the participle takes the place of a conditional clause.

Insolens: arrogant.

Etenim: adds a statement corroborative of the foregoing.

egretbat: egere, to be destitute of something which one needs; indigere, to
feel the need, differing from egere in emphasizing the sense of need rather
than the need itself; desiderare, to miss, to long for; requirere, to ask back
again, i.e. to feel the loss and ask to have it repaired; carere, to be without,
—generally, though not always, in reference to something desirable; opus
esse, to need something for use; vacare, to be free from, —usually in respect
to what is undesirable.

dux ille Graeciae: Agamemnon. ille = that well-known, famous.
nusquam: nowhere in the Iliad or Odyssey.

Aías: 435, 4, n. (391, II. 4, (2)); A. 385, c, 2 (234, d, 2); G. 359, n. 1;
B. 204, 3; L. 1204; HB. 339, c, n.

acciderit: the subjunctive in a dependent clause; see 652 (599, II.);
A. 593 (342); G. 663; B. 324; L. 1728; HB. 539.

32. Quártum . . . octogésimum: I am in my eighty-fourth year.

vellem: see on VIII. 26.

idem: the neuter pronoun used as cognate accusative after gloriar.
possem: ut is sometimes omitted, especially after volo, malo, nolo, facio.

quod: as.

miles . . . quaestor: cf. IV. 10.

dēpugnāvi: the indicative emphasizes the fact stated.

sed . . . ūnervavit: a return to the direct discourse.

hospitalis: guest-friends; i.e. friends from foreign cities and countries.

ieri: after monēt the subjunctive might have been used.

māllem: see on vellem above. Cato takes the proverb literally, whereas .
it simply means that one must begin in early years to live prudently, if one
desires to reach a good old age.

cui . . . occupātus: "whom I refused to see, on the plea that I was
occupied."

fuerim: subjunctive of characteristic introduced by cui.

At: see on VII. 21.

33. Moderatio: proper control, right use.
modo: see on VII. 22.
nē: truly. For its form and use, see Harpers' Lat. Lex.
nōn . . . desiderō tenēbitur: will not greatly feel the lack, stronger than non desiderabit.

Olympiae: in the locative like names of towns.
cum . . . sustinēret: translate by the present participle, bearing on his shoulders. Many editors cite Quint. I. 9. 5, Milo, quem vitulum assueverat ferre, taurum ferēbat.

hās corporis: Milo's physical strength.
mālis: potential subjunctive in an interrogative sentence. Cf. mallem, § 32, and note the force of the tense in each.

ūtāre . . . requīrās: see 560, 1: 561, 2, n. (484, IV. n. 2: 489, 3); A. 430, a: 450 (286, a: 289, b); G. 203, 2, a; B. 275, 2: 276; L. 1550: 1561; HB. 501, 3, a.
dum adsit, cum absit: dum and cum are simply temporal; adsit depends upon utāre, and absit upon requīrās.

nīsī fārte: see on VI. 18.
aetāte prōgressī: cf. aetate processisset, VII. 21.
requīrere: see on egebat, X. 31.

infirmitās . . . māturītās: note the apt terms chosen to characterize each period of life.
suō: its own; i.e. at the fitting time.
percipī: this is used of the gathering of ripe fruit. Cf. VII. 24, percipiendis . . . fructibus.

34. Audīre: the present audīre is used with the force of the perfect, like the Greek ἀκοῆν; I think you have heard, and so, I think you are informed. — Meissner.
capite opertō: predicate ablative of characteristic.
siccitātem: this term applies to the body of an athlete in training; it denotes hardness of flesh and freedom from humors, impurities, and flabbiness.

XI. Nōn sunt . . . vīrēs: this states a defect in old age for the purpose of showing that it does not necessarily render it unhappy. Some editors read ne sint.

ā senectūte: from old men; the abstract for the concrete as in the preceding sentence.
lēgibus et institūtūs: by law and custom.
nōn modo: for non modo non; the second nōn is usually omitted before sed ne . . . quidēm if verb of second clause belongs also to the first. 656, 3 (552, 2); A. 217, c (149, e); G. 482, 5, 1; B. 343, 2, a; L. 1082; HB. 299.
quod: adverbial accusative. For this construction, cogi aliquid, see Harpers’ Lat. Lex. s.v. cogo, II. B, 1; cf. also Verg. Aen. III. 56: —

Quid non mortalia pectora cogis?

35. At: see on VII. 21.
At id: the reply to at multi.
valētūdinis: valetudo means simply state of health; whether good or bad will be determined by the context.
is: in apposition with filius.
valētūdine: see on capite operto, X. 34.
alterum: second only to his father.
illud: it stands for ille, but agrees with iūmen in gender.
paternam . . . animī: the son had inherited the father’s greatness of soul.
Resistendum: emphasized by its position.
vitiae: deficiencies.
diligenter: about equivalent to diligenti cura valetūdinis, as shown by the following sentence.
36. Ætendendum exercitātiōnibus: for the construction, see 621, 2 (544, 2, 5); A. 500, 3 (294, c); G. 427, 4; B. 337, 7, b, 1; L. 2244; HB. 600, 3, a.
tantum: only so much.
nōn: note the asyndeton; we would expect et or sed non.
menti atque animō: the intellect and soul.
hæc: neuter plural, referring to menti atque animo. See 396, 1 (445, 3, 1); A. 287, 3 (187, b: 196); G. 286, 1; B. 250, 2; L. 1803; HB. 323, 2.
lūmen oleum: instiltes admits the dative and accusative.
Instillēs: for the mood, see on exercæas, VII. 21.
quōs ait: sc. esse.
cōmicōs . . . senēs: the stupid old men in the play. The quotation is given more fully in De Am. XXVI. 99.
hōs significat: by these he means. significat, after the analogy of verbs of naming, admits two accusatives; cf. salutare, VII. 21.
dissolūtōs: careless, broken down.
quae vitia sunt: faults which belong. For this use of the relative, cf. quem magistratum, IV. 10.
dēlīrātiō: dotage. For its derivation, see Harpers’ Lat. Lex. s.v.
37. rōbusťōs: sturdy.
tantēs clientēlās: so many dependents.
et caecus et senex: note the emphatic position and the concessive force.
in suōs: over his household.
metuēbant, verēbantur: the distinction in the meaning of these verbs may be gathered from the subjects, servī, liberī. Cf. the English revere.

tigēbat . . . disciplīna: the reading is doubtful. Reid has v. i. illo animus patris et d.; Sommerbrodt, v. i. illa domo patrii moris d.; still other readings are given. patrius, of our fathers.

38. Ita: restrictive, equivalent to ea lege, on this condition.

āmundīpāta est: primarily a legal expression. emancipo meant strictly to put a son out of the hand and power of the father. This was accomplished at first by three fictitious sales; in later times by a simple declaration before the proper magistrate. emancipo was also used in a wider sense to denote the transfer of ownership in property from one person to another. Again, it was employed, apart from its legal significance, in the general sense of giving up, or surrendering something to another.

in manibus: see on VII. 22.

causārum . . . dēfendī: of all the famous causes in which I have appeared as advocate.

nunc . . . maxime: at this very time. The expression is elliptical; see Harpers' Lat. Lex. s.v. Cūm, G, 1, b.

cōnfcīō: compose; he was preparing his speeches for publication.

exercendae . . . grātiā: the practice of the Pythagoreans was for moral discipline rather than for exercise of the memory, merely.

dēsiderō: miss; see on egebat, X. 31.

Adsum: I aid my friends in court; especially as an advocate.

frequēns: an adjective where the English idiom would require an ad-

verb.

ultrō: of my own accord. The senators might branch off into a discus-

sion of almost any subject they chose when giving their opinion upon the question proposed by the presiding officer.

lactātus: a couch. The Romans usually reclined when engaged in literary labor of any kind.

vīventī: dative of reference. 425, 4 (384, 4, n. 3); A. 376 (235); G. 362; B. 188; L. 1205; HB. 366. Some editors take it as depending upon obrepāt.

sānse aine sānse aetās senēcit: the alliteration (s, t, s, s, t, s) corre-

sponds to the gradual fading away of the life of an old man.—Sommerbrodt.

XII. 39. vituperātiō senectūtis: charge against old age.

quod . . . dicunt: the full construction would be, quod, ut dicunt, careat or caret. Some editors, however, regard this as an appositional clause, ex-

planatory of tertia vituperatio, and translate, the fact that they say. For the two possible constructions, see Roby 1746 and 1701.
voluptätibus: sensual pleasure.
aetátis: for senectutis.
quae . . . est: which was reported to me.
cum . . . Q. Maximō: cf. IV. 10. adulescens is in apposition with the subject of essem.
capitāliōrem: more deadly.
ā nāturā: see on a qua, II. 5.
cuius voluptātis: dependent upon avidae.
ad potiendum: sc. voluptate.
incitāre: the mood is due to the indirect discourse. The tense conforms to that of dicebat.

40. Hinc: from this source.
impelleret: its object is homines understood. For the mood, see on incitarentur, above. The clause also characterizes scellus and malum facinus.
vērō: adds a still stronger statement.
flāgitium: disgraceful deed; scellus means crime; facinus was primarily a deed, then it came to be taken in a bad sense, evil deed; a crime against the gods is nefas; libidō differs from these words in referring to the desire, rather than to the accomplished deed.
cumque: and while. The clause is a continuation of the oratio obliqua.
sive . . . sive: for the disjunctives, aut, sive, vel, see 658, 1, 2 (554, II. 2, 3); A. 324, e-g (156, c); G. 492-497; B. 342; L. 1667-1675; HB. 308.

41. in . . . rēgnō: "where pleasure is king."—Shuckburgh.
quī: 568, 7 (497, II. 2); A. 531, a (317, b); G. 545, 2; B. 282, a; L. 1974; HB. 502, 2, b.
tantā . . . maxima: one excited by the greatest pleasure that could possibly be experienced. For tanta . . . quanta . . . maxima, cf. De Am. XX. 74.
tam diēl, dum: so long as. Cicero has the same expression in Cat. III. 7.
nihil agitāre mente . . . posset: mens is the intellect; ratio and cogitatio refer to intellectual processes. A person, under the supposed circumstances, would lose control of his mind; he could neither reason nor reflect.
asquidem: literally, if indeed; it is about equivalent to since.
maior . . . longinquior: the comparative has the force of too, or very.
locūtum: sc. esse; predicate of Archytam.

42. Quōrsus hoc: see on V. 13.
ux intellegēritis: see on Quia profecto, V. 13. The imperfect is due to an implied dicebam or dixi upon which the clause Quōrsus hoc depends.
efficeret: causal subjunctive; for the tense, see on intellegēritis, above.
ux ita dicam: to soften the metaphor.
oculōs: a rare use of oculus; actes is the regular term in this sense.
commercium: intercourse.
Invitus: see on frequens, XI. 38.
fuisset: the mood is due to eicerem.
notandam: branded. The allusion is to the nota censoria affixed to the names of those who were to be degraded in rank; see Harpers’ Lat. Lex. s.v. nota, II. B. 2.
in Gallā: this means that he served in Gaul during his consulship; see on L. Flamininum, p. 80.
Ut secūrī ferīret: to behead.
essent: see on fuisset above.
damnāti . . . capitālis: condemned to death. Livy, XXXIX. 42, says the person killed was a Bolan of high rank who had come with his family to ask the consul for protection.
quae: causal; equivalent to cum ea, since it.
imperī: opposed to privato. While serving as consul he represented the Roman people. The disgrace was double, affecting both the man himself and the nation.

XIII. 43. audīvi ex: observe a senibus, a Thessato, and ex eo, below; the ablative with de may also be used.
sē porrō puerōs: that they in turn when boys.
esse quendam Athēnīs: that there was a certain one at Athens; the reference is to Epicurus; esse shows that he was living at the time Fabricius met Cineas.
quī sē . . . profītērētur: i.e. he was a philosopher by profession.
omnia quae facerēmus . . . referenda: all we do ought to be judged according to the standard of pleasure. facerēmus takes its tense from dice-bant. In English we would use the present.
optrēre: to express the wish.
id: id may be regarded as the accusative of extent, or as a nominative, modifying the impersonal subject of persuaderetur. See Roby 1423.
Samnitibus: the dative depending upon the verb used impersonally in the passive.
quō: see on XII. 41.
Vīixerat . . . cum: i.e. Curius had been a contemporary and friend of Decius.
eundem: Decius.
Deci: in apposition with eius.
profectō: assuredly.
suā sponte: for its own sake; i.e. regardless of all external considerations.
optimus quisque: all good men; 515, 2 (458, 1); A. 318, b (98, c);
G. 318, 2; B. 252, 5, c; L. 1939; HB. 278, 2, b.

44. Quōrsus: cf. XII. 42.
Quia . . . quod: quia regularly introduces a fact; quod either a fact,
or a statement.
Caret: see on egebä, X. 31.
exstrúctīs: heaped up, loaded with food.
vīnolentiā . . . crūditāte . . . Insomniīs: drunkenness, indigestion,
and sleeplessness.
Sed . . . est voluptātī: but if some concession must be made to pleasure.
quonam: see on quia and quod, above.
divīnē: about equivalent to praeclāre, admirably.
capiantur: the subjunctive because the reason is Plato’s.
modīcīs . . . convīvīs: reasonable entertainments.
prīmus: was the first to; for this use of the adjective, see 497, 3 (442);
A. 290 (191); G. 325, 6; B. 241, 2; L. 1051; HB. 243.
cēreō sīnālī: the MSS. have crebro or credo. Mommsen, following Manu-
tius, prefers cereo, and this reading has been adopted by a number of editors.
nūlī exemplō: with no precedent.
privātus: after the expiration of his term of office.
45. Sed . . . alīūs: sc. commemorō.
Ad mē . . . revertār: cf. X. 32. —
Prīnum: instead of a corresponding deinde we find quoque, XIV. 46.
äsentās: “belonging to that time of life”; aetas has here the force of
iuventas.
amfōrīum: to be taken with coetu and sermonībus.
convivium: “a living together.”
tum . . . tum: sometimes . . . sometimes.
compōtātiōnem: συμφρονεῖν.
concōnatiōnem: σύνεπεκτὸν.
in eō generē: sc. rerum.
id: the physical part of the feast in distinction from the good-fellowship
and intellectual enjoyment.

XIV. 46. tempestīvīs . . . convīvīs: early banquets. The usual hour
for dinner was the ninth, about three o’clock in summer, and two in winter.
A tempestīvum convivium began before the customary hour. These pro-
tracted banquets were often attended with over-indulgence in eating and
drinking.
quoque: see on primum, XIII. 45.

qui . . . restant: of whom very few survive. For qui pauci, see 448, 2 (397, 2, n.); A. 346, e (216, e); G. 370, 2; B. 201, 1, b; HB. 346, c.

cum . . . actate: the abstract for the concrete; translate, with men of your age.

quae . . . auxit . . . sustulit: the indicative states the reason simply as a fact. Note the omission of a connective between the two clauses. For the sentiment, cf. Plato, Rep. I. 328, "I find that at my time of life, as the pleasures and delights of the body fade away, the love of discourse grows upon me."

ista: with a tone of contempt.

nē . . . videar: for omission of principal clause on which the final depends, see 588, 4 (499, 2, n.); A. 532 (317, c); G. 545, 3, 3; B. 282, 4; L. 1962; HB. 502, 2, c.

culus . . . modus: this departs from the strict teaching of the Stoics. The force of the statement is softened by fortasse.

nōn . . . nē . . . quidem: ne quidem emphasizes the negation; 656, 2 (553, 2); A. 327, 1 (209, a, 1); G. 445; B. 347, 2; L. 1661; HB. 298, 2, a.

A summō: the following diagram shows the arrangement of the couches and the position of the guests. The cup passed from left to right, beginning a summō.

<table>
<thead>
<tr>
<th>lectus summus</th>
<th>lectus medius</th>
<th>lectus imus</th>
</tr>
</thead>
<tbody>
<tr>
<td>summus</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>medius</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>imus</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>summus</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

adhibētur in pōculō: is carried on over the cups.

minūta atque rōrantia: small cups from which the wine is merely sipped; literally, from which it flows drop by drop.

refrīgerātiō: some editors refer this to the cooling of the wine by artificial means; others, to the place where the banquet was held, a cool apartment, or a cool retreat. The second explanation seems to be the better one. It was common to have a dining room in the cool part of the house, for summer use; and another, exposed to the sun, and artificially heated, for occupation in winter.
quae: see on Qui, I. 3.

in Sabine: sc. agris. Cato had a country estate at Tusculum, in the Sabine hills.

vicinorum: in the genitive depending upon compleo, which, however, often takes the ablative. See 458, 2 (410, V. 1); A. 409, a, x. (248, c, 2, x.); G. 388, 1; L. 1293; HB. 347, a; Draeger, Syntax, I. p. 558 (where this example is cited). Reid makes it depend upon convivium.

ad multam noctem: till late at night.

quam maximē possimus: emphatic expression.

47. At: see on VII. 21.

tanta . . . tittillatio: so keen a relish. — Crowell. This is used for the Greek γαργαλαμβίς; quasi implies that the Latin term does not exactly translate the original; cf. Cic. N. D. I. 40, 118, quibus quasi tittillatio (Epicurus enim hoc verbum est) adhibetur sensibus.

quod . . . deśiderēs: for the mood, see 598, 1 (507, 2); A. 519 (316); G. 598; B. 312,2; L. 1812; HB. 577. For the force of the verb, see on egebat, X. 31.

Sophocles: sc. dixit.


istinc: referring to rebus veneritis.

agrestī: wild.

hoc nōn deśiderāre: used as the subject of esse.

48. Quod si: but if.

bona aetās: i.e. adulescentia, youth.

potitur: used instead of fruitur, for variety.

Turpīone Ambivīō: the cognomen is often placed before the nomen when the praenomen is omitted.

in prima caveā: the front seats. The term cavea applied to the whole auditorium, which was semicircular in form, and provided with ascending tiers of seats. Prima or ima, media, and summa or ultima designated the three grades of seats occupied respectively by the highest, middle, and lowest classes of citizens. There were no permanent theaters in Cato's time. Cicero's language strictly applies to his own day, and not to the supposed time of the dialogue.

propter: an adverb, close by, near at hand.

tantum . . . est: to be taken with delectatur.

49. illa: the following; explained by animum . . . vivere.

ōtīōsā senectūte: free from public duties; devoted to study and self-improvement.

dēscribere: the regular term for mathematical drawing.
oppressit: surprised.
50. acūtīs: i.e. those which require acuteness of intellect.
docuisset: the manager taught the play to the actors; translate, had brought out on the stage.
prōcessit aetāte: lived on; cf. aetate processisset, VII. 21.
loquar: deliberative subjunctive.
senēs: having the force of a temporal clause.
exercēri: reflexive in force.
comparandae: can be compared. The gerundive in a negative sentence, or in a question suggesting a negative answer, has the force of possibility.
illud: that well-known.
ante dīxi: in VIII. 26.
XV. 51. Habent . . . ratiōnem: the subject refers to agricolarum. habere rationem is a commercial expression, to have an account with.
plērumque: stands in place of a second alias.
Quamquam: see on I. 1.
vis ac nātūra: hendiadys; the natural force.
Quae: see on qui, I. 3.
gremiō: note the omission of the preposition. The word is used figuratively, “in the lap of mother earth.”
occacētātum: hidden from the light.
occātiō: harrowing. This is not connected with occacētātum; but comes from occare, root AC.
tepēfactum: accusative; sc. semen.
vapōrē: heat.
diffundit: it causes the seed to expand.
viridītātem: a green shoot; abstract for concrete.
fibrīs stirpiūm: fibers of the roots.
culmō . . . geniculātō: on its jointed stalk.
vāgīnīs: translate in the singular, a sheath.
quasi pūbēscēns: as if maturing.
spīcī: from spīcum; limiting ordīne.
52. commemorem: see on loquar, XIV. 50.
ul . . . nōscātis: there is an ellipsis of the governing clause, “I say this,” that. See on ne . . . videar, XIV. 46.
omnia quae . . . est terrā: the Latin has no one substantive which can be used in this comprehensive sense. — Meissner.
tantulō: note the force of the diminutive and the omission of its correlative term.
prōcreet: subjunctive of characteristic.
Malleolī: mallet-shoots, so called because of the form in which they were cut.
plantae: slips, cut from the main stock.
sarmenta: vine-cuttings, from the branches.
vīvīrādicēs: quick-sets; they had already taken root.
prōpāginēs: layers; branches bent to the ground and allowed to take root.
fertur: sinks.
eadem: this repeats the subject vītis, which is separated from its verb by the relative clause.
quām serpentem . . . errāticō: serpentem has about the force of a conditional clause, and if it creeps along in its irregular, winding course.
ars agricūlārūm: the abstract for the concrete; the skillful husbandmen.
nē . . . sarmentīs: lest it run to wood.
53. existīt: sprouts out, springs up.
ea quae: they take their gender from gemma.
gemma: eye, bud. This is the original meaning of the word, and not jewel or precious stone. See Harpers' Lat. Lex. s.v.
nec . . . et: instead of nec . . . nec. Translate, it neither lacks moderate warmth nor suffers from the intense heat of the sun.
frūctī laetius: richer in fruit.
capitūm fugātiō: the joining of the tops, i.e. the joining of the props by a cross-bar. Some editors think the tops of the vines were joined in the form of a yoke.
religātiō: this probably refers to the fastening of the vines to the trellis formed by the uprights and cross pieces. Reid thinks the allusion is to "the tying down of the shoots to make them take root."
prōpāgātiō vitium: i.e. the cultivation by layers, propagines; see on § 52.
immissiō: opposed to amputatio. Some branches are cut off, others are left on the vine and allowed to grow. This seems to me more correct than "engrafting," the meaning given in Harpers' Lat. Lex. Stickney refers it to the intertwining of the branches in the trellis. Long refers it to putting the ends of some shoots in the ground to let them take root.
54. loquare: deliberative subjunctive, as in proferam, above. Cf. commemorem, § 52.
stercerandī: of enriching the soil.
in eō librō: entitled De Re Rustica.
doctus Hēsiodus: often used of poets, like the Greek σοφός; cf. Cic. Tusc. I. 1, 3, cum apud Graecos antiquissimum sit e doctis genus poetarum. cum . . . scriberet: a concessive clause.
fluit: for vīcīt.
lēnientem: denoting an attempted action; cf. dividēnti, IV. 11.
arbustīs: groves. Vines were often trained on the trees.
rēs rūstīcae: country life.
pōmāriīs: orchards.
omnium: i.e. of every kind.

XVI. 55. Possum: I might. For the indicative where the English would use the conditional construction, see 525, 1 (476, 4); A. 522, a (311, c); G. 254, longōra: too long. [1 ; B. 271, 1, a; L. 1495, a; HB. 582, 3, a.
prōvectus sum: I have been carried away.
loquācior: the comparative has the force of somewhat, or rather.
nē . . . vitīs videār vindicāre: cf. ne . . . videār, XIV. 48, and ut . . . noscātis, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
vitīs: defects, failings.
Ergō: on account of the delights of rural life.
triumphāset: the subjunctive here with cum may be translated partici-

prōpectiās, XV. 52. Notice the alliteration.
viātōrēs: travelers, from via. They were employed by certain magistrates as messengers. Officers having both lictors and viatores used the former as personal attendants, the latter to summon the senate and to deliver other official messages. They were mostly freedmen, or of low birth. Smith’s Dict. Antiq.

agri cultōne: a very rare expression for the customary agri cultura. For the other passages in which it is found, see Harpers’ Lat. Lex. s.v. cultio.

haud sciō an nūlla . . . esse: I am inclined to think none can be happier. haud sciō an, literally, I know not whether, often implies the probable truth of the following clause.

ad cultum . . . deōrum: referring to the fruits and victims offered in sacrifice.

ut . . . redeāmus: there is an ellipsis of the governing clause. See on ne . . . videar, XIV. 46. Observe also the similarity in sentiment in the two passages.

porcō . . . gallīnā: used collectively.

