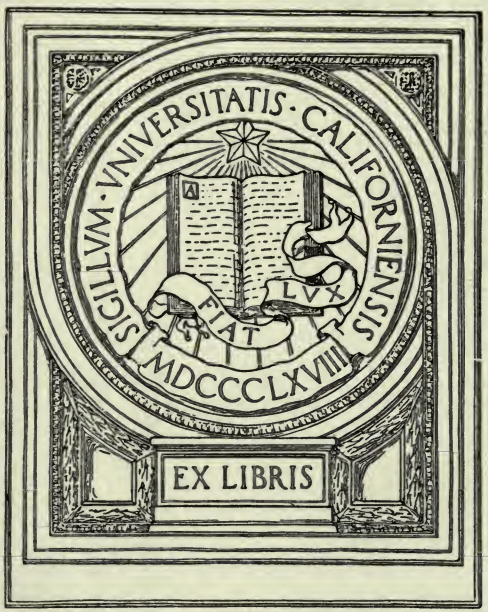
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A MANUAL

OF

LATIN PROSE COMPOSITION

FOR THE USE OF

SCHOOLS AND PRIVATE STUDENTS

BY

HENRY MUSGRAVE WILKINS, M.A.

Fellow of Merton College, Oxford
Author of 'Notes for Latin Lyrics' 'Manual of Greek Prose'
'Elementary Greek Exercises' 'A Progressive Greek Delectus'
'Speeches from Thucydides'

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CONTENTS.

EXERCISES.

MANUAL

OF

LATIN PROSE COMPOSITION.

INTRODUCTION.

IN remodelling this volume for a new edition, considerable alterations, as well as additions, have been made. In the Preface, especially, several fresh pages have been devoted to the comparison of the Latin and English idiom; the tabular list of idioms has been largely increased; and the marginal notes on Parts I. and II. have been entirely rewritten, in the hope of rendering the Exercises at once decidedly easier and more instructive. With the latter view, a Chapter, illustrating the main uses of the Subjunctive Mood, has been inserted in the Preface; and references, throughout the Exercises, especially in the First Part, have been systematically made to the rules there laid down, and which have been given on the authority of Madvig, Key, and Donaldson.*

* The Subjunctive Mood being the great stumbling-block of young writers of Latin, I have taken especial pains to give them clear ideas of the principles which regulate its use. References to Grammars seemed a less convenient plan than that which has been adopted in the present edition; the more advanced grammars, which alone treat the subject with sufficient fulness, not being generally in the hands of schoolboys.

Several new translations from English into Latin have been added to the FOURTH PART; and the references in the THIRD PART have been revised.

The book is mainly intended to meet one of the chief difficulties which beset the juvenile composer—I mean the adaptation of the English to the Latin idiom. The subject, in the course of treatment, seemed naturally to divide itself into FIVE PARTS; each of which, it is hoped, will be found to be graduated, in point of difficulty, to the progressive advancement of the young scholar.

I. The FIRST PART consists of a series of passages translated *almost literally* from authors of the golden age of Latinity. Marginal aid has been liberally given in the present edition; and reference made to standard authorities, whenever any important principle of grammar or construction is involved.

II. The SECOND PART contains a selection of passages from the best English Prose authors. The original passage is first given; and appended to it is a version adapted to a literal translation into Latin—designed to illustrate, by practice, the characteristic differences of the Latin and English idiom.

It is obvious, that the value of this part of the book must entirely depend on the merits of the translations themselves. I owe them to the contributions of the following friends, to whose classical distinction I appeal as a guarantee:—

1. GOLDWIN SMITH, M.A., Regius Professor of Modern History in the University of Oxford; Ireland Scholar; Hertford Scholar; Latin Verse, Latin Essay, English Essay.

2. JOHN CONINGTON, M.A., Professor of Latin in the University of Oxford; Ireland Scholar; Hertford Scholar, Latin Verse, Latin Essay, English Essay.

3. Rev. E. Hamilton Gifford, M.A., late Head Master of King Edward's School at Birmingham; Pitt Scholar Chancellor's Medallist.

4. Rev. Edwin Palmer, M.A., Fellow and Tutor of Balliol College, Oxford; Ireland Scholar; Hertford Scholar; Latin Essay, Latin Verse.

5. T. Y. Sargent, M.A., Fellow and Tutor of Magdalene College, Oxford; Ireland Scholar; Hertford Scholar.

6. Rev. Gregory Smith, M.A., late Fellow of Brasenose College, Oxford; Ireland Scholar; Hertford Scholar.

7. Rev. R. Shilleto, M.A., Classical Lecturer of King's College, Cambridge.

8. Rt. Rev. Edward Copleston, D.D., late Lord Bishop of Llandaff.

III. The Third Part, which is designed for boys in the highest forms, contains a series of subjects for original composition, in the shape of Speeches, Letters, and Essays —Historical, Philosophical, Critical, and Descriptive. I have appended to the first series of subjects, copious references to the best and most available authorities. Considering, however, that the book is intended chiefly for schoolboys, I thought it desirable to avoid any citation of German works: but, with this limitation, I have not hesitated to appeal to a wide range of authorities; all of which, I believe, are to be found in the capacious libraries which, at Harrow, Eton, Winchester, Westminster, and other public schools, are accessible to the sixth form. I am well aware of the mischief of forestalling conclusions, or even of suggesting particular views; and have accordingly arranged the references so as merely to direct and stimulate research.

IV. The Fourth Part consists of passages from English authors, intended for translation into English. Latin versions of them will be found in the Key. They are the work of Professor Conington; Robinson Ellis, M.A., Fel-

low and Tutor of Trinity College, Oxford; Ireland Scholar; G. F. de Teissier, M.A., late Fellow and Tutor of Corpus Christi College, Oxford; Hertford Scholar; the Rev. Wharton Marriott, M.A., late Fellow and Tutor of Exeter College, Oxford; one of the Masters of Eton College; the Rev. R. Shilleto; the Rev. E. Hamilton Gifford; T. Y. Sargent, M.A.; and the late Mr. Marmaduke Lawson, *quondam* Chancellor's Medallist, Cambridge.

V. The FIFTH PART contains translations from Latin classics into *idiomatic* English. The process of retranslation will, it is hoped, prove similar to that of rendering original English into Latin.

DIRECTIONS FOR USE.

1. The numerals, 1, 2, 3, 4, etc., attached to particular words in the Exercises, refer to the phrases, etc., suggested at the end of each Exercise.

2. In Part I., and in the first twelve Exercises of Part II., I have italicised the words, whenever the numeral applies to more words than one: e.g. 'The *prostrate mass*[17] of men and cattle.'

After Exercise XI., Part II., I have discontinued the italics, in order slightly to increase the difficulty; and the scholar will have to discover, from his own knowledge of the idiom, to how many words each numeral applies.

3. Those English words which are enclosed in brackets, are not intended to be translated into Latin.

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[17] Strages.

PREFACE.

CHAPTER I.

ON THE SUBJUNCTIVE MOOD.

IN sketching the salient* usages of the Subjunctive Mood, it will be convenient to divide the sentences into which it enters, into—1. Temporal; 2. Causal; 3. Final: 4. Conditional; 5. Concessive: 6. Consecutive; 7. Comparative; and 8. Relative.†

Independently of these, sentences containing—9. Indirect, or Reported, Statements (Oratio Obliqua), or 10. Indirect Questions; and 11. Secondary Clauses under certain limitations, also require to be considered.

1. In TEMPORAL SENTENCES, (*a*) *quum, ubi, ut, simul atque, postquam, ut primum, ubi primum,* etc., are used with an Indicative mood, when a particular time is precisely defined, so that *quum* signifies 'at the time when;' or when a matter of fact is definitely stated; especially with the present and perfect, as opposed to the imperfect and pluperfect tenses; e. g. *Qui non propulsat injuriam*

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* Such ordinary usages as the potential subjunctive, e. g. *credat quispiam,* 'one might believe:' *quis neget?* 'who would deny?' or the use of the mood to signify a wish: or, again, as a softened mode of expression, e. g. *At non historiâ cesserim Græcis,* are assumed to be familiar to the pupil.

† The classification of relative sentences under a distinct head involves a cross division; but the relative plays so important a part in Latin composition as to require separate treatment.

a suis, quum potest, injuste facit—Cic. de Off. iii. 18 *Res, quum hæc scribebam, erat in extremum adducta discrimen*—Cic. ad Fam. xii. 6. *Quum Cæsar in Galliam vēnit, alterius factionis principes erant Sequani, alterius Ædui*—Cæs. B. G. 6. 12.

(*b*) Accordingly, the Indicative is used in clauses like the following: *Jam ver appetebat, quum Hannibal ex hibernis movet*—Liv. xxiii., to connect one event with another.

(*c*) *Quum* is also followed by an Indicative in reckoning intervals of time, when it = *ex quo tempore:* e.g. *Multi sunt anni, quum in ære meo est*—Cic. ad Fam. xv. 14, 'It is now many years since that man has been in my debt.'

(*d*) But the Subjunctive is always used after *quum* or *ubi*, if we wish to indicate not only the time, but a necessarily antecedent circumstance, as in describing the succession of events in historical narrative: e.g. *Alexander, quum interemisset Clitum vix manus a se abstinuit,* 'Alexander, after slaying Clitus, was all but laying violent hands on himself.' In this construction, the imperfect subjunctive is usually translated by *while* or *as*: the pluperfect by *after*. But the phrase is often rendered by the English participle; e.g. *quum videret,* 'seeing;' *quum ignoraret,* 'not knowing;' *quum vidisset,* 'having seen,' 'in consequence of his having seen,' 'on perceiving.'

(*e*) *Quum* is also followed by a Subjunctive in indefinite expressions of time: e.g. *Erit illud tempus quum gravissimi hominis fidem desideres*—Cic. pro Mil. 26, 39, 'The time will come when you will feel the loss of so high-principled a man.' *Audivi ex eo, quum diceret,* 'I have heard him say'—Madvig, § 358. 4.