Iam: moreover.

succidiam alteram: a second Witch, i.e. the garden was only second in importance and usefulness to the supply of salt meat, and was almost as convenient when food was needed.

Conditiōra: the employment of spare time in fowling and hunting gives a keener relish to these things.

57. praecidiam: sc. sermonem.

ūsū . . . ornātius: cf. fructu laetius, aspectu pulchrius, XV. 53.

ad quem fruendum: in early writers fruor was used with the accusative; for the construction in this instance, see on XI. 36.

nōn modo nōn retardat, vērum etiam: translate, so far is old age from proving an obstacle that it even, etc.

aut . . . vel . . . ve: see on sive . . . sive, XII. 40.

58. Sibi habeant: referring to young men.

clāvam: the foil; made of wood and used in sword exercises. Young soldiers, specially, practiced with it against a stake (palus) set in the ground to represent an adversary.

pilam: the ball. For a full account of the various games of ball in vogue among the Greeks and Romans, see Smith’s Dict. Antiq. Vol. II. s.v. pilă.

tālōs . . . et tesserās: dice. The tali, āguγαλος, were originally made of bone, afterwards of metal. They were oblong, rounded at the ends and marked on four sides, 1 and 6 opposite each other and 3 and 4. Four of these were used in playing. The tesserae, κόμη, of which three were employed in a game, were like the modern dice. For a full account of these and their
SUPPLEMENTARY NOTES.


id ipsum ut: this is the reading of several MSS. and has been adopted by H. Allen, Long, and Reid. The more common reading utrum in place of ut, is more difficult to explain. Supply faciant, and translate even in that they may do as they please.

XVII. 59. qui . . . qui: note the two relative clauses. We might expect quique in the second.

tuendâ: management.
ut intellegâtis: cf. ut . . . noscatis, XV. 52.
regâle: worthy of a king. regale = quod regem dece; regium = quod regis est.—Meissner.
Sardis: accusative plural, denoting the limit of motion.
à sociis: the allies of Sparta in the war against Athens.
communem . . . humânum: courteous and kind.
cônsaepatum agrum: a park; a translation of the Greek ῥαπάδεων.
prôcértâtès: note the plural of the abstract; the height of the different trees.

in quîncuncem: quincunx = quinque-unciae, five twelfths of a unit of weight or measure. It was used in reference to trees planted in the form of the five spots on dice, thus: —

. . . . . .
. . . . .

See Harpers' Lat. Lex. s.v.
dimënsâ: note its use in the passive, measured off.
discriptâ: arranged.
Atqui: and yet.
ego . . . mei . . . mea: emphatic.
purpuram: purple robe.
multô aurô: ablative of characteristic. The Persians were noted for their beautiful ornaments of gold, silver, and precious jewels.

60. impedit: sc. nos. The pronoun is regularly omitted when quominus with its clause follows.

perdûxisse: sc. agri colendi studia.

easst: equivalent to viv erit. Its mood is due to its dependence upon perdûxisse.
SECTIONS 60–63.

actā iam aetāte: ablative absolute; with his best years already past. The more common expression is exacta aetate.

senectūtis initium: i.e. aetas seniorum. In the strict sense of the term, senectus began with the sixty-first year.

apex: used figuratively, the crowning feature. For its ordinary meaning, see Harpers’ Lat. Lex. s.v. I.

61. illud elogium: that well-known epitaph. elogium is not equivalent to the English “eulogy,” the idea of which is expressed in Latin by laudatio.

Hunc . . . virum: early inscriptions upon tombs and monuments were written in the old Saturnian measure. populi limits virum, not gentes.

carmen: the inscription.

cuius . . . esset: a causal clause in which cuius is equivalent to cum eius.

Quem virum nuper P. Crassum: Crassum is the subject of esse understood, and quem virum is the predicate accusative after it. vidimus governs two accusatives after the analogy of verbs of making, calling, and the like. nuper is used like modo in IX. 27.

praeditum: invested with.


sententīā: a deliberate judgment expressed in the form of a set speech or vote.

honōrāta: equivalent to a conditional clause. It refers to one who has held public office.

XVIII. 62. in omnī órātiōne: in my whole discourse.

eam: “only that.”

constitūtā sit: for the mood, see on uteretur, I. 2.

quae . . . dēfenderet: the verb takes its tense from dixi, rather than from efficiatur.

extrēmōs: at the close. Influence is the final reward of old age.

63. honōrābilīa: said to occur only here in good Latin.

salūtārī . . . cōnsull: that men should greet us, seek after us, give us precedence, rise in our presence, accompany us on the street, escort us home at the close of day, and ask us for advice. decedi and adsurgi are used impersonally.

mōrāta: an adjective derived from mos. “In proportion as they are most highly civilized.”

tantum tribūtūr: is so much respect paid.

Quīn etiam: nay more.

DE SENEC. — 10
lādis: at the time of the games. The allusion is to the great games, held every four years in the month of July, in honor of Athene, the patron goddess of Athens.

magnō consessū: ablative absolute; translate, in the great assembly.
certō in locō: seats were reserved in the theater for ambassadors and men of distinction. For the custom, see Greek Lex. s.v. προεδρία, the front seat at the theater.

sessum: 633 (546, 1); A. 509 (302); G. 435; B. 340; L. 2270; HB. 618.
64. multiplex: repeated.
dīxisse . . quendam: depending upon proditum est, above. The indirect discourse, which was interrupted at qui, is again resumed.
collāgiō: the college of augurs.
antecēdit: sc. alios.
sententiae principātum: "the privilege of speaking or voting first."
honōre: in official position.
cum imperiō: this applies to consuls and praetors during their term of office.

comparandae: see on XIV. 50.
65. At: see on VII. 21.
quaerimus: sc. verum.
mōrum: character.
nōn illius quidem iūstäe: not sufficient indeed. quidem has a concessive force. For the use of the redundant pronoun illius with quidem, see 507, 5 (450, 4, n. 2); A. 298, a, n. (196, c); G. 307, r. 4; L. 2361; HB. 274, 3.
contemnī: slighted.
odiōsa: cf. II. 4.
offensīō: with passive force.
bonis: to be taken with both moribus and artibus.
in vītā: in real life.
nātūra: disposition.
66. quid sibi velit: what it means.
quō . . eō: the . . the.

XIX. sollicitam habēre: to keep in a constant state of anxiety. The perfect participle with habere denotes the continued effect of the action of the verb. 431, 3 (388, 1, n.); A. 497, b (292, c); G. 238; B. 387, 6; L. 1006; aetātem: abstract for concrete.
esse longē: equivalent to abesse longē.
qui . . . viderit: subjunctive of characteristic.
ubi sit futūrus: for the mood, see on qui . . . viderit, above.
atquē tertium . . . potest: the meaning is this, "Death ends all, and therefore is not to be feared, or is the gate to immortality, and is to be desired." The author thus limits the future state to endless sleep, or eternal happiness, and omits the third alternative, a state of punishment for the wicked.

67. Quid . . . timeam: deliberative subjunctive.
   Quamquam: corrective, as in I. 1.
   cui: the dative of reference, and equivalent to ut et. Translate, that he is sure.
   ad vesperum: "at eventide."
   aetās illa: referring to adulescens.
   quod: see on qui, I. 3.
   melius et prūdentius: i.e. there would be more wise old men, and they would have more influence in leading the young to live circumspectly.
   Mēns . . . ratiō: cf. nihil agitare mente, XII. 41.
   qui . . . nālīf: see on qui pauci, XIV. 46.
   nālīae . . . fuissent: cf. VI. 20.
   Sed redeō: cf. X. 32.
   cum . . . cum: cf. II. 4, for a similar use of the conjunction and preposition in close proximity.

68. in optimō filiō: cf. VI. 15.
   tī: sc. sensisti.
   expectātīs . . . dignitātem: who were expected to attain the highest honors of the state. See Harpers' Lat. Lex. s.v. exspecto, II. B.
   At: cf. VII. 21.
   idem: to be taken with quod.
   At . . . At: cf. XI. 35.
   sō: so much.

ille . . . hic: ille and hic depart from their usual meaning, the former, the latter, in order of mention. ille refers to adulescens, as more remote, and hic to senex, as nearer in thought to the speaker.

69. Quamquam: corrective, and yet; see on § 67.
   aliquid extrēmum: so in II. 5.
   effluxit: cf. effluxisset, II. 4.
   tantum: only so much.
   [B. 280; L. 1554; HB. 517, 2.
   quod . . . cōnsecūtus sis: 552 (486, III.); A. 446 (311, a); G. 267, 3;
   et . . . et . . . et: note the polysyndeton. Cf. VI. 18, et miles et tribunus, etc.

   quid sequātur: what may follow, i.e. what the future is to be.

70. modo: provided.
**SUPPLEMENTARY NOTES.**

prōcesserit: *sapiens aetate* may be supplied. Some editors, however, understand *aetas* as the subject.

aestātem . . . vēnisse: the object of *dolent*. See 405, 1 (371, III. n. 1); A. 388, a (237, b); G. 380, a.; B. 175, 2, b; L. 1139, b; HB. 391.

tempora: *seasons.*

71. secundum nātūram: that it is man’s duty to live in accordance with nature, was a fundamental principle in the Stoic philosophy. Cf. II. 5.

ēmorī: stronger than *mori.*

Quod idem contingit: *but this also happens.*

adversante . . . nātūrā: with the force of a concessive clause.

ut cum . . . ut cum: the *cum* is superfluous; omit it in translating.

quasi: *quasi* for *sicut* or *quemadmodum* is archaic. — Meissner.

quō propius: *the nearer.*

accēdam: the subjunctive; see 652, 1 (539, II. n. 1, 1); A. 593 (342); [G. 629; B. 324; L. 1728; HB. 539.]

XX. 72. quoad . . . possit: so far as one (i.e. *senex*) may be able.

mūnus offici: this expression is found also in IX. 29. It refers to one’s professional or business duties.

mortemque contemnere: regarded by some editors as a gloss.

animōsior . . . fortior: *animosus* means *courageous, spirited, not cast down; fortis* is said of one brave in the immediate presence of danger.

Hoc illud est: *this is the meaning of the answer which, etc.*

tandem: *pray, it adds emphasis to the question.*

audāciter: archaic and rare for *audacter.*

integra: *unimpaired.*

certis: to be depended upon, trustworthy. The ablative absolute in each of these expressions has the force of a temporal clause.

ipsa suum eadem quae: note the grouping of pronouns.

coāgmentāvit . . . congiūtināvit: Tischer calls attention to Cicero’s fondness for these metaphors, and gives examples of their use; see also Harpers’ *Lat. Lex.*

iam: besides. It introduces another point in the argument.

reliquum: note the adjective used as a substantive, with adjective and genitive modifiers.

73. Volf . . . suis: *he wishes, I suppose, to be thought dear to his friends.*

haud scīō an: see on XVI. 56.

Emnus: *sc. dixerit.*

Faxit: 244, 4 (240, 4); A. 188, 3 (128, e, 3); G. 131, 4, b, 2; L. 887; HB. 163, 6.
SECTIONS 74-78.

74. iam: see on § 72.

isque: "but only."

sensus aut optandus ... est: cf. this with quae aut plane neglegenda
... optanda, XIX. 66.

meditatum: used passively. Cf. adeptam, II. 4; and dimensa,
XVII. 59.

ab: from, not "by"; from youth up.

incertum an: "perhaps."

timens: the participle has the force of a conditional clause.

qui: equivalent to quo modo; see on II. 4.

animō consistere: to be of arm mind.

75. non ita longā: not very long.

indocti ... rusticī: i.e. without training in philosophy and without
the culture that easily comes to men enjoying the advantages of city life.
The legions were largely recruited from the rusticī.

76. Omnīnō: on the whole, i.e. to sum the matter up briefly.

nē ... quidem: neither; less emphatic than the usual not even.

XXI. 77. quod: because. Some editors regard quod as a relative.
cernere: i.e. to see clearly with the mental vision; it is stronger than
videre.

quō ab ea propius absum: the nearer I am to it. Note the difference
between the Latin and English forms of expression. The Latin emphasizes
the fact of separation, even though the objects are very near each other.

vīvere: are living.

contrārium: uncongenial.

qui terrās tuērentur: to care for the world.

cælestium: of the heavenly bodies.

modō ... oūstantiā: moderation and regularity.

ut ita orāderem: to this belief.

78. universā mente divinā: the world-soul.

dēlibātōs: derived from. The soul of each man was a portion of the
great world-soul.

habērēmus: it takes its tense from audiebam. In a general truth like
this the English would employ the present.

quae Sōcratēs ... disseruisset: for the mood, see 649, I. (528, 1);
A. 592, 2 (341, c); G. 628; B. 323; L. 1725; HB. 533.

Sīcu: explained by the following statements.

memoria ... prūdentia: observe the chiasmus; prūdentia (providentia),
foresight.
tantae scientiae: bracketed by some editors; by some taken in the
genitive, limiting artes; by others, as nominative plural. scientia is rarely
used in the plural, but may possibly be here because of artes and inventa.
Render, so many branches of knowledge.
nātūram: being.
nē . . . quidem: see on XX. 76.
esse . . . habēret . . . posset: note the change from the present to
the imperfect. Various explanations have been suggested; none of them
very satisfactory. Sommerbrodt thinks such changes occur more frequently
when reference is made to authors who lived in the past, but whose writings
belong to the present.
magnō . . . argumentō: strong proof; predicate dative.
esse: its subject is the clause, quod iam pueri . . . recordari.
reminiscōl . . . recordārī: note the distinction in meaning; the first
refers to a momentary, the second, to a continued act.
Haec Platōnis ferē: these are in brief the arguments of Plato.

XXII. 79. Nōlīte arbitrārī: for the forms of prohibition, see 561 (489);
A. 450 (289, a); G. 271, 2; B. 276, c; L. 1581–1586; HB. 501, 3, a, 2.
nusquam . . . fore: the Greek is ὅσον obbēt eun ἐγὼ ὑρ.
dum eram vōbiscum: so long as I was with you. Note the imperfect
with dum instead of the usual present.
80. dum . . . essent: the subjunctive is due to the indirect discourse.
cum exessisset: note the adversative asyndeton.
ēmorē: see on XIX. 71.
insipientem: unconscious; Greek ἀφήνω.
sed: mihi persuasum est is to be understood from mihi . . . persuaderi
. . . potuit, above. Without supplying the ellipsis, it may be translated,
but rather that.
integer: undefiled, i.e. free from contamination with the body.
sapientem: truly conscious.
cēterārum rērum: depending upon quaeque. On the proleptic use of
ceterarum, see I. 3.
iam vērō: see on iam, XVI. 56; vero adds emphasis.
81. Atquī: and yet; see on II. 6.
fectūr sint: they are destined to be.
est interītūrus: for the force of the periphrastic form, see futūrī sint,
above.
hanco . . . pulchritūdinem: this beautiful universe.
tuentur: cf. XXI. 77.
servābitis: for the future indicative instead of the imperative, see 560, 4, n. (487, 4); A. 449, b (209, f); G. 272, 1, b; L. 1624; HB. 572.

XXIII. 82. patrem . . . Paulum: cf. VI. 15.
duōs avōs . . . patrum: cf. IX. 29.
multōs: sc. alios.
esse oönātos: instead of conaturos fuisse; cf. suscepturum fuisse, below. In the direct discourse, two constructions are admissible, — non conati essent nisi crevissent, and non conabantur nisi cenerent. The indirect esse conatos corresponds to the direct conabantur. 647, 3 (597, III. n. 2, 1); A. 589, b, 4 (337, b, 2: 308, b); G. 659, n.: 254, 3; L. 2332; HB. 582, 3, a, n. 2.

pertinēre: cf. VII. 24.


aliquid: cognate accusative with gloriē; cf. idem, X. 32.
suscepturum fuisse: see on esse conatos, above.

aetātem: equivalent to vitam.

nesciō quō modō: in some way.

quasi . . . victūrus esset: cf. this sentiment with vivere arbitror . . . nominanda, XXI. 77.

excessisset: attracted into the subjunctive by victūrus esset.

ut animī . . . essent: for this result clause in apposition with quod (= et id), see 571, 4 (501, III.); A. 571, c (332, f); G. 553, 4; L. 1968; HB. 83. Quid: see on VIII. 26.

qui . . . cernat . . . cūius . . . sit: for the mood, see on uteretur, I. 2.

ad melīōra: to a better life.

Equidem effero: for my own part I am carried away.

patrōs vestrōs: cf. § 82.

Quō: equivalent to ad quos.

retrāxerit: potential subjunctive.

afi . . . largiātur: note the present in a condition, really impossible, but regarded as possible, for the sake of the argument.

ut . . . repuerāscam: the object of largiātur.


84. Sed habeat sānē: sc. aliquid commodi; concessive subjunctive, but the concessive particle is omitted.


quod contrā: whereas on the contrary.—Reid.

meum: sc. cremari.

quō: equivalent to ad quae; cf. § 83.
nón quo: not because.
ferrem: 588, II. 2 (516, II. 2); A. 592, n. (341, n.); G. 541, 2; B. 286, 1, b; L. 1855; HB. 535, 2, b.
85. dixisti: in II. 4.
qui: causal; equivalent to cum ego.
minutius: petty. He refers to the Epicureans, and thinks them of little account in comparison with Socrates and Plato.
nihil sentiam: I shall be unconscious.
quae dicerem: a final clause; see Roby, II. 1682.

VARIATIONS FROM THE TEXT OF MÜLLER.

<table>
<thead>
<tr>
<th>I</th>
<th>2 satisaigne</th>
<th>Müller, dignesatis.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4 adeptam</td>
<td>adepti.</td>
</tr>
<tr>
<td></td>
<td>5 descriptae</td>
<td>disciptae.</td>
</tr>
<tr>
<td>IV</td>
<td>10 plusque</td>
<td>postque.</td>
</tr>
<tr>
<td>VI</td>
<td>18 modo; Karthagini male</td>
<td>modo Karthagini . . . cui male.</td>
</tr>
<tr>
<td>VI</td>
<td>20 percontantibus in . . Ludo</td>
<td>percontantur t ut est in . . Ludo;</td>
</tr>
<tr>
<td>respondentur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>28 composita</td>
<td>compota.</td>
</tr>
<tr>
<td>XI</td>
<td>35 morbum</td>
<td>morborum vim.</td>
</tr>
<tr>
<td>XIV</td>
<td>49 Videbamus</td>
<td>tMori videbamus.</td>
</tr>
<tr>
<td>XVI</td>
<td>56 quam dixi</td>
<td>de qua dixi.</td>
</tr>
<tr>
<td>XVI</td>
<td>58 ipsum ut lubebit</td>
<td>ipsum utrum lubebit.</td>
</tr>
<tr>
<td>XVII</td>
<td>59 communem</td>
<td>comen.</td>
</tr>
<tr>
<td>XVIII</td>
<td>64 nostro</td>
<td>vestro.</td>
</tr>
<tr>
<td>XIX</td>
<td>68 quoniam</td>
<td>quod.</td>
</tr>
<tr>
<td>XIX</td>
<td>70 sapientibus</td>
<td>sapienti.</td>
</tr>
<tr>
<td>XXIII</td>
<td>82 ullo labore et</td>
<td>ullo aut labore aut.</td>
</tr>
<tr>
<td>XXIII</td>
<td>85 defatigationem</td>
<td>defectionem.</td>
</tr>
</tbody>
</table>
### INDEX TO NOTES.

The numbers refer to sections; those in full-faced type to the foot-notes; those in ordinary type to the supplementary notes.

<table>
<thead>
<tr>
<th>Term</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>ab, 74</td>
<td></td>
</tr>
<tr>
<td>ablatius, absolute, 15, 71, 72; locative, 26; of characteristic, 30, 59.</td>
<td></td>
</tr>
<tr>
<td>abstract, in the plural, 13, 59; for concrete, 26, 34, 46, 51, 52, 66.</td>
<td></td>
</tr>
<tr>
<td>absum, 77</td>
<td></td>
</tr>
<tr>
<td>accusative, adverbial, 1, 34; cognate, 32, 82; two, 61; with memini, 14.</td>
<td></td>
</tr>
<tr>
<td>acta vita, 33</td>
<td></td>
</tr>
<tr>
<td>actus, 5</td>
<td></td>
</tr>
<tr>
<td>ad, 10</td>
<td></td>
</tr>
<tr>
<td>adepta, 4</td>
<td></td>
</tr>
<tr>
<td>adcurrent, 4</td>
<td></td>
</tr>
<tr>
<td>adiuerro, 1</td>
<td></td>
</tr>
<tr>
<td>adjective, in place of adverb, 38, 42; as substantive, 72.</td>
<td></td>
</tr>
<tr>
<td>adsum, 38</td>
<td></td>
</tr>
<tr>
<td>ad te, 1</td>
<td></td>
</tr>
<tr>
<td>adulescentia, 2, 4.</td>
<td></td>
</tr>
<tr>
<td>adversative particles, 1</td>
<td></td>
</tr>
<tr>
<td>aequitas, 1</td>
<td></td>
</tr>
<tr>
<td>aetas, 39, 45, 48, 60, 67, 76, 82.</td>
<td></td>
</tr>
<tr>
<td>aetas seniorum, 2, 4.</td>
<td></td>
</tr>
<tr>
<td>aetate progressus, 33</td>
<td></td>
</tr>
<tr>
<td>age, 24</td>
<td></td>
</tr>
<tr>
<td>agriculuo, 56</td>
<td></td>
</tr>
<tr>
<td>aliquud extremum, 5.</td>
<td></td>
</tr>
<tr>
<td>alliteration, 28, 33.</td>
<td></td>
</tr>
<tr>
<td>ambassadors, seats for, 63.</td>
<td></td>
</tr>
<tr>
<td>a me, 55</td>
<td></td>
</tr>
<tr>
<td>anacoluthon, 7</td>
<td></td>
</tr>
<tr>
<td>an eis, 15</td>
<td></td>
</tr>
<tr>
<td>animus, 72</td>
<td></td>
</tr>
<tr>
<td>animus, 36</td>
<td></td>
</tr>
<tr>
<td>annihilation, the doctrine of, 66.</td>
<td></td>
</tr>
<tr>
<td>antehac, 16</td>
<td></td>
</tr>
<tr>
<td>apex, 60</td>
<td></td>
</tr>
<tr>
<td>appositive, with force of clause, 21, 26, 50.</td>
<td></td>
</tr>
<tr>
<td>apud quem, 3</td>
<td></td>
</tr>
<tr>
<td>a qua, 5</td>
<td></td>
</tr>
<tr>
<td>arbus, 54</td>
<td></td>
</tr>
<tr>
<td>arma, 9</td>
<td></td>
</tr>
<tr>
<td>ars, 9</td>
<td></td>
</tr>
<tr>
<td>asynedeton, 36, 80</td>
<td></td>
</tr>
<tr>
<td>at, 21, 27, 33, 35, 47, 65, 68.</td>
<td></td>
</tr>
<tr>
<td>atque, 6, 59, 81.</td>
<td></td>
</tr>
<tr>
<td>auctoritas senatus, 11</td>
<td></td>
</tr>
<tr>
<td>audaciter, 72</td>
<td></td>
</tr>
<tr>
<td>audire, prepositions with, 43.</td>
<td></td>
</tr>
<tr>
<td>augur, 11, 64</td>
<td></td>
</tr>
<tr>
<td>auspicia optima, 11</td>
<td></td>
</tr>
<tr>
<td>autom, 1</td>
<td></td>
</tr>
<tr>
<td>baccus, 5</td>
<td></td>
</tr>
<tr>
<td>bacchius, 24</td>
<td></td>
</tr>
<tr>
<td>banquets, 46</td>
<td></td>
</tr>
<tr>
<td>bene beateque vivendum, 4.</td>
<td></td>
</tr>
<tr>
<td>bene factorum, 9</td>
<td></td>
</tr>
<tr>
<td>caducum, 5</td>
<td></td>
</tr>
<tr>
<td>calce, 33</td>
<td></td>
</tr>
<tr>
<td>canis, 69</td>
<td></td>
</tr>
<tr>
<td>capite operto, 34</td>
<td></td>
</tr>
<tr>
<td>carceres, 33</td>
<td></td>
</tr>
<tr>
<td>carere, 31</td>
<td></td>
</tr>
<tr>
<td>carmen, 61</td>
<td></td>
</tr>
<tr>
<td>cavea, 48</td>
<td></td>
</tr>
<tr>
<td>cedo, 20</td>
<td></td>
</tr>
<tr>
<td>censor, 16, 42</td>
<td></td>
</tr>
<tr>
<td>centurion, 33</td>
<td></td>
</tr>
<tr>
<td>cereo, 44</td>
<td></td>
</tr>
<tr>
<td>cernere, 77</td>
<td></td>
</tr>
<tr>
<td>certe, 2</td>
<td></td>
</tr>
<tr>
<td>certo, 2</td>
<td></td>
</tr>
<tr>
<td>cetera, 3, 80</td>
<td></td>
</tr>
<tr>
<td>chiasmus, 3, 4, 5, 8, 9, 78.</td>
<td></td>
</tr>
<tr>
<td>clausus, 58</td>
<td></td>
</tr>
<tr>
<td>clientes, 33</td>
<td></td>
</tr>
<tr>
<td>cogitatio, 41</td>
<td></td>
</tr>
</tbody>
</table>
cognomen, 1; position of, 48.
colere, 10, 26.
columna rostrata, 44.
comici, 36.
comitas, 10, 65.
commune, 2.
comportatio, 45.
concentatio, 45.
confeceris, 6.
confectio, 2.
confectus, 14.
conficio, 38.
consaepetus ager, 59.
consolatio, 4.
consularia, 7.
convivium, 45.
coquo, 1.
credo, 21.
cruelty of Hannibal, 75.
cui fuerim occupatus, 32.
cui qui pareat, 2.
cultae, 9.
cum, 4, 10, 11, 15, 16, 17, 30, 33, 40, 55, 56, 61, 67, 71.
curia, 32.
dative, of possession, 4; predicate, 78; with prospiciens, 25; of reference, 16, 38.
dedici, 63.
deliratio, 36.
deponents, in the passive, 4, 59, 74.
describere, 49.
descriptae, 5.
desiderare, 31.
deus, 5.
dictator, 56.
dignitas, 8.
diligentia, 35.
diligere, 26.
diritas, 65.
disjunctive particles, 57.
dividenti, 11.
divine, 44.
dixerit, 8.
doceo, 50.
doctus, 54.
drama, of life, 5.
dubito, 16.
duint, 47.
dum, 33, 79.
Edepol, 25.
egere, 31.
egno, 10, 59.
elogium, 61, 73.
emancipo, 38.
emori, 71.
enim, 1, 4, 7, 19.
equivalem, 21.
eruditus, 3.
esse, conatos, 82; with memini, 30, 43, 78.
esse, 8, 5.
et, adversative, 28.
etenim, 15, 31.
etei, 2, 29.
excellens, 4.
excisam, 18.
expliation, 3.
ex te, 27.
faciat, 17.
faccilime, 7.
facinus, 40.
falsum, 4.
father, power of the, 37.
faxit, 73.
ferat, 3.
ferre legem, 11.
ferendum, 5.
idei, 1.
flagitiun, 40.
fortasse, 46.
fortis, 14, 72.
fructus, 5.
fruer, 57.
fruit, 5, 54.
future tense, 6, 20, 81.
gemma, 53.
genitive, objective, 1, 4; subjective, 9; with compleo, 46; with similis, 31.
gypovia, 20.
gerundive, 24, 50, 59.
Gigantum, 5.
grandis, 16.
gravitas, 10.
INDEX TO NOTES.

gravius, 1.
gremium, 51.

habere rationem, 51.
hasta, 19.
haud scio an, 56, 73.
hendiadys, 15, 51.
hic, 68.
honorabilita, 63.
honorati, 22.
hospites, 32.
humanitas, 1.

iam, 3, 72, 74, 80.
iam dixi, 18.
id, 7, 8, 30, 43, 45.
ident, 24.
ille, 31, 68.
ilud, 25, 35, 50.
immisso, 53.
immortality, arguments for, 75.
imperfect tense, 13.
imperium, 64.
in alius, proleptic use of, 24.
incuro, 25.
indicative, 32, 46.
indigere, 31.
indoles, 26.
infinactive, 39, 47, 70.
infirmitas, 33.
ingenia, 22.
ingravescentio, 6.
in ipsa, 4.
in luce, 12.
in manibus, 12, 22.
in oculis, 12.
instito, 54.
instillare, 36.
in suos, 37.
interdici, 22.
interfui, 7.
in toga, 11.
in vita, 65.
ipsi, 4.
iste, 27, 46.
istue, 6, 8.
ita, 12, 38.
iterative verb, 2.
iterum, 11, 14, 19.
| nec, 13, 27, 53. |
| necessitas, 4. |
| nefas, 40. |
| nego, 17. |
| non, 46, 76, 78. |
| nihil habeo, 13. |
| nisi, forte, 18, 33. |
| nobis, 6. |
| noenum, 10. |
| non modo non, 34, 57. |
| nonne, 31. |
| nota censoria, 42. |
| noun, singular used collectively, 56. |
| novi, 1. |
| nullaene, 15. |
| num, 19. |
| numquam deserunt, 9. |
| nunc cum maxime, 38. |

| occatio, 51. |
| odiosa, 4, 25. |
| offendio, 65. |
| omnino, 9, 28. |
| opes, 8. |
| opus esse, 31. |
| orator, 28, 33. |
| otiosa, 49. |

| participle, for conditional clause, 31, 52, 61, 74; for causal clause, 56; perfect, 56, 66. |
| patientia, 10. |
| percipti, 33. |
| percontantibus, 20. |
| periphrastic, the force of, 81. |
| person, second singular, 21. |
| philosophia, 2. |
| pila, 58. |
| plantae, 52. |
| plaudite, 70. |
| plenus, 1. |
| plerumque, 51. |
| plusque, 10. |
| pollicerar, 6. |
| polysyndeton, 69. |
| ponnetat, 10. |
| porro, 43. |
| possunt, 24, 55. |
| poteratne . . . non, 56. |

| potero, 7. |
| praemi, 1. |
| present tense, 30, 34, 43, 78, 83. |
| primus, 44. |
| prohibitions, forms of, 79. |
| pronoun, relative, 36; omitted, 60; redundant, 65; grouping of, 72. |
| propagatio, 53. |
| propagines, 52. |
| propter, 48. |
| provenire, 20. |
| proverbs, 21. |
| prudentia, 1. |
| pueritia, 2. |
| purpura, 59. |
| putassent, 4. |

| quadriennio post, 10. |
| quae, 19, 42, 46, 51. |
| quaestor, 10. |
| quam . . . ingrediendum, 6. |
| quam . . . iucundos, 26. |
| quamquam, 1, 9, 10, 51, 69. |
| quamvis, 25. |
| quamvis longa, 4. |
| quasi, 71. |
| que . . . que, 1. |
| qui, 3, 4, 5, 7, 20, 55, 67, 74, 85. |
| quia, 13, 44. |
| quibus, double construction of, 17. |
| quid, 22, 26, 83. |
| quidem, 30, 65. |
| quiete, 13. |
| quincunc, 59. |
| quisque, with superlative, 43. |
| quo, 83, 84. |
| quod, 5, 32, 44, 77, 84. |
| quo in genere, 2. |
| quo modo, 12. |
| quoniam, 44. |
| quoque, 46. |
| quorsus, 13, 42, 44. |

| ratio, 41. |
| recordor, 13, 78. |
| refrigeratio, 46. |
| religatio, 53. |
| reliquias avi, 19. |
| requirere, 31. |
INDEX TO NOTES.

res familiaris, 22.
rhetorical question, 27.
rostra, 32.
rumores, 10.
rustici, 75.

salutare, 21.
sapiens, 80.
sarmenta, 52.
Saturnian measure, 61.
sclerus, 40.
scientiae, 78.
scribens, 13.
sed, 2, 3, 26, 30.
senatus, 19.
senecta, 25.
senecus, 3, 4.
sententia, 61.
sepulcre, 21, 61.
sermo, 28.
service in the army, 34.
sessum, 63.
sic, 4, 26.
siccitas, 34.
significare, 36.
similesque sunt ut si qui, 17.
sine quere, 7.
singular, for English plural, 18.
siquidem, 41.
sodalitates, 45.
spatium supremum, 14.
spondee, in place of iambus, 20.
subtilitates, 4.

suada, 50.
sua sponte, 43.

subjunctive, by attraction, 2, 82; of
characteristic, 2, 4, 7, 15, 52, 62, 66, 83;
concessive, 58, 84; conditional, 9, 27,
47; deliberative, 50, 52, 54, 67; de-
pendent clause, 6, 7, 11, 31, 60; final,
24, 46, 52, 56, 85; indirect discourse,
4, 39, 40, 80; potential, 26, 69, 83;
reason, 4, 7, 15, 44; result, 82; with
cum, 4; with quo, 41, 43; with quod,
4; causal, 2, 42.
sucessidio altera, 56.
suicide, Stoic doctrine of, 72.
suis libris, 3.

sunt, for vivunt, 21.
suus, 33.
tali, 58.
tam diu dum, 41.
tandem, 72.
tanta . . . quanta ... maxima, 41.
temeritas, 20.
tempus aetatis, 2.
te quidem, 2.
tertius ... tricesimus, 19.
tesserarum, 58.
tolerabiliorem, 8.
tribuimus, 3.
tribunus, 18.
tueor, 77.

ultra, 38.
unde, 12.
usu, 7.
ut, 12, 26, 31, 32.
utare, 33.
utendum, 36.
uteretur, 2.

vacare, 31.
vadimonium, 21.
valetudo, 35.
velli, 26, 32.
vereor, 37.
vero, 40.
versat, 1.
vestrum, 6.
vetere proverbio, 7.
via, 16.
viaiores, 56.
vicit Olympia, 14.
videt, 25.
vietum, 5.
vindolentia, 44.
virginit, 11.
vita nulla, 7.
vitia, 35.
vituperatio, 39.
viviradio, 52.
vixitque, 13.
vocatio in ius, 22.

world-soul, the, 78.
INDEX OF PROPER NAMES.

The numbers refer to sections in the text.

M'. Acilius Balbus, 14.
M'. Acilius Glabrio, 32.
Sex. Aelius Paetus, 27.
M. Aemilius Lepidus, 61.
L. Aemilius Paulus, 29, 61, 75, 82.
L. Aemilius Paulus Macedonicus, 15, 83.
Africanus. See Cornelius.
Ajax, 31.
Albinus. See Postumius.
L. Ambivius Turpio, 48.
Apollo, 78.
Archytas, 39, 41.
Arganthonius, 69.
Aristides, 21.
Aristo, 3.
Athenae, 1, 43, 63.
A. Attilius Calatinus, 61.
M. Attilius Regulus, 75.
Atticus, T. Pomponius, 1.

Brutus. See Iunius.
L. Caecilius Metellus, 30, 61.
Caecilius Statius, 24, 25, 36.
Caepio. See Servilius.
Camilius. See Furius.
Cannensis, 75.
Capua, 10.
Sp. Carvilius Maximus, 11.
Cato. See Porcius.
Cento. See Claudius.
Cethegus. See Cornelius.
Cineas, 43.
App. Claudius Caecus, 16, 37.
App. Claudius Crassinus, 41.
C. Claudius Cento, 50.
M. Claudius Marcellus, 75.
Cleanthes, 23.
M. Cornelius Cethegus, 10, 50.
Cn. Cornelius Scipio Calvus, 29, 75.

P. Cornelius Scipio Africanus Maior, 29, 35, 61, 82.
P. Cornelius Scipio Africanus Minor, 3, 4, 9, 19, 28, 34, 35, 49, 68, 77, 82, 85.
P. Cornelius Scipio Nasica Corculum, 50.
Tt. Coruncanius, 15, 27, 43.
Crassus. See Licinius.
Critoulus, 59.
M. Curius Dentatus, 15, 43, 55, 56.
Cyrus, the Elder, 30, 32, 79, 82.
Cyrus, the Younger, 59.

P. Decius Mus, 75.
P. Decius Mus, 43, 75.
Democritus, 23.
Diogenes, 23.
C. Duellius, 44.

Q. Ennius, 10, 14, 16, 50, 73.
Q. Fabius Maximus Verrucosus, 10, 11, 13, 15, 39, 61.
C. Fabricius Luscinus, 15, 43.
Flamininus. See Quinctius.
C. Flaminius, 11.
L. Furius Camillus, 41.

Gades, 69.
Gallia, 42.
Glabrio. See Acilius.
Gorgias, 13, 23.

Hannibal, 10.
Hesiod, 23, 54.
Hispania, 32.
Homer, 23, 31, 54.

Isocrates, 13, 23.
L. Iunius Brutus, 75.
<table>
<thead>
<tr>
<th>INDEX OF PROPER NAMES.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karthago, 18.</td>
</tr>
<tr>
<td>Lacedaemon, 63.</td>
</tr>
<tr>
<td>C. Laelius, 3, 4, 6, 7, 8, 9, 28, 35, 77, 85.</td>
</tr>
<tr>
<td>Laertes, 54.</td>
</tr>
<tr>
<td>Lepidus. See Aemilius.</td>
</tr>
<tr>
<td>P. Licinius Crassus, 27, 50, 61.</td>
</tr>
<tr>
<td>Livius Andronicus, 50.</td>
</tr>
<tr>
<td>M. Livius Macatus, 11.</td>
</tr>
<tr>
<td>C. Livius Salinator, 7.</td>
</tr>
<tr>
<td>M. Livius Salinator, 11.</td>
</tr>
<tr>
<td>Lysander, 59, 63.</td>
</tr>
<tr>
<td>Lysimachus, 21.</td>
</tr>
<tr>
<td>T. Maccius Plautus, 50.</td>
</tr>
<tr>
<td>Sp. Maellus, 56.</td>
</tr>
<tr>
<td>Marcellus. See Claudius.</td>
</tr>
<tr>
<td>Q. Maccius Philippus, 14.</td>
</tr>
<tr>
<td>Masinissa, 34.</td>
</tr>
<tr>
<td>Maximus. See Fabius.</td>
</tr>
<tr>
<td>Metellus. See Caecilius.</td>
</tr>
<tr>
<td>Milo, 27, 33.</td>
</tr>
<tr>
<td>Cn. Naevius, 20, 50.</td>
</tr>
<tr>
<td>Nearcillus, 41.</td>
</tr>
<tr>
<td>Nestor, 31.</td>
</tr>
<tr>
<td>Oedipus Coloneus, 22.</td>
</tr>
<tr>
<td>Olympia, 33.</td>
</tr>
<tr>
<td>Origines, 38.</td>
</tr>
<tr>
<td>Paulus. See Aemilius.</td>
</tr>
<tr>
<td>Pelias, 83.</td>
</tr>
<tr>
<td>Persae, 59.</td>
</tr>
<tr>
<td>Philippus. See Maccius.</td>
</tr>
<tr>
<td>Pisistratus, 72.</td>
</tr>
<tr>
<td>Plato, 13, 23, 41, 44, 78.</td>
</tr>
<tr>
<td>Plautus. See Maccius.</td>
</tr>
<tr>
<td>Poeni, 44, 75.</td>
</tr>
<tr>
<td>C. Pontius, 41.</td>
</tr>
<tr>
<td>T. Pontius, 33.</td>
</tr>
<tr>
<td>M. Porcius Cato, Censor, 3 and ff.</td>
</tr>
<tr>
<td>M. Porcius Cato, 15, 68, 84.</td>
</tr>
<tr>
<td>Sp. Postumius Albinus, 41.</td>
</tr>
<tr>
<td>Pyrrhus, 16, 43, 55.</td>
</tr>
<tr>
<td>Pythagoras, 23, 33, 73, 78.</td>
</tr>
<tr>
<td>L. Qunctius Cincinnatus, 56.</td>
</tr>
<tr>
<td>L. Qunctius Flamininus, 42.</td>
</tr>
<tr>
<td>T. Qunctius Flamininus, 1, 42.</td>
</tr>
<tr>
<td>T. Qunctius Flamininus, 14.</td>
</tr>
<tr>
<td>Regulus. See Attilius.</td>
</tr>
<tr>
<td>Roma, 23.</td>
</tr>
<tr>
<td>Sabinus, 46, 55.</td>
</tr>
<tr>
<td>Salinator. See Livius.</td>
</tr>
<tr>
<td>Samnites, 43, 55.</td>
</tr>
<tr>
<td>Sardis, 59.</td>
</tr>
<tr>
<td>Scipio. See Cornelius.</td>
</tr>
<tr>
<td>M. Sempronius Tuditanus, 50.</td>
</tr>
<tr>
<td>P. Sempronius Tuditanus, 10.</td>
</tr>
<tr>
<td>C. Servilius Ahalis, 56.</td>
</tr>
<tr>
<td>Cn. Servilius Caepio, 14.</td>
</tr>
<tr>
<td>Simonides, 23.</td>
</tr>
<tr>
<td>Socrates, 26, 59, 78.</td>
</tr>
<tr>
<td>Solon, 26, 50, 72, 73.</td>
</tr>
<tr>
<td>Sophocles, 22, 47.</td>
</tr>
<tr>
<td>Statius. See Caecilius.</td>
</tr>
<tr>
<td>Stesichorus, 23.</td>
</tr>
<tr>
<td>G. Sulpicius Galus, 49.</td>
</tr>
<tr>
<td>Tarentum, 10, 11, 39, 41.</td>
</tr>
<tr>
<td>Tartessi, 69.</td>
</tr>
<tr>
<td>Themistocles, 8, 21.</td>
</tr>
<tr>
<td>Thermopylae, 32.</td>
</tr>
<tr>
<td>Thithonius, 3.</td>
</tr>
<tr>
<td>Troya, 31.</td>
</tr>
<tr>
<td>Tuditanus. See Sempronius.</td>
</tr>
<tr>
<td>Turpio. See Ambivius.</td>
</tr>
<tr>
<td>M. Valerius Corvinus, 60.</td>
</tr>
<tr>
<td>L. Valerius Flaccus, 42.</td>
</tr>
<tr>
<td>T. Veturius Calvinus, 41.</td>
</tr>
<tr>
<td>Xenocrates, 23.</td>
</tr>
<tr>
<td>Xenophon, 30, 46, 59, 79.</td>
</tr>
<tr>
<td>Zeno, 23.</td>
</tr>
</tbody>
</table>
VOCABULARY

ā, ab, prep. with abl., from, by.
absēns, -entis [part. of absum],
adj., absent, in the absence of.
abstergeō, -ère, -tersī, -tersus
[abs ( = ab) + tergeō, wipe off], wipe away, remove.
absum, -esse, āfui, — [ab + sum],
be away from, be distant; propius abesse, be nearer.
absurdus, -a, -um [ab + surdus,
deaf], adj., unreasonable, foolish.
abundē [abundus], adv., in profusion.
abundō, -āre, -āvī, — [ab + undō,
rise in waves], overflow; well supplied with, rich in.
ac, see atque.
accēdō, -ere, -cessī, -cessūrus [ad + cēdō, go], go to, come near, approach; accēdere ad, be added to.
accidō, -ere, -ciddī, — [ad + cadō, fall], befall, happen, come to pass.
acciπō, -ere, -cēπī, -ceptus [ad + capiō, take], receive, hear, learn.
accommodō, -āre, -āvī, -ātus [ad + commodō, fit], adapt, fit.
accubitiō, -ōnis [accubō], f., reclining at table.
accūsō, -āre, -āvī, -ātus [ad, causa, reason], blame, find fault with.
acerbītās, -ātis [acerbus, bitter], f., bitterness, sourness.
aciēs, -ēī, f., sharpness of vision, eyesight.
acinus, -i, m., and -um, -i, n., small berry, stone of a berry.
āctus, -ūs [agō, do], m., part of a play, act.
acūtus, -a, -um [part. of acuō, sharpen], adj., keen, sharp.
ad, prep. with acc., to; for, with reference to; according to; usque ad, up to.
addiscō, -ere, -didicī, — [ad + discō, learn], learn in addition, add to one’s knowledge.
addūcō, -ere, -dūxi, -ductus [ad + dūcō, lead], induce, move, lead.
adferō, -ferre, attuī, adlātus [ad + ferō, bring], bring to, bring forward.
adificō, -ere, -fēcī, -fectus [ad + faciō, make], affect, weaken.
adfligō, -ere, -flīxi, -fluctus [ad + fligō, strike], injure, cast down.
adflō, -āre, -āvī, — [ad + flō, blow], waft.
adfor, -fāri, -fātus, dep., address.
VOCABULARY

adhībere, -ère, -uí, -itus [ad + habeō, have], apply, hold, employ, use.
adīpiscor, -ī, adeptus [ad + apiscor, attain], reach, acquire, obtain.
adīungō, -ere, -iünxi, -iünctus [ad + iungō, join], add.
adīuvō, -äre, -iūvī, -iūtus [ad + iuvō, help], aid, assist.
adcōctō, -äre, -āvī, -ātus [ad + ministrō, attend], manage, rule, direct.
adminiculum, -ī [ad, manus, hand], n., prop, stake.
administrō, -āre, -āvi, -ātus [ad + ministrō, attend], manage, rule, direct.
admīrābilis, -e [admīror], adj., worthy of admiration, wonderful.
admīrātiō, -onis [admīror], f., wonder, surprise.
admīror, -ārī, -ātus [ad + mīrō, wonder], dep., wonder at, be surprised.
admisceō, -ère, -miscuī, -mixtus [ad + miscēō, mix], mix with.
admixtiō, -onis [admisceō], f., admixture; association, union with.
admodum [ad modum, to the measure], adv., very, quite.
adolēscō, -ere, -ēvi, -ētus [ad + olēscō, grow], grow to maturity.
adoptō, -āre, -āvī, -ātus [ad + optō, choose], adopt as a son.
adportō, -āre, -āvī, -ātus [ad + portō, carry], bring.
adripō, -ere, -ūi, -eptus [ad + rapiō, seize], grasp, lay hold of, seize.
adsēnsus, -ūs [adsentiō], m., agreement, approval.
adstentor, -īrī, -sēnsus [ad + sentiō, discern by the senses], dep., agree with.
adsequor, -ī, -secūtus [ad + sequor, follow], dep., follow up, attain.
adsiduus, -a, -um [cf. adsideō, sit near], adj., diligent, attending to business.
adsurgō, -ere, -surrēxi, -surrēctus [ad + surgō, rise], rise up;
adsurgī, pass. infin. used impersonally, to have men rise up in one's presence out of respect.
adsum, -esse, -fuī [ad + sum], be present, at hand; aid in court, in the legal sense.
adulēscēns, -entis [part. of adulēscō], m., young man.
adulēscentia, -ae [adulēscēns], f., youth, manhood.
adulēscensulus, -ī [adulēscēns], m., very young man.
adulterium, -ī, n., adultery.
adveniō, -ere, -vēni, -ventus [ad + veniō, come], come; arrive.
adventō, -āre, —, — [freq. of adveniō], approach.
adversor, -ārī, -ātus [adversus, turned towards], dep., oppose, resist.
aedificium, -ī [aedificō, build], n., building.
aegre [aeger, ill], adv., with difficulty.
aegrōtō, -āre, -āvī, — [aegrōtus, ill], be ill, sick.
**VOCABULARY**

aequālis, -e [aequō, make equal], adj., like; of the same age; coextensive.

aequitās, -ātis [aequus], f., evenness.

aequus, -ā, -um, adj., calm, undisturbed.

aestās, -ātis, f., summer.

aetās, -ātis [aevītās, from aevum], f., age; life; time of life; generation.

aeternitās, -ātis [aeternus], f., eternity, immortality.

aeternus, -ā, -um, adj., everlasting, immortal.

ager, agri, m., field, farm; district; land, soil.

agitātiō, -ōnis [agitō], f., activity in, pursuit.

agitō, -āre, -āvī, -ātus [freq. of agō, move]; move, keep in motion; agitāre mente, pursue in thought.