(*f*) *Frequentative* Sentences, i.e. sentences indicating acts often repeated, whether introduced by the conjunctions mentioned in the preceding Rule, or by indefinite relative words, such as *quicunque, ubicunque, quocunque, quotiescunque, ut quisque,* are generally constructed with an In-

dicative mood in the best* writers: e.g. *Quum ver esse cœperat, Verres se labori dabat*—Cic. Verr. v. 10.

(*g*) But the Subjunctive is used, if the *cause* of a repeated action, rather than a merely contemporaneous circumstance, is signified by the relative clause: e.g. *Quemcunque lictor jussu consulis prehendisset, tribunus mitti jubebat*—Liv. iii. 11, where the two actions are represented as standing in close and necessary connection with one another. Donaldson, Lat. Gram. p. 175 (6).

(*h*) *Dum, donec, quoad*, signifying *while, until*: *quamdiu, as long as*, are regularly followed by an indicative, when they merely indicate continuance in time; but a Subjunctive is used when a condition is implied, or when a motive or a design is intimated: e.g. *Iratis subtrahendi sunt ii, in quos impetum conantur facere, dum se ipsi colligant*—Cic. Tusc. iv. 36, 'Until they,' i.e. 'That they may compose themselves.' In such passages *dum* often means 'that in the interval,' 'that meanwhile.'

(*i*) Consistently with this, we find that *expectare, opperiri, dum*, when answering to the English 'to expect that,' or, 'to wait in order that,' take a Subjunctive; when signifying merely 'to wait until.' an Indicative: e.g. *Epicurus ea dicit, ut mihi quidem risus captare videatur: affirmat enim quodam loco, 'Si uratur sapiens, si crucietur . .' expectas fortasse, dum dicat, 'Patietur, perferet:'* 'You perhaps expect him to say, 'The Philosopher will endure the torture patiently'—Cic. Tusc. ii. 7. On the other hand we find in Ter. Eun. i. 2, 126, *Expecto, dum ille venit*, 'I am waiting till he comes.'

(*k*) After *antequam* and *priusquam*, (*a*) a Subjunctive

* Madvig, Lat. Gram. § 359, remarks that Cicero, Sallust, and Cæsar prefer the indicative in frequentative sentences, while the later writers, such as Livy, incline to the use of the subjunctive. Thus, in describing a ceremony, Liv. i. 32, says: 'Id fecialis ubi dixisset, hastam in fines eorum mittebat:' where *ubi dixisset* means, 'Every time that, on each occasion that, the Fecial uttered these words.'

is used, when the speaker would imply the non-occurrence* of the act; (*b*) an Indicative, where he would imply the occurrence of the act, and therefore especially where a negative precedes, and above all in past sentences.

In the *oratio obliqua*, the Subjunctive is of course used with *antequam*, and *priusquam* in clauses where the indicative would be preferred in the *oratio recta*.

2. Causal Sentences.—Clauses which signify a cause or reason by means of the particles *quod* and *quia*, 'because' or an occasion, by means of *quoniam, quando, ubi*, 'since,' take an Indicative, (*a*) when a speaker assigns the *actual* reason according to his own views; a Subjunctive, (*b*) when the reason is given according to the views of another party, or (*c*) when the reason given is not the actual reason; e.g.

(*a*) *Quod spiratis, quod formam hominum habetis, indignantur*—Liv. iv. 3: where the speaker alleges an actual fact as the ground of the complaint.

(*b*) *Aristides nonne ob eam caussam expulsus est patriâ, quod præter modum justus esset?*—Cic. Tusc. v. 36, 'because he was too just in the opinion of his fellow-citizens.

(*c*) *Nemo oratorem admiratus est, quod Latinè loqueretur*, 'Nobody ever admired an orator merely because he spoke Latin correctly'—Cic. de Orat. iv. 14. Thus *non quia, non quod*, are used with the Subjunctive, followed by *sed quia, sed quod*, declaring the true reason, with the indicative.

(*d*) *Quum*, when used to denote a reason *for* or *against* anything, i.e. when equivalent to 'since,' 'considering that,' 'as,' 'although,' 'when' in the sense of 'although,' and 'when' in the sense of 'since;' requires a Subjunctive mood: e.g. *Quum vita sine amicis metus plena sit, ratio ipsa monet amicitias comparare*—Cic.

* The imperfect and pluperfect subjunctive are used by Livy in simply indicating a period of time and an action which has really taken place, *e.g.* Paucis ante diebus, quam Syracusæ *caperentur*, in Africam transmisit—Liv. xxv. 31. Roby, Lat. Gram. p. 291. Madvig, Lat. Gram. § 360.

(*e*) But when *quum* is employed as an equivalent for *quod*, to denote an independent fact, it has an Indicative: e. g. *Gratulor tibi quum tantum vales apud eum*—Cic. ad Fam. ix. 14, 3, 'I congratulate you on your having such influence with him.'

(*f*) With two Indicative verbs in the same tense, it expresses identity of action as well as identity of time [when the best translation is by the preposition *in*]: e. g. *Præclare facis quum puerum diligis*—Cic. de Fin. iii. 2, 9, 'You are acting a noble part in thus loving the child.'

(*g*) *Quippe qui*, or *quum, ut qui, utpote qui*, used in a *causal*, or in a *consecutive*, sense, almost always take a Subjunctive; except in Plautus, Sallust and Livy.

3. Final Sentences.—(*a*) Sentences expressing the end or purpose of an action are constructed with a Subjunctive Mood, preceded by *ut, quo, qui:* * and, if the purpose be prevention, by *quin, quominus, ne*, and *ut ne*.

(*b*) Whenever the English Infinitive is equivalent to *in order that*, or to *that*, with *may* or *might*, it is to be translated by *ut* with the Subjunctive.

(*c*) Verbs, &c. of *fearing* take the subjunctive with *ne*, if the object be not desired; with *ut* or *ne non*, if it be desired: e.g. *Vereor ne hoc serpat longius*—Cic. ad Att. i. 13, 3, 'I fear this will go farther.' *Ornamenta metuo ut possim recipere*—Plaut. Curc. iv. i. 3, 'I fear I may not be able to recover the ornaments.'

(*d*) *Ut* is often omitted in phrases like the following: *Quid vis faciam?*—Ter. Eun. v. 9, 24, 'What do you wish me to do?' *Scribas velim*—Cic. ad Fam. vii. 13, 'I wish you would write.' *Dic veniat*, 'tell him to come.' *Sine te exorem*—Ter. Andr. v. 3, 30, 'Suffer me to persuade you:' and so generally with verbs of *advising, persuading, begging;* and also with *oportet, necesse est:* e.g.

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* The use of *qui* is illustrated under the head of Relative Sentences.

Philosophiæ servias oportet. Condemnetur necesse est: 'he must needs be condemned:' Cic.

4. CONDITIONAL SENTENCES [*if, unless*] (*a*) The* best general rule for the construction of conditional clauses is this: both the conditional and the consequent clauses are placed in the Indicative, if the condition is expressed simply, without any further accessory meaning: e.g. *Erras, si id credis*—Ter. H. i. 1, 53. *Si quid habet, dat:* where nothing is implied as to the probability or improbability of his having anything.

(*b*) But if the condition is described as either (*a*) uncertain, improbable, or (*β*) impossible, the Subjunctive is used, generally in (*a*) the present tense where the condition is uncertain, (*β*) in the imperfect and pluperfect where it is impossible. Thus, (*a*) *Si quid habeam, dabo,* 'If I should happen to have anything, I will give it.' (*β*) *Si quid haberet, daret,* 'If he had anything, he would give it.' *Si quid habuisset, dedisset,* 'If he had had anything, he would have given it.'

In (*β*) clauses, it is evidently implied that he had nothing to give: whereas in (*a*) clause it is left uncertain.

(*c*) The *consequence* may of course refer to present, the *condition* to past time, and *vice versâ:* when the tenses will be altered accordingly: e.g. *Si literas accepissem, nunc recitarem.*

(*d*) When the condition applies to present or future time, the present is constantly used in Latin, where the English idiom employs the imperfect: e.g. *Tu si hic sis, aliter sentias*—Ter. Andr. ii. 1, 10, 'If you were in my place you would think differently.'

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* The same view is taken by Dr. Donaldson, Lat. Gram. § 176, III. (1): 'In conditional sentences, after *si, nisi,* &c., the Indicative implies that there is no uncertainty; but the Subjunctive, which, without the conditional particle, expresses a mere supposition or possibility as opposed to a statement of fact, presents the hypothesis as a merely supposable case when the present tense is used, and assumes its impossibility when the tense is imperfect or pluperfect.'

(*e*) The Indicative is sometimes used when the Subjunctive might have been expected, to give either rhetorical liveliness or brevity to the expression: e.g. *Pons sublicius iter pœne hostibus dedit, ni unus vir fuisset*—Liv. ii. 10. It should, however, be remarked that, in cases like these, the *nisi* or *si* commonly *follow* the clause in the Indicative.

(*f*) The verbs of *duty* or *power*, such as *debebam, decebat, oportebat, poteram,* or *eram* with a gerundive, already implying in themselves what is less forcibly expressed by the Subjunctive Mood, generally retain the Indicative in conditional sentences: e.g. *Hunc patris loco, si ulla in te pietas esset, colere debebas*—Cic. Phil. ii. 38.

(*g*) Similarly, the Indicative of the verb *sum* is used with *æquum, satius, utilius, par, satis,* where the English idiom employs the Subjunctive: e.g. *Ne ad rempublicam quidem accedunt nisi coacti; æquius autem erat id voluntate fieri*—Cic. de Off. i. 9: 'It would have been more fair that this should have been done voluntarily.' *Longum est si tibi narrem quamobrem id faciam*—Ter. H. ii. 3, 94: 'It would be tedious if I were to tell you why I do so.'

(*h*) A periphrasis with the Future Participle and *fui* or *eram* is often found in the clause of consequence, to show what a person was ready to do in a certain case; and then the Indicative is always used: *Si me triumphare prohiberent, testes citaturus fui rerum a me gestarum*—Liv. xxxviii. 47, 'If they had attempted to prevent my triumphing, I should have called up witnesses of my achievements:' where *citaturus fui* is used in preference to *citavissem.*

(*i*) *Modo, dum, dummodo* [provided that], *modo ut,* used conditionally, take a Subjunctive: e.g. *Oderint, dum metuant*—Suet.

(*k*) *Si* is often used to express a *wish,* an *intention,* an *attempt,* an *effort:* e.g. *Circumfunduntur e reliquis hostes partibus,* si *quem aditum reperire possent*—Cæs. B. G. vi. 37: in which case it always takes a Subjunctive, following the rule of Final Sentences.

5. (*a*) In Concessive Sentences [*although, whereas, even if*], we may either have an extreme supposition, or the simple expression of a condition; in the latter case we find an Indicative after *quamquam, etsi, etiamsi, tametsi;* in the former a Subjunctive after *etsi, etiamsi, tametsi*, but not after *quamquam*, except in the Poets and later Prose writers: e.g. *Quod crebro aliquis videt, non miratur, etiamsi, cur fiat*, nescit—Civ. Div. ii. 22. *Etiamsi mors oppetenda* esset, *domi atque in patriâ mallem, quam in externis locis vivere*—Cic. Fam. iv. 7.

(*b*) *Quamvis, licet, ut* [*granting that, even allowing that*], *ut non, ne*, used in a *concessive* sense, take a Subjunctive; as does also *quum*, when used *adversatively*, to express a kind of comparison* between two propositions, where in English we should use *while, whereas*, in the first clause; and also in the sense of *although*, an usage mentioned under 2 (*d*) above.

(*c*) Concession, admission, assumption, permission, are often signified by the Subjunctive used independently: e.g. *Malus civis, seditiosus consul Carbo fuit. Fuerit aliis: tibi quando esse cœpit?* 'Suppose he has been so to others,' etc.—Cic. Verr. i. 14. *Hæc sint falsa sanè; invidiosa certè non sunt:* 'Granting that this is false,' etc. —Cic. Acad. ii. 32.

6. Consecutive Sentences.—*Ut, ut non, ut nihil, ut nullus, ut nemo*, etc., when used to express a consequence or result, take a Subjunctive: e.g.

(*a*) After the demonstratives *sic, ita, eo, tam, adeo, tantus, talis, is:* e.g. *In eo est ut proficiscar*—Cic., 'I am on the point of starting.'

(*b*) After a variety of verbs and phrases: e.g. *accidit ut; fit ut; accedit ut*, 'to this is to be added that;' *usu*

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* *e.g.* 'Quum multæ res in philosophiâ nequaquam satis adhuc explicatæ sint, tum perdifficilis est quæstio de naturâ Deorum—Cic. N. D. i. 1.' Madvig, § 358. obs. 3.

venit ut; reliquum est ut; superest ut; proximum est ut; tantum abest ut; e.g. *tantum est ut nostra miremur, ut nobis non satisfaciat ipse Demosthenes*—Cic., 'I am so far from admiring my own speeches, that even Demosthenes does not satisfy me.'

(*c*) After comparatives with *quam:* e.g. *Isocrates majore ingenio est quam ut cum Lysia comparetur.*

7. Comparative Sentences [*as if, as though*]. (*a*) The Subjunctive is used in hypothetical propositions of comparison, ushered in by the particles *tanquam, quasi, ceu, velut,* etc.: e.g. *Sed quid ego his testibus utor, quasi res dubia sit?*—Cic. Div. in Cæc. 4. *Quasi vero* is used ironically: e.g. *quasi vero id curem!* 'As if I cared for that!'

(*b*) *Ut—ita*='although—still,' or, 'indeed—but:' e.g. Cic. ad Fam. x. 20: *Ut* [although] errare, mi Planci, potuisti; *sic* [still] decipi te non potuisse quis non videt? Liv. xxi. 35: Pleraque Alpium ab Italiâ *sicut* [indeed] breviora, *ita* [but] arrectiora sunt. In these clauses, as they involve only a contrast of positive facts, the Indicative is of course used. Such also is the construction of clauses opposed by *eo—quo,* etc.

8. Relative Sentences.—The Relative Pronoun *qui* is a far more important and flexible element in Latin than ὅς in Greek composition. It is of all persons, and may be used compendiously as a substitute for the union of a conjunction with a pronoun. Hence it forms co-ordinate sentences when used for *et ego, et tu, et is,* etc.; for *ego autem, tu autem, is autem,* etc.; for *ego igitur, tu igitur, is igitur,* etc.; for *ego enim, tu enim, is enim,* etc. And it forms subordinate sentences, when used for *ut ego, ut tu, ut is,* etc.; for *quia ego, quia tu, quia is,* etc.; for *si ego, si tu, si is,* etc.; for *etsi ego, etsi tu, etsi is,* etc.

(*a*) *Qui* is used with the Indicative, when it merely defines or specifies a fact, or serves as an epithet: so also the correlatives *qualis, quantus, quot;* and the vague relatives

and relative particles, *si quis*, *quis-quis*, *quicunque*, *sicubi*, *quot-cunque*, *ubi-cunque*, when used in definitive clauses; but not when used to express a mere supposition. When they are employed in a frequentative sense, as we have previously explained—the Subjunctive is more usual in the later, the Indicative in the earlier authors.

(*b*) The Subjunctive is used when the relative clause is employed *sensu causali*, i.e. to give the reason of the leading clause: e.g. *Miseret tui me, qui hunc tantum hominem facias inimicum tibi*—Ter. Eun. iv. 7, 32, 'I pity you, because you are making an influential person an enemy to you.' *Peccasse mihi videor, qui a te discesserim*—Cic. ad Fam. xvi. 1, 1, 'I did wrong, I think, in leaving you.'

(*c*) Also, generally, though not universally, when the relative clause has a *concessive* sense: e.g. *Ego, qui* [although I] *sero Græcas literas attigissem, tamen complures dies Athenis commoratus sum*—Cic. de Orat. i. 18.

(*d*) When the relative clause has a *conditional* sense, and is stated hypothetically and indefinitely: e.g. *Præmium proposuit qui invenisset novam voluptatem*—Cic. Tusc. v. 7, 20, 'He promised a reward to the man who should discover a new pleasure.'

(*e*) When the relative clause is used in a *final* sense, i.e. when it expresses a design; or an instrument, means, whereby; e.g. *Clusini legatos Romam, qui auxilium a Senatu peterent, misere*—Liv. v. 35, 'The people of Clusium despatched envoys to Rome, to request aid of the Senate.' *Leges, quæ cupiditatibus modum faciant:* Liv., 'Laws designed to restrain luxury.'

(*f*) In a *consecutive* sense, also, the Subjunctive is used in relative propositions, which complete the idea of a certain quality, and express the way in which it operates e.g.

(*g*) After the demonstratives *talis*, *is* in the sense of *talis*, *tantus*, *tam*, *ejusmodi*, etc.: e.g. *Non is sum qui*

his rebus delecter, 'I am not the man to be pleased with such things'—Cic. The student must remember that the article 'a' is used in English where the demonstrative is used in Latin: e.g. Cic. ad Div. vii. 3, addo etiam, cum *eâ* urbe careas, in quâ nihil *sit*, quod videre possis sine dolore, 'especially considering that one is absent from *a* city [meaning Rome], wherein,' etc.

(*h*) Without a demonstrative: e.g. *Audies ex me quod non omnes probent*—Cic.

(*i*) Similarly, *qui quidem* [at least, who] and *qui modo* [who only = if he only] are used with a Subjunctive to limit some general statement to a certain defined class: e.g. *Ex oratoribus Atticis antiquissimi sunt, quorum quidem scripta constent* [of those, at least, whose writings are authenticated], *Pericles et Alcibiades*—Cic. de Orat. ii. 22.

(*k*) After comparatives with *quam:* e.g. *Majora deliquerant quam quibus ignosci posset*—Liv., 'Their crimes had been too great to be forgiven.'

(*l*) After *dignus*, *indignus*, *idoneus*, and sometimes *aptus:* e.g. *Dignus est qui imperet*—Cic., 'He is worthy to govern.'

(*m*) Whenever *qui* is equivalent to *talis ut:* * in which case it takes a Subjunctive after

(*a*) *Est*, *sunt*, *reperio*, *invenio*, *habeo*, etc.: e.g. *Est qui vinci possit*, 'He is one who may be persuaded'—Hor.

* 'With regard to such phrases as *est qui*, *sunt qui*, it is to be remarked that if the phrase *est qui*, or *sunt qui*, is to be taken as one word, equivalent to "some one," "some person," it will be followed by the Indicative; but if it means, "there is a person, there are persons, so constituted as to do such and such things," it must be followed by the Subjunctive: thus, we have *Sunt quos curriculo pulverem Olympicum collegisse juvat*, "some persons delight in the chariot races at Olympia;" but, *sunt qui censeant una animum et corpus occidere*, "there are some persons so constituted as to believe that the soul and body perish together."'—Donaldson, Lat. Gram. p. 353. The same view is taken by Professor Key, §§ 1190, 1191. See also Madvig, § 365.

Inventus est qui flammis imponeret manum, 'One was found, brave enough to smother the flames with his hands —Liv. *Fuere, qui crederent M. Crassum non ignarum consilii fuisse*—Sall., 'There were some, disposed to believe,' etc.

(β) After *aliquis, pauci, multi, omnes, solus*, and the like, when used indefinitely: e.g. *Est aliquid quod non oporteat, etiamsi licet*—Cic.

(γ) After *nemo, nihil, nullus*, etc.: e.g. *Nulla erat luxuria quæ coerceretur*—Liv., and interrogatives where a negative answer is expected: e.g. *Quis est qui non oderit protervam pueritiam?*—Cic.

N.B. The relative particles *quo, quomodo, quare, ubi, unde, cur*, etc., obey nearly the same rules as the relative *qui*, in the use of an Indicative or Subjunctive: e.g. *Digna res est ubi nervos intendas*—Ter. *Nihil erat cur properato opus esset*—Cic. *In loco superiore constitit, unde conspici posset*, 'He took his station on an eminence, in order that he might be clearly seen from it'—Liv. Unde conspici poterat would mean simply 'whence he could be seen.'