āgnus, -i, m., lamb.

agō, -ere, ēgī, ēactus, act, do; pass the time, live; age, come! well then!

agrestis, -e [ager], adj., rustic, wild.

agricola, -ae [ager, cf. colō, till], m., farmer, husbandman.

aiō, defect., say.

alacer, -cris, -cre, adj., active, eager, lively.

aliās [alius], adv., at other times, sometimes.

aliquandō [ali- (of alius) + quandō], adv., at some time, at length.

aliquī, -qua, -quod [ali- + qui, any], indef. adj. pron., some.

aliquis, -qua, -quid [ali- + quis, anybody], indef. subst. pron., somebody, something.

aliquō [aliqū], adv., to some place, somewhere.

alius, -a, -ud, gen., alius, adj., other, something else; alius . . .

alius, one . . . another.

alter, -era, -erum, gen. alterīus or alterius, pron. adj., one, another; second; alter . . .

alter, one . . . the other.

ambītō, -ōnis [ambiō, go around], f., going about canvassing for votes; desire for honor.

amicus, -ā, -um [cf. amō, love], adj., friendly; m., as subst., friend.

āmittō, -ere, -misī, -missus [ā + mittō, send], let go, lose.

amplius, -a, -um, adj., great; grand, honorable.

amputātiō, -ōnis [amputō], f., cutting off, pruning.

amputō, -āre, -āvī, -ātus [am- (= ambi-), around + putō, prune], cut off, prune.

an, conj., whether; or.

angō, -ere, ānxi, —, cause pain; distress, trouble.

animus, -ī [cf. anima, breath], m., soul; feeling; courage.

animōsus, -a, -um [animus], adj., bold, courageous, spirited.

annus, -ī, m., year.

ante, prep. with acc., of place or time, before; adv., of place or time, before; ante . . . quam, before that.

antecēdō, -ere, -cessī, -cessus [ante + cēdō, go], precede, be superior.
antehāc, adv., formerly, hitherto.
antepōnō, -ere, -posuī, -positus
[ante + pōnō, put], place before, prefer.
antiquitās, -ātis [antiquus], f.,
early times, ancient history.
antiquus, -a, -um [cf. ante], adj.,
former, old; antiqui, as subst.,
the ancients.
anxius, -a, -um, adj., uneasy,
troubled.
apex, -icis, m., top, highest orna-
ment.
apis, -is, f., bee.
appāreō, -ēre, -uī, — [ad + pareō,
be visible], appear, come in sight.
appellō, -āre, -āvī, -ātus, call, name.
appetō, -ere, -ivi or -iī, -itus [ad +
petō, seek], seek for, strive after.
appropinquātiō, -ōnis [appropinquō,
draw near], f., near approach.
apricātiō, -ōnis [apricor, sun one’s self], basking in the sun.
aptus, -a, -um [cf. apiscor, attain to], adj., fitting, suitable.
apud, prep. with acc., among; at;
at the home of, at the court of; in the writings of.
aqua, -ae, f., water.
arbitror, -āri, -ātus [arbiter, wit-
ness], dep., think, believe.
arbor, -oris, f., tree.
arbutum, -i [cf. arbor], n., place
planted with trees, grove, used as a vineyard.
arcessō, -ere, -ivi, -itus, send for,
summon.
arcus, -ūs, m., bow.
ārdor, -ōris, m., heat.
argumēntum, -i [arguo, prove],
n., evidence, proof, argument.
arista, -ae, f., head of grain.
arma, -ōrum, n., weapons.
arō, -āre, -āvī, -ātus, plow.
ars, artīs, f., art, skill, knowledge.
ariculus, -i [dim. of artus, joint],
m., joint of a plant.
arx, arcis, f., citadel.
ascendō, -ere, -i, -scēnsus [ad +
scandō, climb], mount.
aspectus, -ūs [cf. aspičiō], m., ap-
pearance, sight.
aspēnōr, -āri, -ātus [a + spēnō,
despise], dep., despise, reject.
aspiciō, -ere, -spēxi, -spectus
[ad + speciō, look], look at, behold.
at, conj., but, yet.
Athēniēsis, -e, adj., Athenian.
āthlēta, -ae, m., athlete.
atque [ad + que, and to the fore-
going], conj., and, and besides;
ac is often used for atque before consonants.
atquī [at + quī = quīn], conj., and
yet, but yet.
attribuō, -ere, -uī, -ātus [ad +
tribuō, assign], assign to.
auctōritās, -ātis [auctor, founder],
f., influence, reputation; sena-
tūs auctōritās, resolution of the senate.
aucupium, -i [auceps, bird-catcher],
n., bird catching, fowling.
audāciter [audāx, bold], adv., boldly.
audeō, -ere, ausus sum, semi-dep.,
dare, venture.
audientia, -ae [audiō], f., hearing, attention.
audiō, -ire, -ivī or iī, -itus, hear, hear of.
auerō, auferre, abstulī, ablātus [ab + ferō, bear], take away, remove.
augeō, -ēre, auxī, auctus, increase, enlarge.
augēscō, -ēre, —, — [augeō], begin to grow, increase.
augur, -uris, m., augur, member of the college of augurs.
augurium, -ī [augur], n., observance and interpretation of omens, divination.
aurum, -ī, n., gold.
auspicium, -ī [auspex, diviner], n., omen from the flight of birds.
aut, conj., or; aut ... aut, either ... or.
autem, conj., but, however, moreover.
autumnus, -ī, m., autumn.
avāritia, -ae [avārus], f., greed, love of money.
avārus, -a, -um, adj., greedy, grasping.
avēō, -ēre, —, —, desire, be eager for.
avidē [avidus], adv., eagerly, greedily.
aviditās, -ātis [avidus], f., eager desire, longing for.
avis, -is, f., bird.
avitus, -a, -um [avus], adj., of a grandfather, ancestral.
āvocō -āre, -āvi, -ātus [ā + vocō, call], call away, divert.
avus, -ī, grandfather.
bāca, -ae, f., small fruit, berry.
beātē [beātus], adv., happily.
beātus, -a, -um [part. of beō, make happy], adj., happy, prosperous.
bellō, -āre, -āvi, -āturus [bellum], wage war.
bellum, -ī [old duellum, from duo, two], war.
bene [cf. bonus], adv., well; comp. melius, sup. optimē.
blanditia, -ae [blandus, flattering], f., charms, allurements.
bonus, -a, -um, adj., comp. melior, sup. optimus, good, virtuous; bonum, blessing; bona, property, possessions.
bōs, bovis, m., ox.
brevis, -e, adj., short; brevī, abl., in a short time, soon.
cadūcus, -a, -um [cf. cadō, fall], adj., inclined to fall, perishable.
caecus, -a, -um, adj., blind.
caelestis, -e [caelum], adj., heavenly; caelestia, heavenly bodies.
caelum, -ī, n., sky, heaven.
calēscō, -ēre, -ūi, — [caleō, be warm], grow warm.
calor, -ōris, m., warmth, heat.
calx, calcis, f., chalk or lime; the goal of the race course.
canōrus, -a, -um [canor, tune], adj., tuneful.
cānus, -a, -um, adj., gray, white; cāni, gray hair.
capiō, -ere, cēpī, captus, take; receive; catch.
capitālis, -e [caput], adj., fatal, deadly; rēs capitālis, offense punishable with death.
caput, -itis, n., head; top of vines.
carcer, -eris, m., stall or barrier, starting place in the race course.
careō, -ère, -ui, -itūrus, be without, lack.
carmen, -inis [cf. canō, sing], n., song, poem; inscription.
cārus, -a, -um, adj., dear.
cāseus, -ī, m., cheese.
cāsus, -ūs [cf. cadō, fall], m., chance, accident; misfortune.
Caudinu, -a, -um, adj., of Caudium, Caudine.
causa, -ae, f., reason; cause in the legal sense.
cavea, -ae, f., auditorium of a theater, spectators’ seats; prima, front seats.
cēdō, -ere, cessī, cessus, go, depart.
cedo, plu. cētte, old imperative, give, tell.
celeritās, -ātis [celer, swift], f., swiftness.
cella, -ae, f., storeroom; cella vinaria, wine cellar.
cēna, -ae, f., dinner, principal meal of the day.
censo, -ēre, -ui, census, hold an opinion, think.
censor, -ōris [cf. censeō], m., censor, title of a Roman magistrate.
centēsimus, -a, -um [centum], ord. num. adj., hundredth.
centum, num., hundred.
centurio, -ōnis [centuria], m., commander of a century, centurion.
cēreus, -a, -um, adj., of wax, waxen.
cernō, -ere, crēvi, certus [¬certus in compounds], perceive, see.
certi, -ae, certa, certa, certus, sure, certain.
certū [certus], adv., surely; at least.
certū [certus], adv., with certainty, in fact.
certus, -a, -um [part. of cernō], adj., fixed, definite; to be depended upon.
cessō, -āre, -āvi, -ātus [freq. of cēdō], cease from, be idle.
cēterī, -ae, -a, adj., plu., the others, the rest.
cibus, -ī, m., food.
citō, adv., comp. citius, sup. citisimē, quickly.
civilis, -e [civis], adj., of citizens, of the state.
civis, -is, m., citizen.
civitās, -ātis [civis], f., state, nation.
clandestinus, -a, -um [cf. clam, secretly], adj., secret.
clāreō, -ère, — [clārus], be bright, be illustrious.
clārus, -a, -um, adj., clear, bright; illustrious, famous.
classis, -is, f., fleet.
clāva, -ae, f., club, foil.
clāvicula, -ae [dim. of clāvus], f., tendril.
clāvus, -ī, m., rudder, helm.
cliēns, -entis [= cluēns, part. of cluēō, hear], m., client, follower, retainer.
clientēla, -ae [cliēns], f., clientship; plu., band of clients, dependents.
coacēscō, -ere, -acui, — [co- (= com-) + acēscō, become sour], begin to turn sour.
coaēgmentō, -āre, -āvi, -ātus [co-agmentum, joining together], join, cement together,
VOCABULARY

coepi, -isse, coeptus, defect., begin.
coerceō, -āre, -ūi, -ātus [co- (= com-) + arceō, shut up], restrain, check.
coetūs, -ūs [coēō, come together], m., meeting, assemblage, company.
cōgitātiō, -ōnis [cōgitō], f., thinking, thought.
cōgitō, -āre, -āvī, -ātus [co- (= com-) + agito, ponder], reflect, consider, think.
cōgnōmen, -īnis, n., family name, surname.
cōgnōscō, -ere, -gnōvī, -gnitus [con- + (g)nōscō, learn], learn, know; be acquainted with.
cōgō, -ere, coēgī, coāctus [co- (= com-) + agō, drive], compel, force.
cōhībeō, -āre, -ūi, -ātus [co- (= com-) + habeō, have], keep, hold.
collaēgā, -ae, m., associate in office.
collaēgium, -ī [cf. collēga], n., association in office; official body, as the college of augurs.
collaigō, -ere, -lägī, -läctus [com- + legō, gather], collect, gather together.
colloquium, -ī [colloquor, converse], n., conversation, conference.
colō, -ere, -ui, cultus, till, cultivate; cherish, respect, worship.
cōmicus, -a, -um, adj., represented in comedy.
cōmitās, -ātis [cōmis, courteous], f., courtesy, gentleness.
cōmitātus, -ūs [part. of comitā, accompany], m., company, society.
commemorō, -āre, -āvī, -ātus [com- + memorō], call to mind, recall, repeat to one's self, mention.
commercium, -ī [com- + merx, goods], n., commerce, intercourse, fellowship.
comminus [com- + manus, hand], adv., at close quarters.
commūdum, -ī [com- + modus, measure], n., advantage, convenience.
commoror, -ārī, -ātus [com- + moror, delay], dep., stay temporarily, visit.
commoveō, -ere, -ōvī, -móitus [com- + moveō, move], affect, disturb.
commūnis, -e [cf. mūnus, duty], adj., common, in common; ordinary; polite; general, universal.
commūniter [commūnis], adv., in common, together.
compāgēs, -is, f., joining together, structure.
comparō, -āre, -āvī, -ātus [com- pār, equal to], compare.
compēnsō, -āre, -āvī, -ātus [com- + pēnsō, weigh], counterbalance, make up.
complector, -i, -plexus [com- + plectō, intertwine], embrace, grasp.
compleō, -plēre, -plēvī, -plētus [cf. plēnus, full], fill.
compositus, -a, -um [part. of com- pōnō], adj., calm, orderly, sedate.
compōtātiō, -ōnis [cf. pōtō, drink], f., drinking together.
cónor, -ári, -átus, dep., try, attempt.
cónsaepus, -a, -um [part. of cónsaepiō], fenced round, hedged in.
cónscientia, -ae [cónsciēns, part. of cónsciō], f., inward feeling, consciousness, knowledge.
cónscribō, -ere, -scripsi, -scriptus [con- (= com-) + scrībō], write, compose.
cónsenēscō, -ere, -sēnui, — [cf. seneō, be old], grow old, begin to fail.
cónsentīō, -ire, -sēnsī, -sēnsus [con- (= com-) + sentiō], agree.
cónsequor, -i, -secūtus [con- (= com-) + sequor], dep., follow, overtake, obtain.
cónserō, -ere, -sēvi, -sitūs [con- (= com-) + serō, sow], plant.
cónservō, -āre, -āvi, -ātus [con- (= com-) + servō, save], preserve, keep.
cónsessus, -ūs [cónsidō], m., assembly, audience seated together.
cónsidō, -ere, -sēdi, -sessus [con- (= com-) + sidō], sit down, take a seat.
cónsiliō, -i [cf. cónsulō], n., plan; prudence; deliberation.
cónsistō, -ere, -stītī, -stītus [con- (= com-) + sistō, place], stand firm, unshaken.
cónsitiō, -ōnis [cónserō], f., sowing, planting.
cónsōlātiō, -ōnis [cónsōlor], f., comfort, consolation.
cónsōlor, -āri, -átus [con- (= com-) + sōlor, comfort], dep., console, comfort, encourage.
cōnstāns, -antis [part. of cōnstō], adj., firm, mature, settled.
cōnstituō, -ere, -ui, -ūtus [con- (= com- + statuō, set up], set up, establish.
cōnstō, -āre, -stītī, cōnstātūrus [con- (= com-) + stō, stand], stand firm; cōnstat, it is evident, well known.
cōnstruō, -ere, -strūxi, -strūctus [con- (= com-) + struō, heap up], erect, build.
cōnsuēscō, -ere, -suēvī, -suētus [con- (= com-) + suēscō, accustom one’s self], become accustomed, be accustomed.
cōnsul, -ulis, m., consul, a Roman magistrate.
cōnsulāris, -is [cōnsul], m., man of consular rank, ex-consul.
cōnsulātus, -ūs [cf. cōnsul], m., consulship.
cōnsulō, -ere, -sulüi, -sultus, consult, ask for advice.
cōnsūmō, -ere, -sumpsī, -sumptus [con- (= com-) + sūmō, take], use up, spend.
cōnsurgō, -ere, -surrēxi, -surrēctus [con- (= com-) + surgō, rise], rise together.
contēmnō, -ere, -tempsi, -temptus [con- (= com-) + temnō, slight], make light of, scorn, despise.
contēmplor, -ārī, -ātus [cf. templum], dep., behold, look at, observe.
contemptus, -a, -um [part. of contemnō], adj., despised, desppicable.
contentiō, -ōnis [cf. contendō, strive], f., effort, struggle; rivalry.