9. Indirect, or Reported, Statements [Oratio Obliqua].

The words and sentiments of another person may be stated directly or indirectly: if directly, they take the form of the Oratio Recta; if indirectly, that of the Oratio Obliqua. The following sentence will explain: it exhibits the Oratio Recta converted into the Oratio Obliqua:—

Oratio Recta.

Senatui reique publicæ *ego* non *deero*, si audacter sententias dicere *vultis*; sin Cæsarem *respicitis* atque ejus gratiam *sequimini*, ut superioribus *fecistis* temporibus, *ego mihi* consilium *capiam*, neque senatus auctoritati *obtemperabo*.

Oratio Obliqua.

Senatui reique publicæ *se non defuturum pollicetur*,* si audacter sententias dicere *velint;* sin Cæsarem *respiciant* atque ejus gratiam *sequantur*, ut superioribus *fecerint* temporibus, *se sibi* consilium *capturum*, neque senatus auctoritati *obtemperaturum*—Cæsar, B. C. I. 1.

(*a*) Hence it is clear that the principal verb or verbs, which are in the Indicative in the *Oratio Recta*, are changed into the Infinitive in the *Oratio Obliqua;* and that the subordinate clauses, which express the original speaker's words or opinions, will be in the Subjunctive mood.

(*b*) If, however, the dependent clause introduces a statement or explanation from the narrator rather than the supposed speaker, and when it is intimated that the statement so introduced is an absolute fact, not merely an opinion or assertion of the person whose words are quoted,† the Indicative is retained. The following sentence illustrates the principle: 'Themistocles certiorem Xerxem fecit, id agi, ut pons, quem ille in Hellesponto *fecerat*, dissolveretur'—Cornel. Nep., Them. 5. If *fecisset* had been used, it would have implied that the relative clause was contained in the message from Themistocles to the king, whereas it is only the historian's explanatory interposition. Comp. Cic. Tusc. I. 39: 'Apud Hypanim fluvium, qui ab Europæ parte in Pontum *influit* [observation of the writer himself], Aristoteles ait bestiolas quasdam nasci, quæ unum diem *vivant*' [part of Aristotle's assertion].

(*c*) Again, in the transference of direct [Oratio Recta] into indirect statement [Oratio Obliqua], the Imperative becomes the Subjunctive, generally in the imperfect tense;‡

* Or the tenses might be thrown into past time [which is more commonly used] by writing pollicebatur, or pollicitus est, vellent, respicerent, sequerentur, fecissent.—Professor Key, Lat. Gram. p. 280.

† Donaldson, Lat. Gram. p. 407.

‡ Because the leading verb, either expressed or understood, at the

e. g. Hirri necessarii fidem Pompeii implorarunt: *præstaret*, quod proficiscenti recepisset,—'the friends of Hirrus invoked the good faith of Pompey: they called upon him to make good the promises he had made to Hirrus when setting out.' In the Oratio Recta this would have been, '*præsta* quod proficiscenti recepisti.'

(*d*) Questions, where an answer is expected, are asked in the Subjunctive in the Oratio Obliqua, where they are asked in the Indicative in the Oratio Recta: e.g. Interrogabat, cur paucis centurionibus, paucioribus tribunis, *obedirent?* 'He asked why they obeyed a few centurions, and still fewer tribunes?' Tac.

(*e*) Questions of appeal, or rhetorical questions, are generally in the Infinitive in the Oratio Obliqua, where they would be in the Indicative in the Oratio Recta. Thus, the speaker in Tacitus, just quoted, goes on to enquire: Quando *ausuros esse* poscere remedia, nisi, etc.? 'When [said he] will you venture to demand redress, unless, etc.?'

(*f*) Without a formal use of the Oratio Obliqua, a verb in a dependent clause may be in the Subjunctive mood when it expresses the thoughts or words or alleged reasons of another: e.g. Aristides nonne ob eam causam expulsus est patriâ, quod præter modum justus esset?—Cic. Tuscul. v. 36, 'Aristides, again; was he not driven from his country on the very ground that he was just beyond measure?' Romani,* quia consules prospere rem *gererent*, minus his cladibus commovebantur, 'The Romans were not so much disturbed by these disasters, because *they considered* the consuls *to be managing* matters successfully.' [Because (as a matter of fact) the consuls were managing matters successfully, would have required *gerebant.*]

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beginning of the sentence, is generally in a past tense. If, however, this verb be in the historical present [*he says* instead of *he said*], the present is sometimes the tense of the depending clauses. Madvig, § 403, *b.*

* Quoted from Roby's Lat. Gram. p. 141

(*g*) In these cases the power of the Subjunctive may be expressed by inserting such words as, *he knew, they knew, said, felt, thought*, etc.; *in his, their, opinion*, etc.; for example, in the sentence quoted in (*f*), the English might have been, 'because he was just, they said, beyond measure.'

10. (*a*) In Indirect Questions, i.e. where an Interrogative Pronoun, Adverb, or Conjunction and Verb are attached to some verb or phrase, the verb following the interrogative is in the Subjunctive: e.g. *Natura declarat quid velit*—Cic. de Am. 24. *Teneo quid erret, et quid agam habeo*—Ter. Andr. iii. 2, 18, 'I see what his mistake is, and know what to do.' *Quid aliud est causæ, cur repudietur?*—Cic. de Orat. 3, 48.

(*b*) In applying this rule, care must be taken not to confound the relative and interrogative. Scio quid quæras means, 'I know the question you wish to put:' scio quod quæris, 'I know the answer to it.' See Ter. Andr. iii. 3, 4. See Madvig, Lat. Gram. § 356, Obs. 1.

(*c*) In passages like the following, the Subjunctive *fecerit* depends on *rogas*, understood: A. *Quid fecit?* B. *Quid ille fecerit?*—Ter. Ad. i. 2, 4. A. 'What did he do?' B. 'What did he do, do you ask?' In Greek it would be, A. Τί ἐποίησεν; B. Ὅ,τι ἐποίησεν;

(*d*) In dependent questions about a thing which *is to happen*, the notion *is to* is frequently not expressed by a separate word: e.g. Vos hoc tempore eam potestatem habetis, ut statuatis, utrum vos semper miseri lugeamus, an, etc. Cic. pro Mil. 2—'Whether we *are* always *to mourn*,' etc. Madvig, L. G. § 356, Obs. 2.

11. The Subjunctive is also used in other Secondary Clauses, whether introduced by relatives or by conjunctions, if they contain not merely an actual fact, but a constituent part of the idea: e.g. Mos est Athenis, laudari in concione eos, qui *sint* in præliis interfecti—Cic. Or. 44.

CHAPTER II.

ON CHARACTERISTIC DIFFERENCES OF LATIN AND ENGLISH COMPOSITION.

IN reviewing this part of our theme, it will be better, in the first place, to seize the salient points, and afterwards to descend to matters of detail.

1. The historical style, of which Livy is the best model, differs essentially from that of the most admired modern historians, in the structure of the sentences, and especially in the arrangement of the dependent clauses. If we analyse a page of Lord Macaulay's *History of England*, we shall find that almost every sentence is the expression of a single idea; and that the dependent clauses, which are always few and simple, are inseparably connected with it. Those collateral incidents whose insertion in the same sentence would create intricacy, or make too heavy a demand on the reader's attention, are thrown into a separate period. On the other hand, in Livy, especially where the current of the narrative is rapid, a variety of accessory circumstances are arrayed in the subordinate clauses of a single sentence, which, in the pages of a modern English historian, would probably have been broken into two or three propositions. The following period will illustrate my meaning:—

'Numitor, inter primum tumultum, hostes invasisse urbem atque adortos regiam dictitans, quum pubem Albanam in arcem præsidio armisque obtinendam avocâsset; postquam juvenes, perpetrata cæde, pergere ad se gratulantes vidit, extemplo advocato concilio, scelera in se fratris, originem nepotum, ut geniti, ut educati, ut cogniti essent, cædem deinceps tyranni, seque ejus auctorem

ostendit.' Livy, i. 6, cf. ii. 6, 'His, sicut acta erant, nuntiatis,' etc.

Such a sentence can only be paralleled in Clarendon and our older historians.

2. Independently, however, of the number of the dependent clauses, a material difference exists in their comparative *structure*. The Roman compensates himself for the want of a Perfect Active Participle—save in deponent and neuter passive verbs—by three expedients, chiefly; and these expedients give variety to the expression of time, cause, and circumstance; while they enable the writer to maintain the legitimate subordination of the dependent clauses to the principal verb. Thus, in the above passage the second clause is rendered by the pluperfect subjunctive with *quum:* the third by *postquam* with the perfect indicative; the fourth by the ablative absolute. If we translate the sentence into English, we must either break it up, or substitute copulative for causal or logical connection, principal for dependent verbs, or ablatives absolute, and present participles for finite verbs. Thus, we should probably write: 'Numitor, at the commencement of the fray, after giving out that the enemy had attacked the town and assaulted the palace, *drew off* the Alban youth to secure the citadel with an armed garrison; *and* as soon as he saw the young men, after their assassination of the king, advancing to congratulate him, *he lost no time in calling* an assembly of the people, to whom he represented the unnatural conduct of his brother towards himself, the extraction of his grandchildren, the mode of their birth, education, and discovery; *informing them*, afterwards, of the murder of the king, and avowing himself as the author of the deed.' Another remark is prompted by a comparison of this passage in its Latin and English dress. It is obvious that the Latin arrangement of the dependent clauses keeps the ancillary circumstances in their true subordinate position; bringing out clearly the idea which closes the sentence, and which is ushered in by the verb *ostendit.* Instead of this, we have,

in the English, the comparatively feeble band of chronological sequence. It will also be observed that, through the arrangement of the various propositions, the Latin sentence has, in a superior degree to the English, an unity of its own; sense and modulation, the understanding and the ear, being alike satisfied by the finite verb *ostendit;* so that, without the aid of punctuation, the reader *feels* the conclusion of the period.