contentus, -a, -um [part. of contineō], adj., satisfied.
continentia, -ae [continēns, part. of contineō], f., moderation, self-control.
contineō, -ēre, -tīnuī, -tentus [con- (= com-) + teneō, hold], hold together, contain, include.
contingō, -ere, -tīgī, -tāctus [con- (= com-) + tangō, touch], happen, befall.
contrā, prep. with acc., against, opposite to; adv., on the other hand, on the contrary.
contrārius, -a, -um [contrā], adj., opposite; un congenial.
conveniō, -ire, -venī, -ventus [con- (= com-) + veniō, come], come together, meet.
convivium, -i [cf., convivō, live with], n., banquet, feast together.
cōpia, -ae [cf. ops, aid], f., abundance; cōpiae, large resources, wealth.
cōpiōsē [cōpiōsus, abundant], adv., fully, abundantly.
coquo, -ere, coxi, coctus, cook; burn; vex; coctus, ripe.
corpus, -oris, n., body.
corrūō, -ere, -ui, — [com- + ruō, fall], fall down, fail.
cotidiē [quot, how many, diēs, day], adv., every day, daily.
creō, -ere, -ēdi, -ēditus, believe.
creōlulus, -a, -um [cf. crēdō], adj., confiding, unsuspecting.
cremō, -āre, -āvī, -ātus, burn.
crēō, -āre, -āvī, -ātus, make, elect.
crēscō, -ere, crēvī, crētus [cf. creō],
grow, increase.
crīmen, -inis [cf. cernō], n., accusa-
sation, charge against.
Crotōniātēs, -ae, m., inhabitant of
Crotona.
crūdēlis, -e [crūdus, unfeeling], adj.,
cruel, merciless.
crūditās, -ātis [crūdus, undigested],
f., indigestion.
crūdus, -a, -um, adj., raw; unripe, of fruit.
culmus, -ī, m., stalk.
culpā, -ae, f., fault.
cultō, -ōnis [cf. colō, till], f., till-
ing the field, agriculture.
cultārā, -ae [cf. colō], f., tilling,
cultivation.
cum, conj., when, whenever; since;
although; cum . . . tum, not only . . . but also, both . . . and.
cum, prep. with abl., with.
cūnae, -ārum, f., cradle.
cunctor, -āri, -ātus, dep., delay.
cūnctus, -a, -um [contr. from con-
fīunctus], all together, the whole.
cupidē [cupidus], adv., eagerly,
greedily.
cupiditās, -ātis [cupidus], f., greed,
greedy desire.
cupidus, -a, -um [cf. cupīō], adj.,
eager for, desirous of.
cupīō, -ere, -īvī, -ītus, desire, desire
eagerly.
cūr, rel. and interrog. adv., why.
cūra, -ae, f., care, diligence, anx-
xiety, pains, trouble.
cūria, -ae, f., senate-house.
cūrō, -āre, -āvī, -ātus [cūra], care
for, attend to, treat.
curriculum, -ī [dim. of currus, char-
iot], race-course, exercise ground.
cursō, -āre, —, — [freq. of currō,
run], run hither and thither.
cursus, -ūs [cf. currō], m., running,
course; fixed period.
dannō, -āre, -āvī, -ātus [damnum,
loss], convict, condemn.
dē, prep. with abl., about, concern-
ing; from.
dēbēō, -ēre, -ūi, -ītus [dē + habeō,
have from a person], owe; ought.
dēcēdō, -ēre, -cessi, -cessus [dē +
cēdō, go], go away, depart;
make way for.
decem, num., ten.
decet, -ēre, decuit, —, impers., be
seemly, become, behove.
dēclārō, -āre, -āvī, -ātus [dē, cf.
clārus], disclose, reveal, make
evident.
decorō, -āre, -āvī, -ātus [decus,
orament], adorn.
decōrus, -a, -um [decor, grace],
adj., becoming.
dēcurrō, -ēre, -curre, -cursus
[dē + currō, run], run through,
complete.
dēdecus, -oris [dē + decus], n., dis-
grace.
dēducō, -ēre, -dūxi, -ductus [dē +
dūcō, lead], lead away; bring;
escort.
dēfatīgātiō, -ōnis [dēfatigō, tire
out], f., exhaustion, weariness.
dēfectiō, -ōnis [cf. dēficiō], f., fail-
ing; dēfectiō sólis, eclipse.
défendō, -ere, -i, -fensus, ward off; protect; act as advocate.
déficūs, -ere, -écī, -fectus [dé + faciō, do], fail, fall away.
dégō, -ere, dégi, — [dé + agō, drive], pass, spend.
deinde [dé + inde, from thence], adv., then, next.
délectātō, -onis [délectō], f., delight, enjoyment, pleasure.
délectō, -āre, -āvī, -ātus, attract, please, delight.
dēlibō, -āre, -āvī, -ātus [dé + libō, take from], take a little from, taste, pluck, gather.
dēlīrātō, -onis [dēlīrō, be deranged], f., dotage; going out of the furrow (līra) in plowing.
dēmēns, -mentis [dé + mēns, mind], adj., out of one’s mind, demented.
dēmergō, -ere, -mersi, -mersus [dé + mergō, dip], cause to sink; bury.
dēmetō, -ere, -messui, -messus [dé + metō, reap], reap.
dēmōnstrō, -āre, -āvī, -ātus [dé + mōnstrō, show], point out, show, mention.
dēnique, adv., in fine, at last, finally.
dēnūntiō, -āre, -āvī, -ātus [dé + nūntiō, report], declare, proclaim.
dēplōrō, -āre, -āvī, -ātus [dé + plōrō, wail], lament, bewail, deplore.
dēportō, -āre, -āvī, -ātus [dé + portō, carry], carry away; bring home.
dēprimō, -ere, -pressi, -pressus [dé + premō, press], depress, bring down.
dēpugnō, -āre, -āvī, -ātus [dé + pugnō, fight], fight out, fight decisively.
dēputō, -āre, -āvī, -ātus [dé + putō, esteem], hold an opinion, consider.
dēregō, -ere, -rēxi, -rēctus [dé + regō, keep straight], arrange in a straight line.
dēscendō, -ere, -ī, -scensus [dé + scandō, climb], climb down, dismount.
dēscribō, -ere, -scripsi, -scriptus [dé + scribō, write], write out, compose; draw, sketch.
dēserō, -ere, -uī, -tus [dé + serō, unite], (disunite), abandon.
dēsiderātiō, -onis [dēsiderō], f., longing, missing, feeling regret.
dēsiderium, -i [dēsiderō], n., longing for, desire, regret.
dēsiderō, -āre, -āvī -ātus, wish for, desire, miss.
dēsinō, -ere, -sī, -situs [dé + sinō, let], leave off, cease.
dēsipiens, -entis [part. of dēsipō, be out of one’s mind], adj., out of one’s mind, foolish.
dēspiciō, -ere, -spēxi, -spectus [dé + speciō, look], look down upon, despise.
dēstruō, -ere, -strūxi, -strūctus [dé + struō, build], tear down, destroy, demolish.
dēsūdō, -āre, —, — [dé + sudō, sweat], exert one’s self, work hard.
dētestābilis, -e [dētestor], adj., abominable, execrable.
deus, -î [plu. di, dil, or dei], m.,
god.
dévincō, -ere, -vici, -victus [dē + vincō, conquer], conquer com-
pletely, subdue.
dévorsōrium, -î [dēvorsor, tarry],
n., halting place, inn.
dēvoveō, -ēre, -vōvī, -vōtus [dē + voveō, vow], devote to death, sacri-
fice.
dīcō, -ere, dīxi, dictus, say, tell,
speak, call.
dictātor, -ōris [dictō, dictate], m.,
dictator, Roman magistrate.
dīēs, dīē, m. and f., day; in dīēs,
every day, day by day.
differō, -ferre, distuli, dīlātus [dis-
+ ferō, carry], put off, post-
pone.
difficilis, -e [dis- + facilis, easy],
adj., difficult, hard; ill-tempered,
surly.
diffundō, -ere, -fūdī, -fūsus [dis-
+ fundō, pour], spread out,
expand.
dignē [dignus], adv., worthily, fitly.
dignitās, -ātis [dignus], f., worth,
high position, rank.
dignus, -a, -um, adj., worthy,
deserving, proper.
diggōs, -ūs [digredior], m., sepa-
ration, parting.
diligentia, -ae [diligēns], f., dili-
gence, care, earnestness.
dilīgō, -ere, -lēxi, -lēctus [dis-
+ legō, choose], love, esteem.
dimētor, -īri, -mēnsus [dis- +
mētor, measure], dep., measure
out, lay out; dimēnsus, pass.
part.
diāturnus, -a, -um [diā], adj., long, long continued.
divellō, -ere, -vellī, -volsus or -vulsus [dis- + vellō, tear], tear apart, separate.
dividō, -ere, -visī, -visus, part, separate, distribute.
divinē [divinus], adv., by divine inspiration, admirably.
divinitās, -ātis [divinus], f., divine or heavenly origin.
divinō, -āre, -āvi, -ātus [divinus], foresee.
divinus, -a, -um [divus, god], adj., of a god, from god, godlike.
dō, -are, dedi, datus, give, grant.
doceō, -ère, -ui, -itus, teach, instruct; docēre fābulam, produce a play.
doctrina, -ae [doceō], f., learning.
doctus, -a, -um [part. of doceō], adj., learned.
doleō, -ère, -ui, -itūrus, suffer, grief.
dolor, -ōris [cf. doleō], m., grief, pain.
domesticus, -a, -um [domus], adj., of the home, internal.
domicilium, -i [domus], n., habitation, dwelling, abode.
dominor, -āri, -ātus [dominus], dep., be master, rule.
dominus, -i [cf. domō, tame], m., master.
domus, -ūs, f., house, home; domī, loc., at home.
dōnum, -i [cf. dō], n., gift.
dormiō, -ire, -iūi, -itum, sleep.
dubitō, -āre, -āvi, -ātus [cf. dubius], doubt; hesitate.
dubius, -a, -um, adj., doubtful, uncertain.
dūcō, -ere, dūxī, ductus [cf. dux], lead, guide.
dulcēscō, -ere, —, — [dulcis], grow sweet.
dulcis, -e, adj., sweet, pleasant.
dum, conj., while, so long as; until.
duo, -ae, -o, num., two.
dux, ducis [cf. dūcō], m., leader, guide.
ē, ex, prep. with abl., out of, from; after.
ecquis, ecquid, interrog. pron., who, what; is there any one? anything?
edepol, interj., indeed, truly.
efferō, -ferre, extuli, ēlātus [ex + ferō], carry out, carry away; raise.
effētus, -a, -um [ex + fātus, fruitful], adj., worn out, exhausted.
efficīō, -ere, -fēci, -fectus [ex + faciō], cause, make, render.
efflúō, -ere, -flūxī, — [ex + flūō, flow], flow away, pass away, vanish.
effrēnātē [ex + frēnātus, bridled], adv., without restraint, violently.
effugiō, -ere, -fugi, — [ex + fugiō], flee away, escape.
egeo, -ēre, -uī, —, lack, be in need of.
ego, meī, pers. pron., 1.
ēiciō, -ere, -iēci, -iectus [ex + iaciō, throw], cast out, remove.
ēlabōr, -ī, ēlapsus [ex + labōr, slip], dep., slip away, escape.
ēlabōrō, -āre, -āvi, -ātus [ex +
| labörō, toil], work at, take pains with, strive diligently. |
| sede, -ere, -ui, — [ex + lació, entice], draw forth. |
| elogium, -i, n., inscription, epitaph; saying, epigram. |
| émancipó, -äre, - Avi, -átus [ex + mancipó, sell], declare free, transfer to another, surrender. |
| émereō, -äre, -ui, -itus [ex + mereō, deserve], earn, serve out; émērēre stipendia, serve full time and be discharged. |
| éminus [ex + manus], adv., at a distance. |
| émorior, -i, — [ex + morior, die], dep., die off, die. |
| énervō, -äre, -Avi, -átus [ex + nervus, sinew], deprive of bodily strength, weaken. |
| enim, conj., postpositive, for, indeed, in fact. |
| énumerō, -äre, -avī, -átus [ex + numerō, count], count over, mention one by one, give a list. |
| eō, ire, ivō or ī, iturus, go. |
| eō [is], adv., on that account; eō... quō, with comparatives, the... the. |
| epulae, -árum, f., banquet. |
| epulāris, e [epulum], adj., of a feast, at a banquet. |
| epulor, -āri, -átus [epulum], dep., feast, dine. |
| equidem, adv., for my part; certainly. |
| equus, -i, m., horse. |
| ergā, prep. with acc., towards. |
| ergō, adv., therefore, then. |
| erigō, -ere, -rēxi, -rēctus [ex + regō, keep straight], lift up, raise. |
| errāticus, -a, -um [errō], adj., straggling, wandering. |
| errō, -äre, -Avi, -átus, wander, go astray, be mistaken. |
| error, -ōris [cf. errō], m., mistake. |
| erudītē [eruditus, learned], adv., learnedly. |
| éscā, -ae, f., bait. |
| et, conj., and, even, too; et... et, both... and. |
| etenim [et + enim], conj., for indeed, for truly. |
| etiam [et + iam], adv., also, even, too. |
| etsi [et + si], conj., even if, although; and yet. |
| ēvādō, -ere, -vāsi, -vāsus [ex + vādō, go], go out of, escape. |
| ēvellō, -ere, -i, -vōlus or -vulsus [ex + vellō, pull], pull or tear off. |
| ēveniō, -ire, -vēni, -ventus [ex + vēniō, come], turn out, happen. |
| ēversiō, -onis [ēvertō, overturn], f., overthrow, ruin. |
| ex, see ē. |
| exāmen, -inis [ex, cf. agō, drive], n., swarm. |
| excēdō, -ere, -cessi, -cessus [ex + cēdō, go], depart. |
| excellēns, -entis [part. of excellō, surpass], adj., distinguished, eminent, superior. |
| excidō, -ere, -cidī, -cīsus [ex + caedō, cut], cut down, destroy completely. |
expiō, -ere, -cēpī, -ceptus [ex + capiō, take], take up, receive.
excitō, -āre, -āvī, -ātus [exciō, call out], call forth, rouse, stir up, incite.
excursiō, -ōnis [excūrō], f., running out, skirmishing, military term.
exčusātiō, -ōnis [excūsō, excuse], f., excuse, defense.
exemplum, -ī [ex, cf. emō, take], n., example, precedent.
exercēō, -āre, -ūi, -ītus [ex + arceō, hold off], keep at work, train, discipline.
exercitātiō, -ōnis, f., practice, training.
exhauriō, -āre, -hausī, -haustus [ex + hauriō, draw], draw out.
exīguus, -a, -um, adj., scanty, small, short.
existimō, -āre, -āvī, -ātus [ex + aestimō, value], judge, estimate, think.
exōrō, -āre, -āvī, -ātus [ex + ōrō, plead], persuade by entreaty, prevail upon.
experior, -írī, -pertus, dep., test, try, learn by experience.
explēō, -plēre, -plēvī, -plētus [ex + pleō, fill], fill up, satisfy.
explicō, -āre, -āvī or -ūi, -ātus or -ītus [ex + plīcō, fold], unfold, explain.
explōrō, -āre, -āvī, -ātus, search out, investigate; explōrātus, certain sure.
expugnātiō, -ōnis [expugnō, storm], f., taking by storm.
exsequor, -ī, -secūtus [ex + sequor, follow], dep., follow up, obtain; keep up.
exsistō, -ere, -stītī, — [ex + sistō, place], arise, come forth, grow.
exspectō, -āre, -āvī, -ātus [ex + spectō, look at], wait for, anticipate, expect.
exitūnō, -ere, -stīnxi, -stinctus [ex + stinguō, quench], put out, destroy; extinctus, dead.
exitō, -stāre, —, — [ex + stō, stand], stand out, survive.
exstruō, -ere, -strūxi, -strūctus [ex + struō, heap up], heap up, load.
exsuitāns, -antis [part. of exsūltō, leap up], adj., exulting, boastful.
externus, -a, -um [exter], adj., outward; outside, foreign.
exitūnāscō, -erē, -timuī, — [ex + timēscō, incep. of timeō, fear], fear greatly, dread.
extorquō, -ēre, -torsī, -tortus [ex + torqueō, twist], take away by force, wrench away.
extrēmus, -a, -um, [sup. of exter], adj., outermost, farthest, last.
fābula, -ae, f., myth, story, play.
facile [n. of facilius], adv., easily; comp. facilius, sup. faciliōrē.
facinus, -oris [cf. faciō], n., deed; misdeed, crime.
faciō, -ere, fēcī, factus, make, do, cause; represent.
factum, -ī, n., deed.
faenus, -oris, n., interest, profit.
falsus, -a, -um [part. of fallō], adj., untrue, unfounded.
fāma, -ae, f., report.
familiäris, -e [família, household], adj., friendly, intimate; rēs familiäris, property.
fécundus, -a, -um, adj., fertile.
ferō, adv., about, almost, for the most part, usually.
ferō, ferre, tuli, látus, carry, bear; report.
ferōcitās, -ātis [ferōx, bold], f., boldness, courage, spirit.
ferrum, -ī, n., iron.
fervor, -ōris, m., heat, ardor.
fibra, -ae, f., fiber, filament.
ficus, -ī, f., fig.
fidēs, -ei, f., good faith, honor, trustworthiness.
fidēs, fidium, f., lyre.
figō, -ere, fixi, fixus, fix, fasten.
filia, -ae, f., daughter.
filius, -ī, m., son.
fingō, -ere, finxi, fictus, mold, invent; fingere animō, imagine.
finis, -is [cf. findō, cut], m., end, limit.
fio, fieri, factus, used as pass. of faciō, be made, become; happen.
flāgitōsus, -a, -um [flāgītium], adj., shameful, disgraceful.
flāgitium, -ī, n., disgraceful deed.
flagrō, -āre, -āvi, -āturus, burn, be inflamed.
flamma, -ae, f., flame, blaze, fire.
flectō, -ere, flexī, flexus, bend, turn.
flētus, -ūs, m., weeping.
flōreō, -ere, -uī, -i, bloom, flourish.
flōs, flōris, m., blossom, flower.
fluō, -ere, fluxi, fluxus, flow.
focus, -ī, m., hearth.
foedus, -eris, n., treaty.
fore = futūrum esse.
fortasse [cf. forte], adv., perhaps.
forte [abl. of fors, chance], adv., by chance.
fortis, -e, adj., brave, strong.
fortiter [fortis], adv., bravely.
fōrtūna, -ae [fors, chance], f., fortune, good fortune.
fōrtūnātus, -a, -um [part. of fōrtūnō, prosper], adj., prosperous, happy, fortunate.
forus, -ī, m., gangway.
fossō, -onis [fodiō, dig], f., digging.
fragilis, -e [cf. frangō], adj., easily broken, frail, weak.
frangō, -ere, frēgi, frāctus, break, break down.
frāter, -tris, m., brother.
frequēns, -entis, adj., often, repeated, in great numbers.
frētus, -a, -um, adj., relying on.
frīgus, -oris, n., cold.
frāctus, -ūs [cf. fruor], m., fruit; income, profit; reward.
fruor, -ī, frāctus, dep., enjoy.
frāstrā, adv., in vain, without effect.
(frāx), frāgis [cf. fruor], f., fruit, grain.
fugiō, -ere, -i, fugitūrus, flee, fly, run away.
fulciō, -ire, fusī, fultus, prop, support.
fūnāle, -is [cf. fūnis, rope], n., torch.
fundamentum, -ī [cf. fundāre, found], n., foundation, groundwork.
fundō, -ere, fūdi, fūsus, pour; bring forth, produce; spread.
fungor, -î, fûctus, dep., perform, do.
fûnus, -eris, n., funeral rites, burial.
furiōsus, -a, -um [furia, fury], adj., mad, raging.
futūrus, -a, -um [part. of sum], adj., about to be, going to be, future.

gallīna, -ae, f., hen, fowl.
gaudeō, -ère, gāvisus sum, semidep., be pleased, rejoice.
gemma, -ae, f., bud, jewel.
generō, -āre, -āvi, -ātus [genus], produce.

geniculātus, -a, -um [geniculum, dim. of genu, knee], adj., knotted, jointed.
gēns, gentis [cf. genus], f., clan, family; nation.
genus, -eris, n., kind, class; race.
gerō, -ere, gessī, gestus, carry on, conduct, manage.
gladius, -i, m., sword.
glòria, -ae, f., glory, fame, renown.
glòrior, -āri, -ātus [glòria], dep., boast.
grandis, -e, adj., great, heavy, heavy with years, old.
grānum, -i, n., grain, seed.
grātia, -ae [grātus], f., gratitude, thanks; favor.
grātus, -a, -um, adj., pleasing, agreeable.
gravis, -e, adj., heavy, burdensome; dignified.
gravitās, -ātis [gravis], f., weight, dignity, seriousness.

graviter [gravis], adv., severely, seriously, impressively.
gremium, -i, n., bosom, lap.
gubernātor, -ōris [gubernō, steer], m., pilot, helmsman.
gustātus, -ūs [gustō, taste], m., taste, flavor.

habeō, -ère, -uī, -itus, have, consider, reckon; carry on conversation; sē habet, it is.
habitō, -āre, -āvi, -ātus [freq. of habeō], dwell, reside, live.
haedus, -i, m., kid.
hāmus, -i, m., hook.
hasta, -ae, f., spear.
haud, adv., not.
herbēscō, -ere, —, — [cf. herba, green blade], grow, grow into green blades or stalks.
hercule [voc. of Herculēs], interj., indeed, truly.
hibernus, -a, -um [hiems], adj., of the winter, wintry.
hīc, haec, hoc, gen. huius, dem. pron., this, such as this; his paucēs diēbus, within these last few days; hīc . . . ille, the latter . . . the former; hīc, adv., here, in this place.
histriō, -ónis, m., actor, player.
hodie [cf. hīc; abl. of diēs], adv., to-day.
homō, -inis, m., human being, man.
honestē [honestus], adv., with honor, properly.
honestus, -a, -um [honor], adj., honorable, respectable.
honor, -ōris, m., honor, distinction; office.
honorable, -e [honorable], adj., mark of honor.

hour, -i, m., hour.

hortus, -i, m., garden.

hospes, -itis, m., host; guest-friend.

hospitium, -i [hospes], n., place of entertainment, inn.

hostis, -is, m., enemy.

humanitas, -atis [humanus], f., culture, refinement.

humanus, -a, -um [cf. homon], adj., of man, kind, polite.

humus, -i, f., ground, soil.

iam, adv., now, already; straightway; moreover, besides; iam diu, this long time.

idcirco [id + abl. of circus], adv., on that account, therefore.

idem, eadem, idem, gen. eiusdem, dem. pron., the same, the same thing; also.

igitur, conj., then, therefore.

ignoreus, -a, -um [in- + (gn)avus, active], adj., without spirit, idle, listless.

ignis, -is, m., fire.

ignominia, -ae, f., disgrace.

ignoscô, -ere, -novi, -notus [in- + (gn)oscô, learn], pardon, overlook.

ille, -a, -ud, gen. illius, dem. pron., that, that man, he; the famous one; the following.

illuc, adv., to that place, thither.

imbecillus, -a, -um, adj., weak, feeble.

imber, -bris, m., rain.

imitor, -ari, -atus, dep., imitate, copy after.

immissio, -onis [immito], f., letting grow.

immoderatus, -a, -um [in- + moderatus], adj., unrestrained, excessive.

immortalis, -e [in- + mortalis], adj., immortal, enduring.

impedion, -ere, -ivi, -itus [in, pes, foot], entangle, hinder.

impele, -ere, -puli, -pulsus [in + pellô, drive], drive on, urge, incite.

impendeô, -ere, —, — [in + pendô, hang], hang over, be near, threaten.

imperator, -oris [impero], m., commander.

imperium, -i [cf. impero], n., command, authority, power.

impero, -are, -avi, -atus [in, cf. pario, get], command.

importunitas, -atis [importunus, rude], f., unreasonableness, insolence.

in, prep. with acc., into, over, in, among, against; with abl., in, in the case of.

in-, neg. prefix, not, un-.

incertus, -a, -um [in- + certus], adj., not fixed, doubtful, uncertain.

incidô, -ere, -cidi, — [in + cadô, fall], fall into.

incidô, -ere, -cidi, -cisus [in + caedô, cut], cut, engrave.
incitō, -āre, -āvī, -ātus [in + citō, put in motion], excite, spur on, urge.

inclinō, -āre, -āvī, -ātus, incline, lean, be favorably disposed.

inclūdō, -ere, clūsī, -clūsus [in + claudō, shut], shut in, inclose.

incola, -ae [incolō, inhabit], m., inhabitant, fellow-countryman.

incōnstantia, -ae [incōnstantēs, changeable], f., inconsistency, fickleness.

incrēdibiliter [incrēdibilis, unbelievable], adv., beyond belief, extraordinarily.

incrēmentum, -i [cf. incrēscō, increase], n., increase, growth.

incurrō, -ere, -currī and -cucurrī, -cursārus [in + currō], run into or upon.

indicō, -ere, -dixī, -dictus [in + dicō, say], proclaim.

indoctus, -a, -um [in- + doctus], adj., untaught, unlearned.

indolēs, -is [indu, cf. olēscō, grow], f., inborn quality, disposition.

industria, -ae, f., diligence.

ineō, -ère, -ivī or -ī, -ītus [in + eō], go in, enter upon, begin.

iners, -ertos [in- + ars], adj., unskilled, idle, inactive.

inexercitātus, -a, -um [in- + exercitātus], adj., untrained.

infirmītās, -ātis [infirmus], f., weakness.

infirmus, -a, -um [in- + firmus, strong], adj., weak, feeble.

ingenium, -ī [in, cf. gignō], n., intellect, talent, character.

ingravēscō, -ere, — — [incep. of ingravō, weigh down], grow heavy, become burdensome.

ingredior, -i, -gressus [in + gradior, step], dep., go into, enter upon, begin.

inhūmānitās, -ātis [inhūmānus], f., lack of refinement, rudeness.

inhūmānus, -a, -um [in- + hūmānus], adj., unrefined, unkind.

inimicitia, -ae [inimicus], f., enmity.

inimicus, -a, -um [in- + amicus], adj., unfriendly, hostile.

iniquus, -a, -um [in- + aequus], adj., uneven, uneasy, disturbed.

initium, -ī [cf. inēō], n., beginning.

iniussū, abl. only, without the order or command.

inlacrimō, -āre, -āvī, -ātus [in + lacrima, tear], weep.

inlecebra, -ae [cf. inlicō, entice], f., charm, enticement.

inlūdō, -ere, -lūsī, -lūsus [in + lūdō, play], deceive, mock.

inlustris, -ē [in, īlux, light], adj., distinguished, famous.

innumerābilis, -e [in- + numerābilis], adj., cannot be counted, countless.

inopia, -ae [inops, needy], f., need, want.

inquit, defect., he says.

inrideō, -ère, -risī, -risus [in + rideō], laugh at, mock.

inscriptō, -ere, -scripsī, -scriptus [in + scribō, write], write upon, inscribe, give title to.

insipiēns, -entis [in- + sapiēns, wise], adj., unwise.
insipieinter [insipiēns], adv., unwisely.
insitio, -ōnis [inserō, ingraft], f., grafting.
insolēns, -entis [in- + part. of soleō], adj., arrogant, presuming.
insomnium, -i [in- + somnus, sleep], n., sleeplessness.
instillō, -āre, -āvi, -ātus [in + stillō, drop], drop into.
institūō, -ere, -ui, -ātus [in + statuō, set up], teach, train.
institūtum, -i [institūō], n., doctrine, custom, usage.
instruō, -ere, -struē, -strēctus [in + struō, arrange], prepare, equip.
integer, -gra, -grum [in-, cf. tangō, touch], adj., untouched, unimpaired, whole, sound.
intellegō, -ere, -lēxi, -lēctus [inter + legō, select], understand.
intemperāns, -āntis [in- + temperāns, temperate], adj., without self-control, immoderate.
intentus, -a, -um [part. of intendō, stretch], adj., kept on the stretch, attentive, eager.
interdicō, -ere, -dixi, -dictus [inter + dicō], forbid, prohibit.
interdum [inter + dum], adv., sometimes.
interēō, -ire, -ii, -itūrus [inter + ēō, go], perish.
interficiō, -ere, -feci, -fectus [inter + facio, do], kill.
interimō, -ere, -ēmī, -emptus [inter + emō, buy], take away, destroy, kill.
interitus, -ūs [interēō], m., death.
intersum, -esse, -fuī, -futūrus [inter + sum], be present, intervene.
intueor, -ēri, -tuitus [in + tueor, look], dep., look at, behold.
intus, adv., within, in private.
invēniō, -ire, -vēni, -ventus [in + vēniō, come], come upon, discover, invent.
inventum, -i [inveniō], n., discovery, invention.
inveterō, -āre, -āvi, -ātus [cf. vetus, old], become old, endure.
inviolātē [inviolātus, sacred], adv., inviolably, sacredly.
invitō, -āre, -āvi, -ātus, invite, attract.
initus, -a, -um, adj., unwilling, reluctant.
ipse, -a, -um, gen. ipsīus, demon. pron., self, himself, herself, itself; very, own.
iracundus, -a, -um [ira, anger], adj., easily provoked, ill-tempered.
irrigātō, -ōnis [irrigō, water], f., watering, irrigation.
is, ea, id, gen. eius, demon. pron., that, this, such; he, she, it.
iste, -a, -ud, gen. istius, demon. pron., that, that of yours, that by or near you; such, of such a kind.
istinc [iste], adv., thence, from that.
istuc, for istud, see iste.
ita, adv., so, thus, in this way, in such a way.
itique, conj., and so, therefore.
iter, itineris [cf. itum, part. of eō], n., march, journey.
iterum, adv., again, a second time.
iucundus, -a, -um, adj., pleasant, agreeable.
iudex, -icus [iūs, cf. dicō, speak], m., judge, juror.
iudicum, -i [iūdex], n., trial, legal decision.
iūdicō, -āre, -āvi, -ātus [iūdex], judge, decide, adjudge, declare.
iugātiō, -onis [iugō, bind], f., joining.
iūrgium, -i [iūrgō, quarrel], n., quarrel, dispute, wrangle.
iūs, iūris, n., right, law; iūre, abl., rightly; iūris consultī, jurists.
iūssus, -us [part. of iūbeō], m., order, command.
iūstitus, -a, -um [iūs], adj., just, right, sufficient.
iuveniliter [iuvenilis], adv., like a youth.
iuventūs, -ūtis [iuvenis, young], f., youth.

labefactō, -āre, -āvi, -ātus [freq. of labefaciō, shake], weaken, cause to totter.
labor, -ōris, m., toil, trouble.
lāc, lactis, n., milk.
lacertus, -i, m., upper arm, muscle.
lacrima, -ae, f., tear.
lætor, -āri, -ātus [laetus], dep., rejoice.
laetus, -a, -um, adj., glad, joyful.
lamentum, -i, n., weeping, mourning.
languëscō, -ere, languī, - [incep. of languēō, be faint], grow weak, become feeble.
languidus, -a, -um, adj., weak, feeble.
lapsus, -ūs [lābor, slip], m., running, spreading.
largior, -īri, -īitus [largus, abundant], dep., give freely, grant as a favor.
latus, -eris, n., side; pl., lungs.
laudātiō, -onis [laudō], f., eulogy, funeral oration.
laudō, -āre, -āvi, -ātus [laus], praise, commend.
lauis, laudis, f., praise.
laxō, -āre, -āvi, -ātus [laxus, open], loosen, release.
lectulus, -i [dim. of lectus, bed], m., couch.
lēgātus, -i [part. of legō, send on a mission], m., assistant to a general or governor of a province, lieutenant, ambassador.
legiō, -onis [cf. legō], f., legion.
legō, -ere, lēgiō, lēctus, collect, choose; read.
leniō, -ere, -ivī or -īi, -ītus [lēnis], soften, soothe.
lēnis, -e, adj., mild, gentle, smooth.
levis, -e, adj., light, easy to bear; light-minded.
levō, -āre, -āvi, -ātus [levis], lighten, relieve.
lēx, lēgis, f., law.
libenter [libēns, willing], adv., willingly, gladly, with pleasure.
liber, -bri, m., book.
liber, -era, -erum, adj., free.
liberō, -āre, -āvi, -ātus [liber], acquit, set free.
libet, -ere, libuit or libitum est, impers., it is pleasing.
libidinosus, -a, -um [libīdō], adj., sensual, passionate.
libīdō, -inis, f., pleasure, desire, passion.
licet, -ēre, licuit or licitum est, impers., it is lawful, is allowed, permitted.
littera, -ae, f., letter of the alphabet; pl., epistle, literature, letters.
locuplēs, -ētis [locus, cf. plēnus, full], adj., rich, well supplied.
locus, -i, m., place; pl., loca, n., connected places, localities; loci, m., single places, passages in books, topics.
longē [longus], adv., far, far off.
longinquus, -a, -um [longus], adj., long continued.
longus, -a, -um, adj., long.
loquāx, -ācis [loquor], adj., talkative.
loquor, -i, locútus, dep., speak, say, tell.
lūdus, -i, m., game; theatrical exhibition.
lūgeō, -ēre, lūxi, lūctus, mourn for, lament.
lūmen, -inis [cf. lūceō, shine], n., light; lamp; ornament.
lūna, -ae [cf. lūx], f., moon.
lūo, -ere, lui, —, atone for, expiate.
lūsiō, -onis [lūdō, play], f., playing, game.
lūx, lūcis, f., light, daylight.

magis [cf. magnus], adv., more, rather.

magister, -trī [cf. magis], m., master, teacher; magister equitum, master of the horse

magisterium, -i [magister], n., office of master of a feast.
magistrātus, -ūs [cf. magister], m., office.
magnitūdō, -inis [magnus], f., greatness.
magnopere [abl. magnō opere], adv., greatly, very much.
magnus, -a, -um, adj., great; loud.
maior, -ōris, comp. of magnus, greater; elder; pl., ancestors.
male [malus], adv., ill, badly.
malleolus, -i [dim. of malleus, hammer], m., hammer-shaped slip, mallet-shoot.
mālō, mālle, mālui, — [magis + volō, wish], wish rather, prefer.
malum, -i [malus], n., evil.
malus, -a, -um, adj., evil, bad.
mālus, -i, m., mast.
maneō, -ēre, mānsī, mānsus, stay, remain.
manus, -ūs, f., hand.
māter, -tris, f., mother.
māturē [māturus], adv., early, quickly.
māturītās, -ātis [māturus], f., ripeness, maturity.
māturō, -āre, -āvi, -ātus [māturus], make ripe, bring to maturity.
māturus, -a, -um, adj., ripe, mature, proper.

maximē [maximus, greatest], adv., most, especially; quam maximē, as much as possible.
meditātiō, -onis [meditor], f., thinking over, preparation.
meditor, -āri, -ātus, dep., reflect upon; prepare.
<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>medius, -a, -um</td>
<td>middle</td>
</tr>
<tr>
<td>medulla, -ae, f.</td>
<td>marrow</td>
</tr>
<tr>
<td>mel, mellis, n.</td>
<td>honey</td>
</tr>
<tr>
<td>memini, -isse</td>
<td>defect, perf. with pres. force, remember; mementōte, fut. imper.</td>
</tr>
<tr>
<td>memoria, -ae [memor, mindful]</td>
<td>memory, recollection</td>
</tr>
<tr>
<td>mēns, mentis, f.</td>
<td>mind, intellect</td>
</tr>
<tr>
<td>mēnsa, -ae [cf. mētior], f.</td>
<td>table</td>
</tr>
<tr>
<td>mēnsis, -is</td>
<td>[cf. mētior], m., month</td>
</tr>
<tr>
<td>mentiō, -onis, f.</td>
<td>calling to mind, mention</td>
</tr>
<tr>
<td>mētior, -īri, mēnsus, dep.</td>
<td>measure</td>
</tr>
<tr>
<td>metuō, -erē, -ui, —</td>
<td>fear</td>
</tr>
<tr>
<td>miles, -ītis, m.</td>
<td>soldier</td>
</tr>
<tr>
<td>militia, -ae</td>
<td>military service; abroad as opposed to domī, at home</td>
</tr>
<tr>
<td>minimus, see parvus</td>
<td></td>
</tr>
<tr>
<td>minor, see parvus</td>
<td></td>
</tr>
<tr>
<td>minuō, -ere, -ui, -ātus</td>
<td>lessen, diminish</td>
</tr>
<tr>
<td>minus</td>
<td>n. acc. of minor, comp. adv., less</td>
</tr>
<tr>
<td>minūtus, -a, -um</td>
<td>part. of minuō, adj., small, petty, insignificant</td>
</tr>
<tr>
<td>mirificus, -a, -um</td>
<td>mirus + faciō, adj., wonderful, marvelous</td>
</tr>
<tr>
<td>miror, -āri, -ātus</td>
<td>mirus, wonderful, dep., wonder at, admire</td>
</tr>
<tr>
<td>miser, -era, -erum, adj.</td>
<td>wretched, unfortunate</td>
</tr>
<tr>
<td>miserābilis, -e</td>
<td>miseror, pity, adj., pitiable, wretched, deplorable</td>
</tr>
<tr>
<td>mitis, -e, adj.</td>
<td>mild, gentle, kind</td>
</tr>
<tr>
<td>mittō, -ere, misi, missus, send</td>
<td>send as a compliment, dedicate</td>
</tr>
<tr>
<td>moderātiō, -onis</td>
<td>[moderor, re-</td>
</tr>
<tr>
<td>stran], f.</td>
<td>reasonableness, self-control, moderate use</td>
</tr>
<tr>
<td>moderātus, -a, -um</td>
<td>part. of moderor, restrain, adj., within bounds, reasonable, well-balanced</td>
</tr>
<tr>
<td>modicē</td>
<td>[modicus], adv., temperately, with moderation</td>
</tr>
<tr>
<td>modicus, -a, -um</td>
<td>[modus], adj., in proper measure, within reasonable bounds</td>
</tr>
<tr>
<td>modo</td>
<td>[abl. of modus], adv., only; just now, lately; nōn modo . . . sed or vērum etiam, not only . . . but also</td>
</tr>
<tr>
<td>modus, -ī, m.</td>
<td>manner, method; limit</td>
</tr>
<tr>
<td>molestē</td>
<td>[molestus], adv., with trouble, with vexation; molestē ferre, bear it ill</td>
</tr>
<tr>
<td>molestia, -ae</td>
<td>molestus, f., trouble, annoyance</td>
</tr>
<tr>
<td>molestus, -a, -um</td>
<td>mōlēs, mass, adj., troublesome, annoying</td>
</tr>
<tr>
<td>mōlior, -īri, -ītus</td>
<td>mōlēs, dep., attempt, undertake</td>
</tr>
<tr>
<td>mollō, -īre, -ivī, -itus</td>
<td>mollis, soften, wear out by degrees, check, restrain</td>
</tr>
<tr>
<td>mollis, -e, adj.</td>
<td>soft, easy</td>
</tr>
<tr>
<td>molliter</td>
<td>[mollis], adv., gently, easily</td>
</tr>
<tr>
<td>moneō, -ere, -ui, -itus, warn, advise</td>
<td></td>
</tr>
<tr>
<td>monumentum, -ī</td>
<td>[moneō], n., reminder, record, memorial</td>
</tr>
<tr>
<td>mōrātus, -a, -um</td>
<td>mōs, adj., mannered, endowed with good morals</td>
</tr>
<tr>
<td>morbus, -ī, m.</td>
<td>disease</td>
</tr>
<tr>
<td>morior, -ī, mortuus, dep.</td>
<td>die</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>nascor, -i, natus, dep., be born; rise, spring up.</td>
<td></td>
</tr>
<tr>
<td>natātiō, -ōnis [natō, swim], f., swimming.</td>
<td></td>
</tr>
<tr>
<td>nātūra, -ae [cf. nāscor], f., nature.</td>
<td></td>
</tr>
<tr>
<td>nātūrālis, -e [nātūra], adj., of nature, arising from nature.</td>
<td></td>
</tr>
<tr>
<td>nātū, abl. only [cf. nāscor], m., in age; maiōres nātū, elders.</td>
<td></td>
</tr>
<tr>
<td>nāvālis, -e [nāvis], adj., of ships, naval.</td>
<td></td>
</tr>
<tr>
<td>nāvīgātiō, -ōnis [nāvīgō], f., sailing, voyage.</td>
<td></td>
</tr>
<tr>
<td>nāvīgō, -āre, -āvī, -ātus [nāvis, ship, cf. agō, drive], sail, manage a ship.</td>
<td></td>
</tr>
<tr>
<td>nē, adv., not; nē . . . quidem, not even; conj., that . . . not, not to; that, lest; from.</td>
<td></td>
</tr>
<tr>
<td>nē, interj., truly, verily. -ne, interrog. adv. and conj., enclitic; as adv., used in direct questions and usually not translated; as conj., used in indirect questions, whether.</td>
<td></td>
</tr>
<tr>
<td>nec, see neque. necesse, adj., indecl., necessary, unavoidable.</td>
<td></td>
</tr>
<tr>
<td>necessitās, -ātis [necesse], f., necessity, law of nature.</td>
<td></td>
</tr>
<tr>
<td>nefās [nē + fās, right], n., indecl., wrong, contrary to divine law.</td>
<td></td>
</tr>
<tr>
<td>neglegō, -ere, -glēxi, -glēctus [neg+ legō], disregard, do carelessly.</td>
<td></td>
</tr>
<tr>
<td>negō, -āre, -āvī, -ātus, [sev. nō] deny.</td>
<td></td>
</tr>
<tr>
<td>nēmō, (-inis) [nē + homō], m., no one, nobody.</td>
<td></td>
</tr>
<tr>
<td>nēquāquam [nē + quāquam], adv., in no way, by no means.</td>
<td></td>
</tr>
</tbody>
</table>
VOCABULARY

neque [nē + que], nec, conj., nor, and not; neque . . . neque, neither . . . nor.
nequeō, -ire, -ivī, — [nē + queō, be able], be unable.
nesciō, -ire, -ivī, — [nē + sciō, know], not to know, be ignorant of; nesciō quō modō or pactō, somehow.
neutiquam or ne utiquam, adv., by no means.
ni, conj., neg. cond., if not, unless.
nihil or nil [nē + hilum, trifle], n., indecl., nothing; acc. as adv., not, not at all.
nimis, adv., too, too much.
nimbus, -a, -um [nimis], adj., too much, excessive.
nisi [nē + sī], conj., if not, unless, except.
nitor, -ōris [cf. niteō, shine], m., brilliance.
nitor, -ī, nīsus and nīxus, dep., lean upon, rely on; attempt, strive for.
nōbilis, -e [cf. nōscō], adj., well-known, famous, noble.
nōbilitās, -ātis [nōbilis], f., fame, great reputation.
nōbilitō, -āre, -āvī, -ātus [nōbilis], make famous.
noctū [cf. nox], adv., by night.
nocturnus, -a, -um [nox], adj., of the night, by night.
noenum [old form for nōn], adv., not.
nōlō, nōlle, nōlui, — [nē + volō], not to wish, be unwilling.
nōmen, -inis [cf. nōscō], n., name.
nōminō, -āre, -āvī, -ātus [nōmen], name, call.

nōn, adv., not.
nōnāgintā [novem], num., ninety.
nōnne [nōn + -ne], interrog. adv., not, expecting an affirmative answer.
nōscō, -ere, nōvī, nōtus [gnōscō], learn, know.
noster, -tra, -trum [nōs], poss. pron., our.
nōtītia, -ae [nōtus, known], f., knowledge.
nōtō, -āre, -āvī, -ātus [nota, mark], mark, brand.
novem, num., nine.
novus, -a, -um, adj., new.
ox, noctis, f., night.
nūgātor, -ōris [nūgor, plot], m., jester, trifler.
nūlius, -a, -um, gen. nūlius [nē + ūllus, any], adj., not any, none, no; non-existent; of no account, worthless.
num, interrog. adv., expecting a negative answer.
numquam [nē + umquam], adv., never.
nunc, adv., now, at the present time.
nāntō, -āre, -āvī, -ātus [nāntius, messenger], report, declare, announce.
nūper [for noviper from novus], adv., recently, lately.
nusquam [nē + usquam], adv., nowhere.
nūtus (-ūs) [cf. nuō, nod], m., nod.

ō, interf., O! oh!
oblectāmentum, -ī [oblectō], n., source of pleasure, delight.

DE SENECTUTE — 12
oblēctō, -āre, -āvī, -ātus [ob + lactō, allure], delight, please.
oblīviōsus, -a, -um [oblīviō, forgetfulness], adj., forgetful.
oblīviscor, -ī, oblīitus, dep., forget.
oblūtōscō, -ere, -ui, — [ob + mūtōscō, incep. from mūtus], become silent, cease.
oblūpo, -ere, -rēpsī, — [ob + rēpō, creep], creep up, steal upon.
oblūrō, -ere, -ui, -utus [ob + ruō, fall], hide, cover up.
observō, -āre, -āvī, -ātus [ob + servō, keep], heed, keep up.
obsistō, -ere, -stītī, -stitus [ob + sītus, stand], resist, oppose, withstand.
obstruō, -ere, -strūxi, -strūctus [ob + struō], block, stop up, obstruct.
obbūsus, -a, -um [part. of obtundō, blunt], adj., blunted, dim.
occāscō, -āre, -āvī, -ātus [ob + caecō, make blind], hide, conceal.
occātiō, -onis [occō, harrow], f., harrowing.
occīdō, -ere, -cidī, -cāsus [ob + cadō, fall], fall, perish.
occūpō, -āre, -āvī, -ātus [ob, cf. capiō, take], seize, occupy, engage.
occurrō, -ere, -currī, -currus [ob + currō, run], come into mind, suggest itself.
octingentēsimus, -a, -um, adj., eight-hundredth.
octōgēsimus, -a, -um, adj., eightieth.
VOCABULARY

optimē, see bene.
optimus, see bonus.
optō, -āre, -āvi, -ātus, wish, desire.
opus, -eris, n., work, deed, employment; need.
ōrācūlum, -ī [ōrō, speak], divine announcement, oracle.
ōrātōr, -ōris [ōrō, speak], f., speech, address, discourse, pleading.
ōrātor, -ōris [ōrō, speak], m., speaker, orator.
orbō, -āre, -āvi, -ātus [orbūs, deprived], deprive, bereave.
ōrdō, -inis, m., row, series, order.
orīgō, -inis [cf. orīor], f., origin, source.
orīor, -īrī, ortus, dep., rise.
ōrnātōr, -ōris [part. of ōrnō, adorn], adj., comp., more adorned, handsome.
ōrnātus, -ūs [ōrnō, adorn], m., adornment embellishment.
ortūs, -ūs [part. of orīor], m., growing, sprouting.
ostendō, -ere, -ī, ostentus [obs (= ob) + tendō, stretch], show, point out.
ōtīōsus, -a, -um [ōtīum, ease], adj., at leisure.

pābulum, -ī [cf. pāscō, feed], n., food.
pactum, -ī [part. of paciscor, agree], n., way, manner.
paeone, adv., nearly, almost.
paenitēt, -ēre, -uit, impers., it repents, it grieves.
palma, -ae, f., palm, token of victory, prize.
pampus, -ī, m. and f., tendril, vine-leaf, foliage.
pār, paris, adj., like, equal.
pāreō, -ere, -uit, —, obey.
pariō, -ere, peperi, partus, produce, obtain.
pariter [pār], adv., equally, at the same time.
paris, partis, f., part, share, side; partēs, part in a play.
parum, adv., not enough, too little.
parvulus, -a, -um [dim. of parvus], adj., small, insignificant.
parvus, -a, -um, adj., comp. minor, sup. minimus, little, small.
pāstūs, -ūs [cf. pāscō, feed], m., pasturing, feeding.
pater, -tris, m., father.
paternus, -a, -um [pater], adj., of a father, paternal.
patientia, -ae [patiēns, part. of patior, suffer], f., endurance, patience.
patria, -ae [patrius], f., fatherland, country.
patrius, -a, -um [pater], adj., of a father, ancestral.
patrus, -ī [pater], m., father’s brother, uncle.
paucus, -a, -um, adj., few.
paululum [n. acc. of paululus, dim. of paulus, little], adv., a little.
pauπtēs, -ātis [pauper, poor], f., poverty.
pāx, pācis, f., peace.
pecū, -oris, n., breast, heart.
pecus, -udis, f., sheep.
pedester, -tris, -tre [pēs], adj., on foot, on land.
<table>
<thead>
<tr>
<th>Latin Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>penarius, -a, -um [penus, provisions], adj., for provisions.</td>
<td></td>
</tr>
<tr>
<td>per, prep. with acc., through, by means of.</td>
<td></td>
</tr>
<tr>
<td>peracerbus, -a, -um [per + acerbus, bitter], adj., very bitter, very harsh.</td>
<td></td>
</tr>
<tr>
<td>peractio, -onis [peragó], f., complete performance.</td>
<td></td>
</tr>
<tr>
<td>peragó, -ere, -egi, -actus [per + agó, do], finish, carry through.</td>
<td></td>
</tr>
<tr>
<td>percipio, -ere, -cēpi, -ceptus [per + capio], take in, conceive, learn; gather.</td>
<td></td>
</tr>
<tr>
<td>percontor, -āri, -ātus, dep., ask.</td>
<td></td>
</tr>
<tr>
<td>perditus, -a, -um [part. of perdó], adj., lost, abandoned, wicked.</td>
<td></td>
</tr>
<tr>
<td>perdó, -ere, -didi, -ditus [per + dō], make away with, lose, ruin.</td>
<td></td>
</tr>
<tr>
<td>perdūco, -ere, -dūxi, -ductus [per + dūcō, lead], continue.</td>
<td></td>
</tr>
<tr>
<td>perere, -ivī or īī, -itūrus [per + eō, go], pass away, perish.</td>
<td></td>
</tr>
<tr>
<td>perfectus, -a, -um [part. of perficior, accomplish], adj., complete, excellent, perfect.</td>
<td></td>
</tr>
<tr>
<td>perfungor, -ī, -fāactus [per + fungor, perform], dep., fulfill, perform, discharge.</td>
<td></td>
</tr>
<tr>
<td>permaneo, -ere, -mansī, -mansurus [per + maneō, stay], stay through, remain.</td>
<td></td>
</tr>
<tr>
<td>permulceo, -ere, -mulsī, -mulsus [per + mulceō, stroke], soothe, console.</td>
<td></td>
</tr>
<tr>
<td>persaepe [per + saepe], adv., very often.</td>
<td></td>
</tr>
<tr>
<td>persequor, -ī, -secūtus [per + sequor, follow], go through, follow up, accomplish.</td>
<td></td>
</tr>
<tr>
<td>perspicuus, -a, -um [cf. perspicio, see through], adj., clear.</td>
<td></td>
</tr>
<tr>
<td>perstudiōsus, -a, -um [per + studiōsus, eager], adj., very eager for, fond of.</td>
<td></td>
</tr>
<tr>
<td>persuadeō, -ere, -suāsi, -suāsus [per + suādeo, advise], convince, persuade.</td>
<td></td>
</tr>
<tr>
<td>pertineō, -ere, -ui, — [per + teneō, hold], belong, refer, pertain.</td>
<td></td>
</tr>
<tr>
<td>perutilis, -e [per + utilis, useful], adj., very useful.</td>
<td></td>
</tr>
<tr>
<td>pervenio, -ere, -vēnī, -ventus [per + veniō, come], come through, arrive.</td>
<td></td>
</tr>
<tr>
<td>perversitas, -aetis [perversus, part. of pervertō, turn the wrong way], f., wrong-headedness, frowardness.</td>
<td></td>
</tr>
<tr>
<td>pēs, pedis, m., foot.</td>
<td></td>
</tr>
<tr>
<td>pestifer, -era, -erum [pestis + ferō], adj., destructive, pernicious.</td>
<td></td>
</tr>
<tr>
<td>pestis, -is, f., plague, curse, destruction.</td>
<td></td>
</tr>
<tr>
<td>petō, -ere, -ivī or īī, -itūs, seek.</td>
<td></td>
</tr>
<tr>
<td>petulantia, -ae [petulāns, wanton], f., wantonness.</td>
<td></td>
</tr>
<tr>
<td>philosophia, -ae, f., philosophy.</td>
<td></td>
</tr>
<tr>
<td>philosophus, -i, m., philosopher.</td>
<td></td>
</tr>
<tr>
<td>piē [pius], adv., dutifully.</td>
<td></td>
</tr>
<tr>
<td>pietas, -aetis [pius, dutiful], f., devotion, filial affection.</td>
<td></td>
</tr>
<tr>
<td>pila, -ae, f., ball.</td>
<td></td>
</tr>
<tr>
<td>piscis, -is, m., fish.</td>
<td></td>
</tr>
<tr>
<td>placeō, -ere, -ui, -itus, please; placet, it please.</td>
<td></td>
</tr>
<tr>
<td>placidus, -a, -um [cf. placeō], adj., mild, peaceful.</td>
<td></td>
</tr>
<tr>
<td>plānē [plānus, plain], adv., plainly, quite, entirely.</td>
<td></td>
</tr>
</tbody>
</table>
planta, -ae, f., slip.
plaudo, -ere, plausi, plausus, clap the hands, applaud.
plausus, -us [plaudo], m., applause.
plebs, plebis, f., common people.
plenus, -a, -um, adj., full.
plenumque, adv., for the most part, generally.
plenisque, -raque, -rumque, adj., sing. rare, most, very many.
plurimus, see multus.
plus, see multus.
poculum, -i, n., drinking cup.
poeta, -ae, m., poet.
polluceor, -eri, -icitus [por (= pro) + liceor, bid], offer, promise.
pomarium, -i [pomum], n., apple orchard.
pomum, -i, n., apple.
pondus, -eris [cf. pendō, weigh], n., weight.
pōnō, -ere, posui, positus, place, regard.
pontifex, -icis [pons, bridge, cf. faciō, make], m., priest; pontifex maximus, chief priest.
pontificius, -a, -um [pontifex], adj., of or belonging to a pontifex, pontifical.
populus, -i, m., people.
pōrrō [cf. prō], adv., in turn.
portus, -us, m., harbor.
post, adv., after, later; prep. with acc., after.
postea [post + eā], adv., afterwards.
posteritas, -ātis [posterus], f., after-generations, posterity.
posterus, -a, -um [cf. post], adj., next, following; posteri, posterity.
postulō, -āre, -āvi, -ātus, ask, demand, expect.
pōtiō, -ōnis, f., drinking.
potior, -iri, -itus [potis, able], dep., become master of, obtain, possess.
potius [potis], adv., comp., rather; sup. potissimum, especially, above all.
praecipient, -ī [part. of praecipitō], n., maxim, rule, instruction.
praecidō, -ere, -cidi, -cīsus [praē + caedō, cut], cut short.
praecipitō, -ere, -cēpi, -cepitus [praē + capiō], teach, instruct.
preamble [praesērō,] adv., very well, admirably.
preambūlus, -a, -um [praē + clārus, bright], adj., very bright, admirable, splendid, remarkable.
praedicō, -āre, -āvi, -ātus [praē + dicō, make known], proclaim, boast.
praedicō, -ere, -dixi, -dictus [praē + dicō, say], foretell, predict.
preaditus, -a, -um [praē + datus, part. of dō], gifted, endowed with, possessed of.
preamium, -i, n., reward.
prescrībō, -ere, -scripsī, -scriptus [praē + scribō], determine in advance, dictate, prescribe.
prescerpt, adv., especially.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
presidium, -i [praesēs, defender], n., post.
praestāns, -antis [part. of praestō, stand before], adj., eminent, excellent.
praestringō, -ere, -ini, -ictus [praē + stringō, bind], make dim, blind.
presum, -esse, -fuī [praē + sum], be in charge, hold an office.
praeterēa [praeter + eā], adv., besides.
praeterēō, -ēre, -ēī, -ētus [praeter + eō, go], pass by.
praeteritus, -a, -um [part. of praeterēō], adj., past.
prātum, -ī, n., meadow.
primārius, -a, -um [primus], adj., of the first rank.
primō [abl. of primus], adv., at first.
primūm [n. acc. of primus], adv., in the first place, for the first time.
primus, -a, -um, adj., sup. of prior, first; in primis, among the first, especially.
principātus, -ās [cf. princeps, chief], m., leadership, the right of speaking and voting first.
principium, -i [cf. princeps, chief], n., beginning.
pristinus, -a, -um [cf. prius, before], adj., early, former.
privātus, -a, -um [part. of privō], adj., apart from the state, personal, private.
privō, -āre, -āvi, -ātus [privus, private], deprive.
prō, prep. with abl., before, in behalf of, for, in proportion to.
probē [probus], adv., well.
probō, -āre, -āvi, -ātus [probus], approve, commend; prove.