3. In connection with narrative passages of this kind, it should also be remarked, that when two events are closely connected, yet that represented by the participle is over before the other begins, the English, contrary to the classic idiom, often uses the present instead of the past participle. But, in translating from English into Latin or Greek, the Greek aorist participle, and the circumlocutions equivalent to it in Latin, must always be used, when the event described by the participle is prior to that signified by the verb. Thus the passage of Livy, ii. 12, Rex, quum ab sede suâ prosiluisset, inquit, etc. would be rendered in English, 'The king, *leaping* from his throne, said,' etc.

4. The Latin Relative is far more flexible and significant than the English, and plays a very prominent part both in the connection of sentences, and in the construction of dependent clauses. It is constantly employed to connect sentences incapable—chiefly from the want of inflexions—of being so connected in the English idiom, and is equivalent not only to the demonstrative pronoun with *que* [as *qui=is-que*], but also to the demonstrative with several other conjunctions. See Chap. I. 8, above.

5. The metaphorical usages of the English and of the classical languages are often widely distinguished, as might fairly be expected in the case of nations separated by so broad an interval of time, and marked by so many differences of social and political condition. The stream of language is ever coloured by the soil over which it flows: and a large class of metaphors is unconsciously derived from the characteristic traits and the favourite

occupations of the people. Thus, in the days of the Greek tragedians and orators, maritime enterprise was the main sphere of Athenian energy: accordingly, we find a constant recurrence of nautical images and tropes alike in the more elaborate literature of speeches* and plays, and in the more familiar and colloquial vein of Aristophanes. Latin, on the other hand, was the language of jurisprudence, of agriculture, and of war: and it is extraordinary to what an extent the literature of Rome is coloured by allusions to the forum and the camp. Thus, in Cicero, '*Justo sacramento contendere*,'† metaphorically means, 'Engaging in an argument with a fair chance of success' —*litem intendere alicui*, 'to call a man to account,' etc.: and such phrases as *ex interdicto contendere*, *jure manu consertum vocare*, *quasi jure Prætorio sumere*,‡ etc., are constantly employed where no judicial proceedings are concerned, simply as familiar and picturesque allusions to the ordinary scenes of Roman life. To use legal terms as a vehicle of illustration, would be thought highly pedantic in an Englishman; but it was otherwise at Rome: for Roman law was far more simple, and the knowledge of its forms was much more generally diffused among the educated classes of Roman society. On the other hand, it is amusing to see to what an extent the mercantile pursuits of John Bull have coloured English diction. Thus we talk of '*endorsing* an opinion': of 'courtesies *current* in the name of religion': of one's constitutional or mental strength being '*below par*': of qualities or articles being '*at a premium*,' or '*at a discount*,' and so forth. Apart

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* E.g. The well-known expression of Demosthenes in stigmatising Demades as a traitor—*οὐκ ἐπὶ τῆς αὐτῆς ὁρμεῖ τῇ πόλει*· cf. *ἐπὶ λεπτῆς ἐλπίδος ὀχεῖσθαι*, κ. τ. λ.

† Cic. de Orat. i. 10.

‡ Cf. Livy, xxxiii. 47: 'Ita, diu repugnante P. Scipione, qui parum ex dignitate populi Romani esse ducebat, *subscribere odiis* accusatorum Hannibalis, et factionibus Carthaginiensium inserere publicam auctoritatem, nec satis habere bello vicisse Hannibalem, nisi velut accusatores *calumniam in eum jurarent, ac nomen deferrent*,' etc.

from broader grounds of distinction, there are many minor differences in the use of metaphorical terms, in the two languages, which are very noticeable. To illustrate by a single instance: the images employed in designating the qualities of style are drawn, in Latin, from objects palpable to the senses instead of being embodied in abstract phrases. Thus, *sanguis, lacerti, nervi, ossa, aculei,* etc., *calamistri,* etc., are used where in English we should find 'strength,' 'vigour,' 'energy,' 'pungency,' etc., 'artificial ornament,' etc. In general, indeed, Latin concrete names of things —names expressing sensible objects—what can be seen, touched, or handled—are replaced by English abstract terms. Thus Livy's 'nullo prohibente,' xxv. 11, becomes Anglicè 'without interruption': ut territis instaret, xxiv. 42, 'to take advantage of their panic': vincentium fortuna, xxi. 43, 'the lot of victory': magnis hominibus auctoribus, Cic. pro Cornel. 1: 'on the authority of great names': primi, 'the van': Germani, 'Germany': Saxones, 'Saxony': Etrusci, 'Tuscany': habemus *confitentem* reum, 'we have the criminal's *confession*.'

6. Another general characteristic of classical composition is, that it appeals to the intellect and the imagination, rather than to the mere understanding. All the classical historians—even the easy unaffected narrative of Xenophon —demand a continuous effort of attention, and rather stimulate than lull the intellectual powers. Nor is it difficult to suggest a reason for this. If Athenian literature was addressed to a popular audience, it was yet addressed to a highly intellectual and critical audience; while the Roman was an eminently Patrician literature, and adapted to ears the most cultivated and refined. Much that is supposed to be understood from the context, is suppressed as superfluous: and, in general, condensation is a far more classical attribute of style than amplification.*

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* In Exercise 11. Part II., will be found a version of a passage from Lord Macaulay's *History of England,* translated by an eminent

7. The absence of inflections in English compels us to arrange the words of a sentence in their grammatical order. But in the classical languages, the connexion and construction of words are easily recognised by their inflexions; and they are accordingly arranged in their metaphysical order. As a general rule, a Latin sentence is constructed as follows: the subject is placed first; then follow the oblique cases and the predicate; and the verb closes the proposition—thus giving compactness to the period.

This arrangement is, however, largely modified by the influence of two principles: the principle of, (*a*) *Emphasis*, and the principle of, (*b*) *Euphony:* and also, as I shall subsequently explain, by the style of the composition, whether historical, didactic, oratorical, or epistolary.

(*a*) The emphatic word is commonly placed at the beginning, sometimes at the end, of the sentence. Thus Hanno, in his speech against Hannibal, before the Carthaginian senate, says, *Carthagini* nunc Hannibal vineas turresque admovet; *Carthaginis* mœnia quatit ariete. 'It is against *Carthage* (*i.e.* not against Rome), that Hannibal rears his engines.' In the same speech, he thus addresses the senate: '*Aluistis* ergo hoc incendium, quo nunc ardetis'—Liv. xxi. 10. The verb is placed first, because it is far more emphatic than 'incendium.' So Cicero, in his speech for Marcellus, thus addresses Julius Cæsar: '*Domuisti* gentes immanitate barbaras, multitudine innumerabiles, locis infinitas'; because the idea of conquest is here the most emphatic and significant. *Susceptum* cum Saguntinis bellum, *habendum* cum Romanis est—Liv. xxi. 10: 'We *began* the war with Saguntum, we must *wage* it against Rome.' Sometimes the emphatic word closes the sentence; e.g. Cic. Tuscul. i. 14: Arbores serit agricola, quarum aspiciet baccam ipse *nunquam.* Aliud

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Professor of this University. The Latin occupies about half the English space. But I believe the version faithfully reflects every idea contained in the original passage.

iter habebant *nullum*—Cæs. B. G. i. 7, 'Other road they had *none*.' It is also for the sake of emphasis, that words in contrast are placed close together; e.g. *Alius alium* vituperat. *Hostis hostem* occidere volui—Liv. ii. 12, 'I wished to slay the enemy of my country.' And so the possessive and personal pronouns; e.g. '*Suum se* negotium agere dicunt.'

(*b*) An exposition of the influence of euphony as a modifying element in Latin composition would require great development. But it may easily be tested by altering Cicero's arrangement of his words. If, for instance, we change the sentence 'Nunquam* temeritas cum sapientiâ commiscetur, nec ad consilium casus admittitur,' into 'Cum sapientiâ temeritas commiscetur nunquam; nec casus admittitur ad consilium,' the modulation will be lost.

In discussing the arrangement of words, several minor points challenge a passing notice. For instance:

(*a*) What is common to several objects either precedes or follows them, but is not put with one exclusively; thus we say, 'In scriptoribus legendis et imitandis,' indifferently with 'In legendis imitandisque scriptoribus'; but not, 'In legendis scriptoribus et imitandis.'

(*b*) The subjective genitive generally precedes, and the objective genitive follows, its noun; e.g. 'Cognoscite *hominis* [subjective genitive] principium *magistratuum gerendorum*' [objective genitive]—Cic. in Verr. i. 13.

(*c*) The adjective is placed after the substantive when it merely expresses an accessory or incidental quality; before, when it implies an essential difference between that substantive and others; e.g. '*Theodosianus* Codex,' as distinguished from every other codex. Euphony, however, influences this arrangement. In obedience to that principle, a monosyllabic substantive almost always precedes a longer adjective; e.g. *Di immortales, Rex poten-*

* Cic. pro Marcello, cap. ii.

tissimus, Res innumerabiles. Other qualifying words, which belong to the idea of the noun, especially genitives and prepositions with their cases, usually intervene between the substantive and the adjective; e.g. 'Tuorum erga me meritorum memoria.' We must not, however, write, 'ad præsidiis firmanda mœnia,' nor 'in mihi invisum locum'; but 'ad mœnia præsidiis firmanda,' or 'ad firmanda præsidiis mœnia'; and 'in locum mihi invisum,' or 'in invisum mihi locum.'

(*d*) Names of honours and dignities, and of everything in the shape of a title, are commonly placed after the proper name; e.g. Cicero *consul*—Ennius *poëta*—Zeno *Stoicus.* But the Roman title 'imperator,' from the time it became permanent, was prefixed, instead of being affixed to the proper name.

(*e*) In the rhetorical style, especially, a word less accented is inserted between two significant and connected words, to give emphasis and euphony to the latter; e.g. 'Hæc vox sæpe in ultimis terris *opem* inter barbaros et *salutem* tulit'—Cic. Verr. v. 57.

(*f*) Partly for the sake of euphony, partly for the sake of perspicuity, the verb is placed earlier in the sentence, when otherwise too many verbs would be thrown together at the end; e.g. instead of writing, 'Se incolumem *esse non posse demonstrat,*' it would be better to write, 'Se *demonstrat* incolumem esse non posse.

8. As might fairly be expected, if we consider the relative position of the two languages in the development of civilisation, the Latin idiom frequently betrays a predilection for the *verb,* where in English we adopt the *substantive.* A few illustrations will suffice. In Aventino, says Livy, xxxv. 9, lapidibus *pluit,* 'A *shower* of stones fell on the Aventine hill.' *Inservit* honori—Hor., 'He is the *slave* of honour.' Sopor *irrigat* artus—Virg., 'The *dew* of sleep bathes the limbs.' *Delenda* est Carthago, '*Destruction* to Carthage!' *Favete* linguis—Hor., '*Silence.*' Vos *plaudite,* Hor., 'Gentlemen, your *applause.*' Venio ad

id de quo *agitur*, 'I am now coming to *the point at issue*' —Liv. Quod Platoni *placet*, 'The favorite *doctrine* of Plato'—Cic. Legg. iii. 14. *Dispersa* nebula aperuit diem —Liv., '*The dispersion of* the fog cleared the atmosphere.' *Strata* acies—Liv., '*The rout of* the army.' Senatusconsultum de *æquato* imperio—Liv., 'The decree of the Senate respecting *the equalisation of* the command.' Post *receptam* Capuam—Liv., 'After *the recovery of* Capua.' Post reges *exactos*, 'Since *the expulsion of* the kings. Romulo *regnante*—Liv., 'In *the reign of* Romulus.' Quæ cum ita *sint*, 'Under these *circumstances*.' Ex quo *efficitur*, 'And *the result* is this.' Ante *deletam* Carthaginem—Sall., 'Previously to *the destruction of* Carthage.' Res sæpius *usurpando* excitata est—Liv., 'The invention was improved by frequent *practice*.' *Otiandi*, non *negotiandi*, caussâ se Syracusas contulit—Cic., 'He went to Syracuse for the sake of *recreation*, not of *business*.' Literal representatives of the above phrases, such as *imber* lapidum, *ros* somni, *servus* honoris, *pernicies* Carthagini! *Silentium! Plausus!* are common in 'Responsions,' but not in the Latin Classics.

9. Equally significant of the relative æras of the two languages is the proneness of our idiom to translate Latin Adjectives by Substantives. Neque assentatio *faceta* videretur—Cic. Amic. 26, 'Nor would there be any *wit* in flattery.' Definit amicitiam *paribus* officiis—id. ib. 16, 'His definition of friendship is a *reciprocity* of kindnesses.' Hortos *venales* habuit, 'He had gardens *for sale*'—Cic. Metus *hostilis*, 'Fear *of the enemy*'—Sall. *Paribus* lita corpora guttis—Virg. G., 'Bodies spangled with *pairs of* drops.' Virtutes *imperatoriæ*, 'The qualifications *of a general*'—Liv. ix. 18. Vir honestus, 'A man *of honour*.' Tumultus *servilis*, 'A rising *of the slaves*.' Iter *maritimum*, 'A journey *by sea*.' Clades *Alliensis*, 'The disaster *at Allia*.' Metus *regius*, 'The awe felt *for the king*' —Liv. ii. 1. Lex vetus *regia*, 'An old law *of the monarchy*'—id. xxxiv. 6. Certamina plebeia, 'Contests *with*

the commons.' Hercules *Xenophonteus,* 'Hercules as described *by Xenophon.*' Coactus est *invitus,* 'He was forced *against his will.*' Luxuria muliebris, 'The luxury *of women*'—Liv., etc.

10. Not less characteristic of the progress of thought, and the development of language, is the fact that, while *persons* are chiefly the subjects of action in Latin, *things* are equally so in English. The style of Tacitus, in this, as in so many other of its attributes, is the herald of a new æra. Thus, he writes, as Gibbon might have written, Sepulchrum cæspes erigit—Germ. 27. Nox eadem necem Germanici et rogum conjunxit—Ann. xiii. 27. Tertius expeditionum annus novas gentes aperuit—Agr. 22.

11. The simplicity of an earlier epoch betrays itself in the Roman use of Proper Names, in cases where we, yielding to the metaphysical bias natural to a later age, prefer general names. 'His late Majesty' becomes in Latin Divus Augustus; the Roman Emperor, long after the establishment of the Empire, is addressed by his personal title as Cæsar—Tac. Ann. xvi. 9: a military tribune accosts his general as if he was a common soldier, Videsne tu, *A. Corneli,* cacumen illud?—Liv. vii. 24. The slave or servant of Terence knows nothing of our title, 'Sir!' He addresses his master or his master's son by names: e.g. Chreme! Antipho! as the case may be.

12. The English phrases, of which the following is a sample, 'I cannot do this *without incurring* risk,' are never expressed in Latin by the preposition *sine* with the gerund.

(*a*) The notion, when contemporaneous, is signified by the present participle; when past, by the perfect participle: e.g. Miserum est nihil proficientem angi—Cic. N. D. iii. 6, 'It is wretched to take so much pains without making any progress.' Romani non rogati Græcis auxilium afferunt—Liv. xxxiv. 26, 'Without being requested.'

(*b*) A preliminary condition may be expressed by *nisi:* e.g. E custodiâ emitti non poterat, nisi pecuniam solvisset—Cornel. Nep. Cim. 1, 'Without paying the fine.'

(*c*) To express a necessary consequence, *ut non*, or *quin*, is used: e.g. Ruere illa non possunt, ut hæc non eodem labefactata motu concidant—Cic. pro L. Man. 7, 'The former cannot tumble without the latter falling also, as they are undermined by the same cause.'

(*d*) The notion may also be expressed by the abl. abs. and otherwise: e.g. A rege corruptus, infectis rebus discessit, 'He accepted a bribe from the King, and left without settling the business of his mission'—Cornel. Nep. Milt. Plurimi carmina mirantur, neque ea intelligunt, 'Many persons admire poetry, without understanding it.'

13. The Perfect Passive Participle, in agreement with a Substantive, is largely used in Latin where the English idiom commonly prefers the abstract noun: e.g. Major ex civibus amissis dolor quam lætitia fusis hostibus fuit—Liv. iv. 17, 'There was more grief for the loss of fellow-citizens than joy for the rout of foes.'

14. The Latin Participle, though a less flexible instrument in Latin than in Greek composition, expresses with more conciseness than our English idiom many of the accompaniments of the verbal notion; whether

(*a*) Temporal: e.g. Omne malum nascens [at its birth] facile opprimitur—Cic. Phil. v. 11. Valerium hostes acerrime pugnantem [while fighting] occidunt—Liv.

(*b*) Causal: e.g. Dionysius cultros metuens [for fear of] tonsorios candente carbone adurebat capillum—Cic. Off. ii. 17.

(*c*) Concessive: e.g. Risus sæpe ita repente erumpit, ut eum cupientes [although we desire to] tenere nequeamus —Cic. de Or. ii. 38.

(*d*) Conditional: e.g. Non intelligit, Verrem absolutum [even if acquitted] tamen ex manibus populi Romani eripi nullo modo posse?—Cic. Verr. i. 4.

(*e*) Final: e.g. Perseus, unde profectus erat, rediit, belli casum de integro tentaturus [resolved, intending, to try]—Liv. xlii. 62.

(*f*) Modal: e.g. Miserum est nihil proficientem angi—

Cic. N. D. iii. 6: 'it is wretched to take pains without making any progress.'

15. (*a*) The Latin, like the Greek, Participle, is often used where two finite verbs are connected by *and* in English: e.g. Torquatus Gallum cæsum torque spoliavit—Liv. vi. 42, 'Torquatus slew and despoiled the Gaul of his collar.'

(*b*) It is also commonly added to verbs, where in English we should use 'then,' 'forthwith,' 'immediately,' e.g. Edicunt, ut producantur, *productos* palam in prætorio interficiunt—Cæs. B. C. i. 76.

16. (*a*) In the use of the *two futures*, the Latin idiom is more accurate than the English. Thus, we say in English, 'If we *follow* [present] Nature, we shall never stray:' in Latin we say, '*Naturam si* sequemur* [future] *ducem, nunquam aberrabimus*—Cic. de Off. i. 28. Again, in English we say, 'However, if you are able to find me, bury me;' in Latin, *Verumtamen, si me assequi* potueris, *sepelito*—Cic. Tusc. i. 43.

In the first of the above passages, the simple future is used in Latin, because the actions are conceived as continuing together; in the second, the *futurum exactum* is used, because the one action must be completed before the other can begin.

(*b*) If the *futurum exactum* stands both in the leading and in the subordinate clause, it denotes that both actions will be completed at the same time: e.g. *Qui Antonium oppresserit, is bellum confecerit*—Cic. ad Fam. x. 19, which the English idiom less accurately renders, 'He who crushes Antony will have finished the war.'

17. Adjectives are often placed in apposition with Substantives in Latin, where in English (*a*) an adverb is used:

* The present can only stand in Latin Prose in conditional clauses like the following: *Perficietur bellum, si urgemus obsessos* — Liv. v. 4: *Moriere virgis, nisi signum traditur*—Cic. Verr. iv. 39, where the condition is an action taking place at the same moment with that denoted by the leading proposition

e.g. Hannibal occultus subsistebat—Liv. xxii. 12, 'Hannibal halted secretly.' Roscius erat Romæ frequens—Cic. R. Am. 6, 'Roscius was constantly at Rome.' Totus philosophiæ traditus—Cic. Tusc v. 2, 'Entirely devoted to philosophy.' 'Intuenti vel singula vel universa—Liv., 'Whether I regard them singly or collectively.' Prudens, sciens, invitus, imprudens, hoc feci, 'I acted thus knowingly, consciously, unwillingly, unconsciously.' Or, where (*b*) a periphrasis with a relative clause is used in English: e.g. Omnium exterarum nationum princeps Sicilia se ad amicitiam populi Romani applicuit—Cic. Verr. ii. 1, 'Sicily was the first foreign nation which courted the friendship of the people of Rome.' Nec tranquillior nox diem tam fœde actum excepit, 'Nor was the night which succeeded a day so miserably spent, less disturbed'—Liv. Or, where (*c*) some idiomatic phrase is used: e.g. Quo diversus [in a different direction] abis?—Virg. Æn. v. 166. In adversum collem subire—Liv., 'To advance up the hill.' Vulnera adversa, aversa, 'Wounds in the front, in the back.' Secundo flumine navigare, 'To sail with the current in one's favour'—Liv. Obliquo monte decurrere, 'To run sideways down the hill'—Cæs.