probrum, -i, n., shame, disgrace.
probus, -a, -um, adj., good, upright.
prōcēdō, -ere, -cessi, — [prō + cēdō, go], go before, advance, proceed.
prōcēritās, -ātis [prōcerus, tall], f., tallness, height.
prōcreō, -āre, -āvi, -ātus [prō + creō], bring forth, produce.
procūl, adv., in the distance, far.
prōditio, -onis [prōdō], f., handing over, treason.
prōdō, -ere, -didī, -ditus [prō + dō, put], hand down, transmit; memoriae prōdere, record.
prōducō, -ere, -ducī, -ductus [prō + dūcō], prolong.
proelium, -i, n., battle.
profectō [prō + factō], adv., actually, certainly, surely.
prōferō, -ferre, -tuli, -lātus [prō + ferō], bring forth, make known.
proficiscor, -i, -fectus [cf. prōficiō, make headway], dep., set out.
profiteor, -ēri, -fessus [prō + fa-teor, confess], dep., declare publicly, profess.
profugiō, -ere, -fugiō, — [prō + fugiō], flee, run away, escape.
prōgrederior, -i, -gressus [prō + gradior, step], dep., advance.
prōpagātio, -onis [prōpāgō, vb., set forward], f., propagation.
prōpāgō, -inis, f., layer.
prope, adv., near, nearly; comp.
propius, sup. proximē, next, last.
propius, see prope.
proprius, -a, -um [cf. prope], adj., own, peculiar.
propter, prep. with acc., on account of; adv., near at hand.

prōspiciō, -ere, -spēxi, -spectus [prō + speciō, look], look forward, look out for.

prōsum, prōdesse, prōfuī [prō + sum], be useful, be of advantage.

prōvehō, -ere, -vēxi, -vectus [prō + vehō, carry], carry forward, carry away, advance, prolong.

proveniō, -ire, -vēni, -ventus [prō + veniō, come], come forward.

prōverbium, -i [prō + verbum, word], n., old saying, proverb.

proximā, see prope.

proximus, -a, -um, adj. [sup. of propior, cf. prope], nearest.

prūdēns, -entis [for prōvidēns from prōvideō], adj., foreseeing, wise, prudent.

prudentia, -ae [prūdēns], f., good sense; knowledge of law; foreknowledge.

pūbēscō, -ere, pubui [incep. from pūbēs, adult], come to maturity, ripen.

puer, -eri, m., boy, child.

pueritia, -ae [puer], f., boyhood, childhood.

pugna, -ae, f., battle.

pugnō, -āre, -āvī, -ātus [pugna], fight.

pulcher, -chra, -chrum, adj., beautiful.

pulchritūdō, -inis [pulcher], f., beauty.

puppis, -is, f., stern of a ship.

pūrē [pūrēs], adv., purely, chastely.

purpura, -ae, f., purple garment.

pūrus, -a, -um, adj., clean, pure.

putō, -āre, -āvī, -ātus, think, believe.

quadrāgintā, num., forty.

quadriennium, -ī [quattuor, four + annus], n., period of four years.

quaerō, -ere, quaesivi, quaesītus, seek, inquire.

quaesō, defect., beg, pray.

quaestor, -ōris, m., quaestor.

quālis, -e, pron. adj., such as, of what kind; correl. of tālis.

quam, adv., how; than, as; with superlatives, as ... as possible.

quamquam, conj., though, although; and yet.

quamvis [quam + vis (from volō, wish)], adv. and conj., however much; although.

quandō, adv. and conj., at what time, when.

quantus, -a, -um, adj., correl. of tantus, as great as, as much as; interrog. how great; quantī, of how great value.

quārtus, -a, -um [cf. quattuor], adj., fourth; quārtum, adv., for the fourth time.

quasi [qua + si], conj., as if.

-que, conj., enclitic, and.

querēla, -ae [cf. quaeror, lament], f., complaint.

qui, quae, quod, gen. cuius, rel. pron., who, which, that; quod aun, as they say; quō, with comparatives, the, see eō.

qui, quae, quod, interrog. adj. pron., what? which?

quī [old abl. of qui, interrog.], adv., how?
qui, qua, quod, indef. adj. or subst.
pron., any, anybody; generally
follows si, nisi, nē or num.
quia, conj., because.
quicquam, see quisquam.
quicumque, quaecumque, quod-
cumque [qui, rel., + cumque],
indef. pron., whoever, whichever,
whatever.
quidam, quaedam and
quoddam, indef. subst. or adj.
pron., a certain one, some one;
certain, some.
quidem, adv., indeed, in fact; nē
. . . quidem, see nē.
quiēscō, -ere, -ēvi, -ētus [quiēs,
rest], become quiet, rest.
quiētē [quiētus, quiet], adv., calmly,
peacefully.
quīn [qui + ne (= nē)], conj.,
but that, that; quīn etiam,
nay even, nay more.
quincunx, -ncis [quinque + uncia,
a twelfth], m., the figure formed
by four corners of a square and
its middle point, trees planted
in fives.
quīnque, num., five.
quīnquennium, -i [quinquennis of
five years], n., period of five
years.
quintus, -a, -um [quinque], adj.,
fifth.
quīs, quae, quid, interrog. subst.
quīs, qua, quid, indef. subst. or
adj. pron. anybody, anything;
any, generally follows si, nisi,
nē or num.
quīsiam, quaeiam, quidiam, in-
def. subst. pron., some one.
quīsquam, quicquam, indef. pron.,
anybody, anything.
quīisque, quaeque, quidque and
quodque, indef. pron., each,
every.
quīquis, quicquid, indef. rel. pron.,
whoever, whatever.
quīvīs, quaevis, quidvīs and quodvīs
[qui, rel. + vis (from volō,
wish)], indef. pron., any one
you wish, any one.
quō [old dat. of qui, rel.], adv.,
whither, where.
quō [abl. of qui, rel.], conj., that,
in order that, especially with a
comparative.
quoad [quō + ad], adv., as far as,
as long as.
quōcircā [quō + circā, cf. circum],
conj., wherefore, on which ac-
count.
quōd [n. acc. of qui, rel.], conj.,
because, in that; quod si, but if.
quōminus [quō + minus], conj.,
that not, from with verbal noun
in -ing.
quō modō [abl. of quis + modus],
adv., in which way, how.
quondam [quom (= cum) + -dam],
adv., formerly.
quoniam [quom (= cum) + iam],
conj., since.
quoque, conj., too, also.
quōrsus [quō + versus, part. of
vertō, turn], adv., to what end,
why.
quōtiēns [quot, how many], adv.,
how often.
rāmus, -ī, m., branch, bough.
ratīō, -ōnis [cf. ratus, part. of reor, reckon], f., reason, power of reason; method; ratōnem habēre, to have an account; take care.
recēdō, -ere, -cessī, -cessus [re- + cēdō, go], retire, leave.
recēns, -entis, adj., fresh, new.
recipīō, -ere, -cēpi, -ceptus [re- + capiō], take again, recover, receive.
recitō, -āre, -āvī, -āitus [re- + citō, proclaim], read aloud.
recoquō, -ere, -coxi, -coactus [re- + coquō, cook], boil again, restore youth.
recordātiō, -ōnis [recorder], f., recalling to mind, recollection.
recordor, -āri, -āitus [re- + cor, heart], dep.; recall to mind.
rečētē [rectus], adv., rightly.
rectus, -a, -um [part. of regō], adj., straight.
recūsō, -āre, -āvī, -āitus [re- + causa, cf. accūsō], refuse.
reddō, -ere, -dīdi, -ditus [red- (= re-) + dō], give back, return.
redeō, -īre, -iī, -itus [red- (= re-) + eō], go back, return; in grātiam redire, be reconciled.
redūcō, -ere, -ducī, -ductus [re- + dūcō], lead back, escort back.
refercīō, -īre, -farsi, -fertus [re- + facīō, stuff], stuff, fill full.
referō, -ference, rettuli, relāitus [re- + ferō], carry back, refer.
reficiō, -ere, -fēci, -fectus [re- + faciō], restore.
refrigerātiō, -ōnis [refrigerō, make cool], f., making cool a room.
regālis, -e [rēx], adj., worthy of a king, royal.
regnō, -āre, -āvī, -ātus [regnōnum], rule as king, reign.
regnōnum, -ī [cf. regō], n., royal power; kingdom, realm.
regō, -ere, rēxi, rectus, rule.
relaxō, -āre, -āvī, -āitus [re- + laxō], loosen, release.
religātiō, -ōnis [religō, tie], f., tying up of vines.
relinquō, -ere, -liqui, -lictus [re- + linquō, leave], leave, leave behind, abandon.
reliquus, -a, -um, adj., left, remaining, the rest of.
remaneō, -ere, -mānai, — [re- + maneō], stay behind, remain.
reminiscor, -i, — [re-, cf. memini], dep., recall to mind, remember.
remissus, -a, -um [part. of remittō], adj., relaxed; gentle.
removeō, -ere, -mōvi, -mōtus [re- + moveō], move back, remove, withdraw.
repastiōniō, -ōnis [repastiōnō, dig up anew], f., digging up again.
repente [abl. of repēns, sudden], adv., suddenly.
reperiō, -ere, repperī, repertus, find.
repudiō, -āre, -āvī, -āitus [repudiōnum, divorce], reject.
repuerāscō, -ere, —, — [re- + puerāscō], become a child again.
repugnō, -āre, -āvī, -ātus [re- + pugnō], fight against, resist.
requiēs, -ētis [re- + quiēs], f., rest, repose; acc. requiētem or requiem.
requirō, -ere, -āvi, -ātus [re- + quaerō], seek again, want, feel the lack of, need.
rēs, rei, f., thing in the general sense; it takes its meaning from the context.
reservō, -āre, -āvī, -ātus [re- + servō, keep], keep back, save up, reserve.
resideō, -ēre, -sēdī, — [re- + sedēō, sit], rest, remain.
resistō, -ere, -stītī, — [re- + sistō, stand], stand against, oppose.
respectō, -āre, —, — [freq. of respicō, look back], look back upon.
respondeō, -ere, -spōndī, -spōnsus [re- + spondeō, promise], answer, reply.
responsum, -ī [part. of respondeō], n., answer, reply.
rēs pūblica, rei pūblicae, f., the state, business of the state.
restituō, -ere, -uī, -ātus [re- + statuō, set up], restore.
restō, -āre, -stītī, — [re- + stō, stand], remain, be left.
retardō, -āre, -āvī, -ātus [re- + tardō, hinder], keep back, hinder, delay.
retineō, -ere, -uī, -tentus [re- + teneō, hold], keep, maintain.
retrahō, -ere, -trāxi, -tractus [re- + trahō, draw], draw or drag back.
revertor, -ī, -versus [re- + vertō, turn], dep., turn back, return.
revocō, -āre, -āvī, -ātus [re- + vocō], call back, recall.

rēx, rēgis [cf. regō], m., king.
rīdeo, -ēre, -risī, -risus, laugh.
rītē [old abl. for rītū from rītus, religious ceremony], adv., fitly, rightly.
rōbur, -oris, n., strength.
rōbustus, -a, -um [rōbur], adj., strong, sturdy.
rōrō, -āre, -āvī, -ātus [rōs, dew], drop, trickle.
rōstrum, -ī [cf. rōdō, gnaw], n., beak; rōstra, platform for speak- ers in the Forum.
rūga, -ae, f., wrinkle.
rūmor, -ōris, m., report, rumor.
rūsticus, -a, -um [rūs, country], adj., of the country, rural, country.
sacer, -cra, -crum, adj., dedicated, sacred; sacra, -ōrum, n., sacred rites.
sacerdōtium, -ī [sacerdōs, priest], n., office of priest, priesthood.
saeculum (saeculum), -ī, n., age, generation.
saepe, adv., often; comp. saepius, sup. saepissimē; saepe num- erō [sometimes written as one word], adv., very often.
saltus, -ūs, m., leaping.
salūbris, -e [salūs], adj., healthy, beneficial; salūbrius, n. comp. as adv.
salūs, -ūtis, f., safety.
salūtāris, -e [salūs], adj., health- ful, wholesome.
salūtō, -āre, -āvī, -ātus [salūs], greet.
sānē [sānus, sound], adv., cer- tainly; haud sānē, not at all.
VOCABULARY

sapiēns, -entis [part. of sapiō, be wise], adj., wise; as subst., wise man, philosopher.
sapienter [sapiēns], adv., wisely.
sapientia, -ae [sapiēns], f., wisdom, philosophy.
sarmentum, -ī, n., twig, cutting.
sat and satis, adv., enough, sufficiently, quite; as n. subst. with partit. gen., enough, sufficiency.
satietās, -ātis [satis], f., fullness, satisfied desire, weariness.
satiō, -āre, -āvi, -ātus [satis], fill, satisfy, satiate.
satis, see sat.
saturitās, -ātis [satur, full], f., fullness, abundance.
satus, -ūs [serō, plant], m., planting.
scaena, -ae, f., stage.
scandō, -ere, —, —, climb.
sclerus, -eris, n., crime.
scientia, -ae [sciēns, part. of sciō], f., knowledge.
sclīcet [for scīre licet], adv., of course, certainly.
scīō, scīre, scīvī, scītus, know.
scurrum, -ī, n., harlot.
sē, see suī.
sēcum [sē + cum], by himself, alone.
secundum [n. of secundus], prep. with acc., according to.
secūris, -is [cf. secō, cut], f., ax.
sed, conj., but.
sedeō, -ere, sedēi, sessum, sit.
seges, -etis, f., cornfield, grainfield.
sēmen, -inis [cf. serō, sow], n., seed.
semper, adv., always.
senātus, -ūs [cf. senex], m., senate.
senecta, -ae [senex], f., old age.
senectūs, -ūtis [senex], f., old age.
senēscō, -ere, senui, — [incep. of seneō, be old], grow old.
senex, senis, m., old man.
senilis, -ē [senex], adj., belonging to an old man.
senium, -ī [senex], n., weakness of old age, old age.
sēnsim [sentiō], adv., gradually.
sēnsus, -ūs [sentiō], m., feeling, sense, sensation.
sententia, -ae [cf. sentiō], f., opinion, formal expression of opinion, vote, voting.
sentina, -ae, f., bilge-water.
sentīō, -ire, sēnsī, sēnsus, discern, feel, perceive.
septem, num., seven.
septimus, -a, -um [septem], adj., seventh.
septuāgintā [cf. septem], num., seventy.
sepulcrum, -ī [cf. sepeliō, bury], n., grave, tomb.
sepultūra, -ae [cf. sepeliō, bury], f., burial.
sequor, -ī, secūtus, dep., follow, follow after, aim at.
sermō, -onis, m., discourse, conversation.
serō, -ere, sēvi, satus, sow, plant.
serpō, -ere, -sī, -tus, creep, spread.
servō, -āre, -āvi, -ātus, keep, preserve.
seu, see sīve.
sevēritas, -ātis [sevērus, serious], f., seriousness, gravity.
<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>sex, num., six.</td>
<td>sexagintā (sex), num., sixty.</td>
</tr>
<tr>
<td>sextus, -a, -um (sex), adj., sixth.</td>
<td>sic, conj., if.</td>
</tr>
<tr>
<td>si, conj., if.</td>
<td>sic, adv., so, thus; sicut, as, like.</td>
</tr>
<tr>
<td>siccitās, -ātis (siccus, dry), f., dryness, firmness.</td>
<td>signīficātēs, -āre, -āvī, -ātus (signum, cf. faciō), indicate, mean.</td>
</tr>
<tr>
<td>sīlveāsco, -ere, —, — (silva, forest), grow into wood, run wild.</td>
<td>sīlveāsco, -ere, —, — (silva, forest), grow into wood, run wild.</td>
</tr>
<tr>
<td>similis, -e, adj., like.</td>
<td>simplex, -plicis, adj., single, plain, unmixed.</td>
</tr>
<tr>
<td>simul, adv., at the same time.</td>
<td>simul, adv., at the same time.</td>
</tr>
<tr>
<td>sin [sī + ne = nē], if not, but if.</td>
<td>sīn [sī + ne = nē], if not, but if.</td>
</tr>
<tr>
<td>sine, prep. with abl., without.</td>
<td>sīnulədum, conj., since.</td>
</tr>
<tr>
<td>sītis, -is, f., thirst.</td>
<td>sītis, -is, f., thirst.</td>
</tr>
<tr>
<td>sīve or seu [sī + -ve], conj., whether, or.</td>
<td>sīve or seu [sī + -ve], conj., whether, or.</td>
</tr>
<tr>
<td>socer, -eri, m., father-in-law.</td>
<td>socer, -eri, m., father-in-law.</td>
</tr>
<tr>
<td>socius, -ī (cf. sequor), m., ally.</td>
<td>socius, -ī (cf. sequor), m., ally.</td>
</tr>
<tr>
<td>sodālis, -is, m., companion, associate.</td>
<td>sodālis, -is, m., companion, associate.</td>
</tr>
<tr>
<td>sodāltās, -ātis (sodālis), f., club, society.</td>
<td>sodāltās, -ātis (sodālis), f., club, society.</td>
</tr>
<tr>
<td>sōl, sōlis, m., sun.</td>
<td>sōl, sōlis, m., sun.</td>
</tr>
<tr>
<td>soleō, -ēre, solitus sum, semi-dep., be accustomed.</td>
<td>soleō, -ēre, solitus sum, semi-dep., be accustomed.</td>
</tr>
<tr>
<td>sollers, -ertis (sollus, all + ars), adj., skillful.</td>
<td>sollers, -ertis (sollus, all + ars), adj., skillful.</td>
</tr>
<tr>
<td>sollertiā, -ae (sollers), f., skill.</td>
<td>sollertiā, -ae (sollers), f., skill.</td>
</tr>
<tr>
<td>sollicitō, -āre, -āvī, -ātus (sollicitus, stirred up), disturb, trouble.</td>
<td>sollicitō, -āre, -āvī, -ātus (sollicitus, stirred up), disturb, trouble.</td>
</tr>
<tr>
<td>sōlum [n. acc. of sōlus], adv., only; nōn sōlum ... sed or vērum etiam, not only ... but also.</td>
<td>sōlum [n. acc. of sōlus], adv., only; nōn sōlum ... sed or vērum etiam, not only ... but also.</td>
</tr>
<tr>
<td>sōlus, -a, -um, gen. sōlius, adj., alone, only.</td>
<td>sōlus, -a, -um, gen. sōlius, adj., alone, only.</td>
</tr>
<tr>
<td>somnīculōsus, -a, -um (somnīculo-, dim. of somnus), adj., sleepy, drowsy.</td>
<td>somnīculōsus, -a, -um (somnīculo-, dim. of somnus), adj., sleepy, drowsy.</td>
</tr>
<tr>
<td>somnus, -ī, m., sleep.</td>
<td>somnus, -ī, m., sleep.</td>
</tr>
<tr>
<td>spargō, -ere, sparsī, sparsus, scatter, distribute.</td>
<td>spargō, -ere, sparsī, sparsus, scatter, distribute.</td>
</tr>
<tr>
<td>spatium, -ī, n., space, period; race-course.</td>
<td>spatium, -ī, n., space, period; race-course.</td>
</tr>
<tr>
<td>specīēs, -ī (cf. speciō, look), f., appearance, beauty.</td>
<td>specīēs, -ī (cf. speciō, look), f., appearance, beauty.</td>
</tr>
<tr>
<td>spectō, -āre, -āvī, -ātus (freq. of speciō, look), look at, examine.</td>
<td>spectō, -āre, -āvī, -ātus (freq. of speciō, look), look at, examine.</td>
</tr>
<tr>
<td>spernō, -ere, spērīvī, spērētus, despise, reject, spurn.</td>
<td>spernō, -ere, spērīvī, spērētus, despise, reject, spurn.</td>
</tr>
<tr>
<td>spērō, -āre, -āvī, -ātus (spēs), hope, expect.</td>
<td>spērō, -āre, -āvī, -ātus (spēs), hope, expect.</td>
</tr>
<tr>
<td>spēs, spei, f., hope.</td>
<td>spēs, spei, f., hope.</td>
</tr>
<tr>
<td>spīcum, -ī, n., ear of corn, spike.</td>
<td>spīcum, -ī, n., ear of corn, spike.</td>
</tr>
<tr>
<td>spiritus, -ūs (cf. spīrō, breathe), m., breath.</td>
<td>spiritus, -ūs (cf. spīrō, breathe), m., breath.</td>
</tr>
<tr>
<td>splendēscō, -ere, —, — (incep. of splendeō), become bright, shine.</td>
<td>splendēscō, -ere, —, — (incep. of splendeō), become bright, shine.</td>
</tr>
<tr>
<td>splendidē [splendidus, brilliant], adv., brilliantly.</td>
<td>splendidē [splendidus, brilliant], adv., brilliantly.</td>
</tr>
<tr>
<td>splendor, -ōris, m., luster, glory, honor.</td>
<td>splendor, -ōris, m., luster, glory, honor.</td>
</tr>
<tr>
<td>sponte, abl. only, f., usually with a poss. pron., of one's own accord, freely, willingly.</td>
<td>sponte, abl. only, f., usually with a poss. pron., of one's own accord, freely, willingly.</td>
</tr>
<tr>
<td>stadium, -ī, n., race-course.</td>
<td>stadium, -ī, n., race-course.</td>
</tr>
<tr>
<td>statīō, -ōnis (cf. stō), f., outpost, guard.</td>
<td>statīō, -ōnis (cf. stō), f., outpost, guard.</td>
</tr>
<tr>
<td>stercorō, -āre, —, — (stercus, manure), fertilize.</td>
<td>stercorō, -āre, —, — (stercus, manure), fertilize.</td>
</tr>
<tr>
<td>stipendium, -ī (stips, gift, cf. pendō, pay), n., military service.</td>
<td>stipendium, -ī (stips, gift, cf. pendō, pay), n., military service.</td>
</tr>
<tr>
<td>stipō, -āre, -āvī, -ātus, crowd together, surround, attend.</td>
<td>stipō, -āre, -āvī, -ātus, crowd together, surround, attend.</td>
</tr>
<tr>
<td>stirps, -is, f., stock, stem.</td>
<td>stirps, -is, f., stock, stem.</td>
</tr>
</tbody>
</table>
VOCABULARY

stō, -āre, stetī, status, stand, be firm.
struō, -ere, struāxī, struēctus, arrange, build.
studīōsē [studīōsus, eager], adv., eagerly, diligently.
studium, -ī [cf. studeō, be eager], n., pursuit, zeal, study.
stultitia, -ae [stultus], f., folly.
stultus, -a, -um, adj., foolish, stupid, dull.
stuprum, -ī, n., debauchery.
Suāda, -ae, f., goddess of Persuasion.