18. Adjectives are rarely added to proper names in Latin prose, except when they distinguish several of the same name: e.g. *Africanus major, minor, Piso frugi*; or signify the native place, or residence. Other adjectives, when attributives of appellative nouns, are placed in apposition: e.g. *Plato, homo sapientissimus*, 'The wise Plato'; *Capua, urbs opulentissima*, 'The wealthy Capua.' It is also unusual to combine with such nouns adjectives which characterise a whole class, not an individual only; they are generally associated with a more comprehensive generic term: e.g. *columba, animal timidissimum*, 'The timid dove.'

19. (*a*) A comparison of two qualities in the same object is denoted either by the positive with *magis*, or by two comparatives: e.g. *magis audacter quam prudenter*:

Æmilii concio fuit verior quam gratior populo, 'The speech of Æmilius was more sincere than acceptable to the people'—Liv. xxii. 38.

(*b*) 'Too great' in proportion to something is expressed by the comparative with *quam pro:* e.g. *Prælium atrocius quam pro numero pugnantium,* 'A conflict very severe in proportion to the number of the combatants'—Liv. xxi. 29.

(*c*) 'Too great' for something is rendered by *major quam ut,* or *major quam qui:* e.g. *Major sum quam cui possit fortuna nocere,* 'I am too great a man for accident to injure me'—Juv. *Potentius erat malum, quam ut sedaretur,* 'The evil was too virulent to be allayed'—Liv.

(*d*) 'Too great,' generally, without reference to a purpose or standard, is often signified by a simple comparative: e.g. *Senectus est naturâ loquacior,* 'Old age is naturally rather talkative'—Cic.

(*e*) It should be remarked, that the comparative is used in Latin of the highest degree, when two only are mentioned—a rule illustrated by Quintilian in the following terms: *Quæritur, ex duobus uter dignior sit; ex pluribus quis dignissimus*—Quinct. vii. 4, 21.

20. It is more classical to write, 'In *hâc varietate* studiorum consensus esse non potest'—Cic. de Orat. iii. 35, than 'In *his tam variis* studiis'; 'In *hâc magnitudine* regionum,' than 'In *his tam magnis* regionibus.'

21. In mentioning the age at which a person performed an action, the concrete nouns, *puer, adolescens, juvenis,* etc., are joined to the verb, in place of the abstract nouns, *pueritia,* etc., and the preposition, *in:* e. g. '*Juvenis* transiit Alpes.'

22. Abstract nouns are sometimes used for concrete nouns: e.g. *Nobilitas* for *nobiles; juventus* for *juvenes; vicinia* for *vicini; servitium* for *servi.* This idiom was developed by Tacitus. See ch. VI. ii. 3 (*a*).

23. Substantives are sometimes used for participles and verbs, especially by Sallust and Livy: e.g. 'Animus Cati-

linæ cujuslibet rei *simulator*,' 'Brutus—*castigator* lacry marum vanique luctus, *auctorque*, quod viros, quod Romanos deceret, arma capiendi adversus hostilia ausos' Liv. i. 59. *Vindices* relicti rerum suarum, 'Left *to protect* their own property'—Liv. v. 42. This usage is characteristically common in Tacitus. See ch. VI. ii. 3 (*a*).

24. *Corpus* is often used instead of the personal pronoun: e.g, 'Levare *corpus* in cubitum,' to lean on the elbow. '*Corpus* applicare stipiti,' to lean against a tree. 'Librare *corpus*,' to swing oneself.

25. *Unus* is added to superlatives to strengthen their meaning: e.g. 'Scævolam, quem *unum* præstantissimum audeo dicere'—Cic. Læl. i.

26. *Sexcenti*, in conversational language = *μύρια* Græcè, signifying any large number.

27. *Ipse*, joined to numerals, means 'exactly': e.g Cic. ad Att. iii. 21: 'Triginta dies erant *ipsi*, quum has dabam literas, per quos nullas a vobis acceperam.'

28. *Idem* is used when one subject has two predicates; so that it has the force of *etiam* when the predicates are of a similar kind, and of *tamen* when they are of a different kind: e.g. Cic. de Off. ii. 3, Ex quo efficitur ut, quidquid honestum sit, *idem* sit utile, 'Must *also* be expedient.' On the other hand, Cic. de Nat. Deor. i. 43, 'Quum [although] optimam naturam Dei dicat esse, negat *idem* [nevertheless] in Deo esse gratiam.'

29. *Quidam* and *quasi* are constantly used by Cicero to qualify expressions which in English would not be thought to require softening.

30. *Aliquis* is more emphatic than *quis*, and may sometimes be rendered '*really*' in English: e.g. 'Sensus moriendi, si *aliquis* esse potest, is ad exiguum tempus durat'—Cic. Cat. Maj. 20.

31. *Unusquisque—quivis—quilibet*, mean every one *absolutely: quisque* means every one *distributively*; *hence* the term '*quotusquisque*,' in the sense of 'How few *among all?*'

32. Abrupt affirmatives and negatives ['Yes'—'No'] are rare, both in Latin and Greek. Thus, in answering a question, it is usual to repeat the verb used in the question: e.g. Cic. Tusc. i. 11, '*Dasne* manere animos post mortem?' '*Do vero.*' Sometimes in affirmative replies, the pronoun alone is repeated with *vero*: e.g. 'Dicamne quod sentis?' '*Tu vero.*' But *vero* rarely occurs in negative answers, save in the phrase, *minimè vero.*

In the same way, in giving a polite negative, e.g. in declining an invitation, the Greeks used the words *καλῶς· ἐπαινῶ*—the Romans, *Rectè—Benignè:* e.g. Ter. Eun. II. iii. 50: Rogo nunquid velit? *Rectè* inquit, 'Nothing, thank you.' See Ruhnk, Dict. ad loc; cf. Hor. Ep. I. vii. 16: At tu quantumvis tolle. *Benignè*, 'Not any, thank you.' Cf. Kuster ad Aristoph. Ran. 511.

In the same sense, Virgil writes:

> '*Laudato* ingentia rura,
> Exiguum colito.'

33. Ut—ita 'although—still,' or 'indeed—but.' Cic. ad Fam. x. 20: *Ut* [although] errare, mi Planci, potuisti, *sic* [still] decipi te non potuisse quis non videt?—Liv. xxi. 35: Pleraque Alpium ab Italia *sicut* [indeed] bre viora, *ita* [but] arrectiora sunt.

34. *Nunc* always expresses the time *actually* present; i.e. not *relatively* present, such as the time to which the narrator transfers himself by way of making his story more lively. In English we may say, 'Cæsar *now* thought he ought not to hesitate any longer'; but in Latin we must write, *Tum* Cæsar non diutius sibi cunctandum censebat. *Nunc* primum somnia me eludunt, 'This is the first time a dream has deceived me,' is, on the other hand, quite correct.

35. The figure Hendiadys [*pateris libamus et auro*, Virgil] is not confined to poetry: it is not uncommon in Cicero: e.g. Quem plurimi cives devincti *necessitudine ac vetustate* defendunt, i.e. *vetustate necessitudinis*—Pro

Flacc. 2. Ex his studiis hæc quoque crescit *oratio et facultas* i.e. *facultas dicendi*—Pro Arch. 6.

36. *Ille* and *is* are often elegantly added to *quidem:* e.g. Libri scripti ab optimis *illis quidem* viris, sed non satis eruditis—Cic. Tusc. i. 3. It serves to throw emphasis on *optimis.* Cf. its use with the participle—Virgil Æn. v., Nunc dextrâ ingeminans ictus, nunc *ille* sinistrâ.

37. *Non* before a negative not only restores, but usually intensifies the affirmative sense. Ignorant critics have reproached Livy with an invidious disparagement of Polybius when he speaks of him as *haudquaquam spernendus auctor.* The phrase is idiomatic.

38. Classical composition, especially in oratory, is more lively and interrogative than English. *Quid? Quid igitur? Quid ergo? Quid enim?* with an *ellipse* of *censes:* also *Quid postea? Quid quæris?* 'In one word.' *Quid tum?* with an *ellipse* of *sequitur,* are constantly used by Cicero to relieve the tedium of a narrative or argument, and to quicken the attention of his hearers. *Quid quod?* which is frequently used, apparently involves an *ellipse* of *dicam de eo,* and may be rendered by *Nay—Nay even—Moreover:* e.g. *Quid quod* salus sociorum summum in periculum vocatur?—Cic. pro Leg. Man. 5.

39. (*a*) The Latin language often admits the Perfect Infinitive where the English language uses the Simple Infinitive; but it will be seen that in such cases the completion or the consequences of the action are regarded more than the action itself. This distinction applies especially to phrases of satisfaction and of regret, such as *satis est, contentus sum, melius erit, pœnitebit, pudebit, pigebit, juvabit;* and also to expressions of wishing and prohibition: e.g. *Quiesse erit melius*—Liv. iii. 48, 'You had better be quiet.' *Lit.* 'It will be better for you to have been quiet,' where the *consequences* of the action are the point in view.

(*b*) On the other hand, while the English express past time by the Perfect Infinitive after the auxiliary verbs

could, might, ought, the Latin writers generally* consider it sufficient to express the past time in the main verb, and to use with it the Simple Infinitive: e.g. *Licuit in Hispaniam ire*—Liv. xxi. 41, 'I might have gone to Spain.'