suādeo, -ēre, suāsi, suāsus, advocate or support a law.
suāsor, -ōris [suādeo], m., advocate, supporter.
suāvitās, -ātis [suāvis, sweet], f., sweetness, agreeableness.
sub, prep. with acc. and abl., under.
subigō, -ere, -ēgi, -ātus [sub + agō], bring under, subdue, cultivate, till.
subītō [subitus, sudden], adv., suddenly.

subveniō, -ere, -vēnī, -ventus [sub + veniō], come to the help of, give relief to.
succidia, -ae [succidō, cut off], f., flitch of bacon.
succumbō, -ere, -cubui, — [cf. cubō, lie], yield, surrender.
sucus, -ī, m., juice, sap.
sui, sibi, sōr sēsē, reflex. pron., himself, herself, itself, themselves.

sum, esse, fui, futūrus, be, exist.
summus, see superior.
superior, superius, -ōris [superus, upper], comp. adj., superior, former, preceding; sup. suprēmus or summus, -a, -um, highest, most important, top of, last.
superō, -āre, -āvi, -ātus [superus, upper], overcome, conquer.
supervacāneus, -a, -um [cf. supervacuus], adj., superfluous, as labor in leisure hours when the regular tasks are done.
supplicium, -ī [supplex, suppliant], n., punishment, penalty.
suprēmus, see superior.
suscipiō, -ere, -cēpi, -ceptus [subs (= sub) + capiō], undertake.
suspicor, -āri, -ātus, dep., mistrust, surmise.
sustentō, -āre, -āvi, -ātus [freq. of sustineō], support.
sustineō, -ere, -tinui, -tentus [subs (= sub) + teneō], hold up, support, endure.
suus, -a, -um, reflex. poss. pron., his, her, its, their; his own, etc.; proper, suitable.

tālis, -e, adj., such, of such a kind; correl. of quālis.
tālus, -i, m., knucklebone; tāli, dice.
tam, adv., so, so much; tam . . . quam, so much . . . as.
tamen, adv., yet, nevertheless.
tamquam [tam + quam], adv., as if; just as; as it were.
tandem, adv., at length.
tantulus, -a, -um [dim. of tantus], adj., so small.
tantum [n. acc. of tantus], adv., only, so much.
tantis, -a, -um [cf. tam], adj., so great; correl. of quantus; tantum, n. subst., so much.
tardus, -a, -um, adj., slow.
taurus, -i, m., bull.
tēcum, see tū.
temērē, adv., rashly.
temeritas, -ātis [cf. temērē], f., rashness.
temperantia, -ae [temperāns, from temperō, restrain], f., moderation, self-control.
tempestivitas, -ātis [tempestīvus], f., timeliness, seasonableness.
tempestivus, -a, -um [tempestās, season], adj., timely, seasonable, early.
temps, -oris, n., time; tempora, seasons.
teneō, -ere, -uī (-tentus only in compounds), hold, retain, be affected.
tenuis, -e, adj., delicate, feeble, weak, poor.
tepēfaciō, -ere, -fēci, -factus [tepeō, be warm + faciō], make warm.
tepor, -ōris [tepeō, be warm], m., gentle warmth.
terminō, -āre, -āvi, -ātus [terminus], set bounds to, limit.
terminus, -ī, m., limit, boundary.
terra, -ae, f., earth, land.
tertius, -a, -um, adj., third.
tesserā, -ae, f., die, cube.
thēātrum, -i, n., theater.
thēsaurus, -i, m., treasure.
tībicen, -inis [tibia, flute, cf. canō, play], m., flute-player.
tīmeō, -ere, -uī, —, fear.
tītillātiō, -onis [tītillō, tickle], f., tickling, relish.
toga, -ae, f., toga.
tolerābilis, -e [tolerō, bear], adj., passable, endurable, tolerable.
tollō, -ere, sustulī, sublātus, take away, remove.
tot, indecl. adj., so many.
tōtus, -a, -um, gen. tōtius, adj., whole, all, entire.
tractō, -āre, -āvi, -ātus [freq. of trahō, draw], treat, handle.
trādō, -ere, -diō, -ditus [trāns + dō], hand over, hand down.
trādūcō, -ere, -dūxi, -ductus [trāns + dūcō], lead.
tragoedia, -ae, f., tragedy.
tranquillus, -a, -um, adj., quiet, calm.
tribūnus, -i, m., tribune of the people; military tribune.
tribūn, -ere, -uī, -ūtus [tribūs, tribe], assign, give.
trīcēsimus, -a, -um, adj., thirteenth.
tristius [triste, sad], comp. adv., with more difficulty.
triumphō, -āre, -āvi, -ātus [triumphus], celebrate a triumph.
triumphus, -ī, m., triumph.
truncus, -ī, m., trunk of a tree.
tū, tui, plu. vōs, pers. pron., thou; tēcum, with thee.
tueō, -ēri, tūtus, dep., protect, defend, manage, care for.
tum, adv., then, at that time; tum . . . cum, see cum.
turba, -ae, f., crowd.
tyrannus, -ī, m., despot.
tūber, -erīs, adj., fruitful.
VOCABULARY

ultimus, -a, -um [sup. of ulterior, cf. ultrā, beyond], adj., last.
ultrō, adv., of one's own accord, voluntarily.

umbra, -ae, f., shade.

umerus, -i, m., shoulder.

umquam, adv., at any time, ever.
unā [ūnus], adv. at the same time, together.

unde, adv., whence; from whom.

āndĕvicĕsimus, -a, -um, adj., nineteenth.

ānicus, -a, -um [ūnus], adj., alone, unparalleled.

ūnus, -a, -um, gen. ānīus, adj., one; ānus quisque, each one separately.

urbs, urbis, f., city.

urgeō, -ĕre, ursi, —, press, weigh down.

usque, adv., all the way, even; ever.

ūsōra, -ae [cf. ūtor], f., interest, usury.

ūsus, -ōs [ūtor], m., use, experience.

ut, conj., in order that, so that, that; adv., as; how; when; for, considering that.

uterque, utraque, utrumque, gen.

utriusque, adj., each, both, either.

utervis, utravis, utrwmvis, gen.

utriusvis, adj., which you will, either of the two.

ūtilītās, -ātis [ūtilis, useful], f., usefulness, benefit.

utinam [uti (= ut) + nam], adv., would that!

ūtor, -i, āsus, dep., use, employ, enjoy, find, indulge in.

utrum [n. of uter], conj., whether.
ūva, -ae, f., grape.

vacō, -āre, -āvi, -ātus [cf. vacuus, empty], be without, free from.
vadimōnium, -i [vas, bail], n., bail, security, engagement at court.
vāgīna, -ae, f., sheath.
vāgiō, -īre, -ī, —, cry.
valēdē [for validē from validus, strong], adv., strongly, certainly.

valētūdō, -inis [cf. valeō, be strong], f., health, state of health.

vāllus, -i, m., rampart, wall.
vapor, -ōris, m., heat.

varietās, -ātis [varius], f., variety, different kinds.

varius, -a, -um, adj., different, diverse, various.
-ve, conj., enclitic, or.

vel [old imp. of volō, wish], conj., or; adv., even.

vēlōcitās, -ātis [vēlōx, swift], f., swiftness.

vēnātiō, -onis [vēnor, hunt], f., hunting.

venerius, -a, -um, adj., sexual.

veniō, -ire, vēniō, ventus, come.

vēr, vēris, n., spring.

verbūm, -i, n., word.

vereor, -ēri, veritus, dep., fear, be afraid, respect.

vernus, -a, -um [vēr, spring], adj., of spring.

vērō [abl. of vērus], adv., truly, in fact; conj., but, however.

versīculus, -i [dim. of versus], m., mere line, short poem.

versō, -āre, -āvi, -ātus [freq. of
Verto], turn often, vex, torture; be engaged.

Versus, -ās [cf. vertō], m., verse, line.

Vērum [n. of vērus], conj., but.

Vērus, -a, -um, adj., trūe; vēri simile, likely.

Vesper, -is or -i, abl. -e, m., evening; vespēri, loc., in the evening.

Vester, -tra, -trum, poss. pron., your, yours.

Vestīō, -īre, -īvī, -ītus [vestīs, clothes], clothe.

Vetō, -āre, -uī, -ītus, forbid.

Vetustās, -ātīs [vetus], f., age.

Via, -ae, f., road, way.

Viāticum, -i [cf. via], n., provision for a journey.

Viātor, -ōris [cf. via], m., traveler, summoner.

Vicinus, -i [vicus, village], m., neighbor.

Vicissim [vicis, time], adv., in turn.

Victor, -ōris [cf. vincō], m., successful, victorious, conqueror.

Vīctus, -ās [cf. vivō], m., food.

Vidēlicit [for vidēre licet], adv., plainly, evidently, forsooth.

Videō, -āre, vidī, visus, see; seem, seem best.

Vīetus, -a, -um, adj., withered.

Vigeō, -āre, -uī, —, flourish, be strong.

Vigilantia, -ae [vigilāns, part. of vigilō, watch], f., watchfulness.

Vīgintī, num., twenty.

Villa, -ae, f., country house, farm-house.

Vināceus, -ī, m., grapestone.

Vinarius, -a, -um [vinum], adj., of wine.

Vinculum, -i [cf. vincō, bind], n., chain, bond.

Vindicāre, -āvi, -ātus [vindex, champion], defend, excuse.

Vīnes, -ae [cf. vinum], f., vineyard.

Vīnolentia, -ae [vīnolentus, full of wine], f., intoxication.

Vīnum, -i, n., wine.

Virī, -i, m., man.

Viridītās, -ātis [viridis, green], f., greenness.

Virtūs, -ūtis [vir], f., manliness, courage.

Vīs, —, —, vim, vi, plu. vīrēs, -īum, etc., f., force, strength, violence.

Vīta, -ae [cf. vivō], f., life.

Vītiosus, -a, -um [vitium], adj., faulty, evil.

Vītis, -is, f., vine.

Vitium, -i, n., fault, defect, vice.

Vituperātiō, -ōnis [vituperō, charge], f., charge against.

Vivirādīx, -īcis [vivus + rādīx, root], f., layer, quickset.

Vivō, -ere, vixī, victūrus, live.

Vīvus, -a, -um [cf. vivō], adj., alive.

Vocō, -āre, -āvi, -ātus, call, summon, name.

Volō, velle, voluī, —, wish, be willing.

Volutarius, -ae, -um [voluntās, will], adj., of free will, voluntary.

Voluptās, -ātis, f., pleasure, bodily pleasure.

Vōx, vocīs [cf. vocō], f., voice, saying.
LIVY AND HORACE

SELECTIONS FROM LIVY . . . . . . $1.50
Edited by HARRY E. BURTON, Ph.D., Professor of
Latin, Dartmouth College. Text Edition, $0.35

These selections are intended to give a more comprehensive idea of Livy's genius and versatility than can be had from the reading of any one or two books, and also to provide material dealing with the more significant and interesting periods of the early history of Rome. The passages are varied in nature, and are not confined to military history; they are not so short as to appear fragmentary. Each subject is presented in a series of continuous chapters, the notes supplying introductory and explanatory material for a proper understanding of the period. There is a comprehensive introduction, and a complete system of cross-reference.

HORACE. ODES, EPODES, AND CARMEN SAECULARE . . . . . . . . . . . . $1.50
Edited by CLIFFORD H. MOORE, Ph.D., Professor
of Latin, Harvard University. Text Edition, $0.40

While elementary matters have not been neglected in this edition, particular attention has been devoted to the literary side of Horace's work, and to his literary relations. The introduction, besides dealing with the poet's life and writings, discusses his lyric metres and peculiarities of syntax. The commentary is not limited to the baldest aids, but is intended to give such assistance in interpretation as may help students to some appreciation of Horace's art and charm. The relation of the poet to his Greek models, and especially his influence on subsequent Latin literature, are clearly shown.

AMERICAN BOOK COMPANY
HARPER'S LATIN DICTIONARY
Founded on the translation of Freund's Latin-German Lexicon. Edited by E. A. ANDREWS, LL.D. Revised, Enlarged, and in great part Rewritten by CHARLTON T. LEWIS, Ph.D., and CHARLES SHORT, LL.D.
Royal Octavo, 2030 pages. Sheep, $6.50; Full Russia, $10.00

The translation of Dr. Freund's great Latin-German Lexicon, edited by the late Dr. E. A. Andrews, and published in 1850, has been from that time in extensive and satisfactory use throughout England and America. Meanwhile great advances have been made in the science on which lexicography depends. The present work embodies the latest advances in philological study and research, and is in every respect the most complete and satisfactory Latin Dictionary published.

LEWIS'S LATIN DICTIONARY FOR SCHOOLS
By CHARLTON T. LEWIS, Ph.D.
Large Octavo, 1200 pages. Cloth, $4.50; Half Leather, $5.00

This dictionary is not an abridgment, but an entirely new and independent work, designed to include all of the student's needs, after acquiring the elements of grammar, for the interpretation of the Latin authors commonly read in school.

LEWIS'S ELEMENTARY LATIN DICTIONARY
By CHARLTON T. LEWIS, Ph.D.
Crown Octavo, 952 pages. Half Leather . . . . . . $2.00

This work is sufficiently full to meet the needs of students in secondary or preparatory schools, and also in the first and second years' work in colleges.

SMITH'S ENGLISH-LATIN DICTIONARY
Royal Octavo, 765 pages. Sheep . . . . . . . . . . $4.00

AMERICAN BOOK COMPANY
SELECTIONS FROM
THE WORKS OF OVID

Edited by FRANK J. MILLER, Ph.D. (Yale),
Professor of Latin, University of Chicago

Annotated Edition . . . $1.40  Text Edition . . . . . . $0.50

THESE selections are fairly representative, and are edited in such a way as to illustrate the style and subject-matter of each poem, and at the same time to show the exact relation of every part to the complete work.

The book includes over 3,800 lines from the Metamorphoses, thus more than meeting the requirements in Ovid of the College Entrance Examination Board, and in addition the following: Selections from Heroides, Amores, Ars Amatoria, Remedia Amoris, Fasti, Tristia, and Epistulæ ex Ponto; Life of Ovid, Poetic Forms of Ovid’s Works; with notes on the selections, and vocabulary.

The notes have been prepared with special reference to the needs of both the school and the college student. They include: General assistance in the translation of difficult and obscure passages; judicious references on points of syntax to all the modern school grammars in common use; notes and comments upon points of antiquarian interest; and suggestions and illustrations of the relations of Ovid’s stories to their earlier sources, and especially of their effect upon English literature.

The vocabulary, which has been prepared especially for this volume, gives the literal meaning of each word, and also all of the typical meanings which occur in the text. Generous assistance in word derivation is offered as well.

AMERICAN BOOK COMPANY
VIRGIL'S AENEID
Edited by HENRY S. FRIEZE, late Professor of Latin, University of Michigan. Revised by WALTER H. DENISON, Professor of Latin, University of Michigan

First Six Books . . . . $1.30   Complete . . . . . . $1.50
Complete Text Edition . . $0.50

In its present form this well-known work has been thoroughly revised and modernized. It is published in two volumes: one containing the first six books, the other the entire twelve books—an arrangement especially convenient for students who read more than the minimum College Entrance Requirements in Latin. Both volumes are printed on very thin opaque paper, thus making each an extraordinarily compact and usable book.

The introduction has been enlarged by the addition of sections on the life and writings of Virgil, the plan of the Aeneid, the meter, manuscripts, editions, and helpful books of reference.

The text has been corrected to conform to the readings that have become established, and the spellings are in accord with the evidence of inscriptions of the first century A.D. To meet the need of early assistance in reading the verse metrically, the long vowels in the first two books are fully indicated.

The notes have been thoroughly revised, and largely added to. The old grammar references are corrected, and new ones added. The literary appreciation of the poet is increased by parallel quotations from English literature. The irregularities of scansion in each book are given with sufficient explanations.

The vocabulary has been made as simple as possible, and includes only those words occurring in the Aeneid. The illustrations and maps, for the most part, are new and fresh, and have been selected with great care, with a view to assisting directly in the interpretation of the text.

AMERICAN BOOK COMPANY
LATIN GRAMMARS
By ALBERT HARKNESS, Ph.D., LL.D., Professor Emeritus in Brown University

Complete Latin Grammar, $1.25  Short Latin Grammar.... $0.80

These text-books represent the latest advances in philological science, and embody the results of the author’s large experience in teaching, and of his own linguistic studies, together with the suggestions and advice of eminent German specialists in the field of historical and comparative grammar.

Throughout each volume the instruction has been adapted to present methods and present needs. A special effort has been made to develop the practical side of grammar, to make it as helpful as possible to the teacher in explaining the force of involved constructions in Latin authors, and to the learner in understanding and appreciating the thought in a complicated Latin sentence.

The COMPLETE LATIN GRAMMAR is designed to meet the needs of Latin students in both schools and colleges. Simplicity and clearness of presentation, as well as of language, form leading characteristics of the work. Attention is directed particularly to the arrangement of material, and to the treatment of etymology, syntax, moods and tenses, subjunctive, indirect discourse, and hidden quantity.

The SHORT LATIN GRAMMAR is intended for those who prefer to begin with a more elementary manual, or for those who do not contemplate a collegiate course. In its preparation the convenience and interest of the student have been carefully consulted. The paradigms, rules, and discussions have in general been introduced in the exact form and language of the Complete Latin Grammar, by which it may at any time be supplemented. The numbering of the sections in the two books is also alike.

AMERICAN BOOK COMPANY
THIS book combines a thorough and systematic study of the essentials of Latin syntax with abundant practice in translating English into Latin; and affords constant practice in writing Latin at sight. It meets the most exacting college entrance requirements.

Part I is a summary of the fundamental principles of Latin grammar and syntax, and contains clear, concise explanations of many points that are troublesome to the ordinary pupil. It is divided into graded lessons of convenient length, each lesson including English-Latin exercises for practice. References to all the leading grammars are also given.

Part II contains short, disconnected English sentences and some continuous narrative based on Books I-IV of Caesar's Gallic War. Part III presents material for translation into Latin based upon Cicero. There are also exercises for general review preparatory to college entrance examinations.

A valuable feature of the book is the Review Lessons, introduced at intervals. These contain lists of important words for vocabulary study, and together with the summaries of grammatical principles afford excellent material for review work and practice in sight translation. For purposes of emphasis and intensive study, typical Latin sentences, illustrating important grammatical usages, idioms, and phrases are placed at the head of each chapter based on Books I and II of Caesar and the first Catilinian oration of Cicero.
FOR LANGUAGE STUDY

DECOURBEY'S FRENCH VERB BLANKS, 35 Cents

A simple device, containing forty-eight blanks, bound together in a single pad. Each primitive tense is grouped with the tenses derived from it, and both the French and the English names of the tenses are given. With the help of one of these blanks the average pupil can write out a verb in about five minutes.

MCCOLLOM'S GERMAN VERB FORM . 35 Cents

These tabular forms, containing forty-eight blanks to the pad, simplify and systematize the study of the German verb by facilitating the change of a verb from one voice to the other, by enabling the pupil to grasp easily the substitutions for the passive voice, and by providing abundant material for drill.

INGLIS'S LATIN COMPOSITION EXERCISE BOOK . . . . . . . . . . . . 25 Cents

Gives a systematic training indispensable to a thorough comprehension of the language. Preceding the blanks on which the student is to write the exercises, are pages containing the symbols of correction, and a summary of the chief principles of grammar and syntax, accompanied by references to the standard Latin grammars.

REILEY'S PRACTICAL EXERCISES ON THE LATIN VERB . . . . 50 Cents

These blanks provide for the writing or over one hundred verbs and have been prepared to combine rapidity with thoroughness, to economize the time of both teacher and pupil, and to present the verb in such a way that its acquisition will be both easy and permanent.

AMERICAN BOOK COMPANY
WE issue a Catalogue of High School and College Text-Books, which we have tried to make as valuable and as useful to teachers as possible. In this catalogue are set forth briefly and clearly the scope and leading characteristics of each of our best text-books. In most cases there are also given testimonials from well-known teachers, which have been selected quite as much for their descriptive qualities as for their value as commendations.

¶ For the convenience of teachers this Catalogue is also published in separate sections treating of the various branches of study. These pamphlets are entitled: English, Mathematics, History and Political Science, Science, Modern Languages, Ancient Languages, and Philosophy and Education.

¶ In addition we have a single pamphlet devoted to Newest Books in every subject.

¶ Teachers seeking the newest and best books for their classes are invited to send for our Complete High School and College Catalogue, or for such sections as may be of greatest interest.

¶ Copies of our price lists, or of special circulars, in which these books are described at greater length than the space limitations of the catalogue permit, will be mailed to any address on request.

¶ All correspondence should be addressed to the nearest of the following offices of the company: New York, Cincinnati, Chicago, Boston, Atlanta, San Francisco.

AMERICAN BOOK COMPANY