CHAPTER III.

Table of Comparative Latin and English Idioms.

1. Vulgar people have no taste for poetry.	1. Nihil cum fidibus graculo—Gell. N. A. Præf p. 19.
2. He is teaching his grandmother to suck eggs.	2. Sus Minervam, *sub.* docet—Cic. Acad. i. 5, 18; Fam. ix. 18, 3.
3. You are making a rope of sand.	3. Litus aras—Ovid, Her. v. 116.
4. He is his own enemy.	4. Vineta cædit sua—Hor. Epist. ii. 1, 20.
5. You are locking the stable-door when the horse is stolen.	5. Clipeum post vulnera sumis—Ovid, Trist. i. 3, 35.
6. Every one follows his own calling.	6. Ipsa olera olla legit—Catull. 93.
7. To take the shine out of a fellow.	7. Fastum hominis terere.
8. To buy on credit.	8. Cæcâ die emere—Plaut. Ps. i. 3, 67.
9. We are now in smooth water. All is well.	9. Omnis res jam est in vado—Ter. Andr. v. 2, 4. (The metaphor is derived from swimming.)

* Sometimes both the main verb of duty and the infinitive are in the perfect tense: e. g. *Tum decuit flesse*—Liv. xxx. 44, 'then was the time for weeping.'

10. We are now out of danger.
10. Jam e vadis emersimus —Cic. pro Cæl. xxi. 51 (The metaphor is deriv ed from sailing.)

11. A green old age.
11. Aquilæ senectus—Ter. Heaut. iii. 2.

12. He remains neutral.
12. Medium se gerit—Liv. ii. 14.

13. He is anxious, as an arbitrator, to strike a fair balance.
13. Tanquam arbiter medium ferire vult—Cic. Fat. 17, 39.

14. He is bringing the matter before the public.
14. Rem in medio proponit Cic. Verr. ii. 1, 11, in medium profert—Id. Fam. xv. 2.

15. The art of oratory lies open to all.
15. Dicendi ratio in medio posita est—Cic. de Orat. i. 3.

16. Be off.
16. Recede de medio—Cic. Rosc. Am. 38.

17. To be sold cheap.
17. Sestertio nummo venire —Cic. Rab. Post. 17.

18. To catch cold.
18. Cohorrescere — Cic. de Orat. iii. 2, 6. Frigus colligere—Hor.

19. To offer a lady one's arm.
19. Subjicere manus feminæ —Tibull. i. 5, 64. See *Dissen.*

20. He quarrels about trifles.
20. De lanâ caprinâ rixatur —Hor. Epist. i. 18, 15. Comp. the Greek *περὶ ὄνου σκιᾶς μάχεσθαι* —Schol. on Aristoph. Vesp. 131.

21. A thorough rascal.
21. Mysorum ultimus—Cic. pro Flacc. 27; Plato Theæt. p. 209, B

22. All his pains are thrown away.
22. Operam perdidit—Hor. Actum agit—Ter. Ad. ii. 2, 24.

23. How d'ye do, my good friend?
23. Quid agis, dulcissime rerum?—Hor. S. i. 9, 4.

24. The devil take the hindmost!
24. Occupet extremum scabies—Hor. A. P. 417.

25. I beg your pardon.
25. Nollem factum—Ter. Adelph. ii. 1, 11.

26. He is a dangerous man.
26. Fœnum habet in cornu—Hor. S. i. 4, 34.

27. To distance a competitor by far.
27. Equis aliquem albis præcurrere—Hor. S. i. 7, 8.

28. His merriment is forced.
28. Malis alienis ridet—Hor. S. ii. 3, 72.

29. Call to-morrow.
29. Vel nunc pete vel cras.

30. He rapturously praises you.
30. Utroque te pollice laudat—Hor. Epist. i. 18, 66.

31. There is danger in either course.
31. Hâc urget lupus, hâc canis.

32. To catch the weasels napping.
32. Cornicum oculos configere—Cic. Mur. xi. 25.

33. To show contempt for religion.
33. Edere de patellâ—Cic. de Fin. ii. 7, *ad fin.*

34. What is that to you?
34. Quid tuâ id refert?—Ter.

35. Milo's death was for the interest of Clodius.
35. Clodii intererat, Milonem perire—Cic.

36. No letter *from you.*
36. Nulla *tua* epistola.

37. With much grief *to me.*
37. Cum magno *meo* dolore.

38. Friends, *of whom* he has many.
38. Amici, *quos* multos habet.

39. To bring an action for theft against any one.
39. Agere cum aliquo furti.

40. To accuse any one of a capital crime.
40. Aliquem capitis reum facere.

41. The word Pleasure.
41. Vox *Voluptatis*

42. The number 300.
43. The treatise 'Academica.'
44. The Scipio family.
45. The fig-tree.
46. The city *of* Rome.
47. The town *of* Ilerda.
48. The isle *of* Delos.
49. I begin to think of Plato.
50. A river more than usually rapid.
51. Augustus was born *in the Consulate* of Cicero and Antony.
52. Pythagoras came to Italy *in the reign of* Tarquin.
53. Consuls began to be elected *after the expulsion of* the kings.
54. Nothing can be done in this matter *without violating* the laws.
55. The Cassian law was enacted *by Scipio's advice.*
56. To be consistent with oneself.
57. It is universally admitted.
58. The account of expenditure and receipt is balanced.
59. You are taking this in good part.
60. To be present at a transaction.

42. Numerus *trecentorum.*
43. Opus *Academicorum.*
44. Familia *Scipionum.*
45. Arbor *fici.*
46. Urbs *Roma*
47. Oppidum *Ilerda.*
48. Insula *Delos.*
49. Venit mihi Platonis in mentem.
50. Amnis solito citatior.
51. Augustus natus est Cicerone et Antonio *consulibus.*
52. Pythagoras Tarquinio *regnante* in Italiam venit.
53. Regibus *ejectis* consules creari cœpti sunt.
54. Nihil de hâc re agi potest *salvis* legibus.
55. Lex Cassia lata est *Scipione auctore.*
56. Constare secum; *or,* sibi.
57. Constat inter omnes.
58. Ratio expensi et accepti constat.
59. Consulis hoc boni.
60. Interesse rei.

61. This is the difference between a man and a beast.	61. Hoc interest inter hominem ac belluam.
62. You and I are agreed.	62. Convenit mihi tecum.
63. All are agreed.	63. Convenit inter omnes.
64. To have an interview with some one.	64. Convenire aliquem.
65. It costs a good deal.	65. Magno constat.
66. I fear he *may* come.	66. Vereor *ne* veniat.
67. I fear he *may not* come.	67. Vereor *ut* veniat.
68. I am on the point of starting.	68. In eo est ut proficiscar.
69. *We are so far from* admiring our own speeches, that even Demosthenes does not satisfy us.	69. *Tantum abest ut* nostra miremur, ut nobis non satisfaciat ipse Demosthenes.
70. I congratulate you *on having so much influence* with Cæsar.	70. Gratulor tibi, *quum* tantum apud Cæsarem *vales.*
71. You are acting a noble part *in thus loving* the child.	71. Præclarè facis *quum* puerum *diligis.*
72. It is now many years since that man has been in my debt.	72. Multi sunt anni quum in ære meo est.
73. It *would have been* more expedient.	73. Utilius *fuit.*
74. It *would have been* more equitable.	74. Æquius *erat.*
75. I pity you, *because you* are making him your enemy.	75. Miseret tui me, *qui* hunc facias inimicum tibi.
76. I am not the man *to be pleased* with such matters.	76. Non is sum *qui* his rebus *delecter.*
77. He is worthy *to* govern.	77. Dignus est *qui* imperet.

78. Their crimes had been too great *to be forgiven.*

78. Majora deliquerant *quam quibus ignosci posset.*

79. One man was found *brave enough to* smother the flames with his hand.

79. Inventus est *qui* flammis imponeret manum.

80. He is thirty years old.

80. Triginta annos natus est.

81. Marius fought on horseback.

81. Marius ex equo pugnavit.

82. The regal office had originally tended to the maintenance of freedom.

82. Regium imperium initio conservandæ libertatis fuerat— Sall. Cat. 6.

83. It is wretched to take pains *without* making any progress.

83. Miserum est nihil proficientem angi.

84. The Romans aid the Greeks *without* being requested.

84. Romani non rogati Græcis opem ferunt.

85. Many persons admire poetry, *without* understanding it.

85. Multi carmina mirantur neque ea intelligunt.

86. He could not be discharged from gaol, *without* paying the fine.

86. E custodiâ emitti non poterat, nisi pecuniam solvisset.

87. She never saw him, *without* calling him a fratricide.

87. Nunquam eum aspexit quin fratricidam vocaret.

88. The former cannot tumble *without* the latter falling also, as they are undermined by the same cause.

88. Ruere illa non possunt ut hæc non eodem labefactata motu concidant.

89. He goes away *without* your perceiving it.

89. Te non sentiente, discedit.

90. He departed *without* accomplishing anything.	90. Infectis rebus discessit.
91. The envoys came *to demand* peace.	91. Venerunt legati { petitum pacem. / petituri pacem. / ad pacem petendam. / pacis petendæ caussâ. / ut pacem peterent. / qui pacem peterent.
92. He promises to come.	92. Pollicetur se venturum.
93. To have a prosperous voyage.	93. Ex sententiâ navigare.
94. He was the first to do this.	94. Primus hoc fecit.
95. With your usual courage, or, such is your courage.	95. { Quæ tua virtus. / Quâ es virtute. / Pro virtute tuâ.
96. As far as I know.	96. Quod sciam.
97. *You have now been listening to* Cratippus for a year.	97. Annum *jam audis* Cratippum.
98. No food is so heavy *as not* to be digested in twenty-four hours.	98. Nullus cibus adeo gravis est *quin* nocte ac die concoquatur.
99. He could scarcely be restrained *from* throwing stones.	99. Vix cohiberi potuit *quin* saxa jacĕret.
100. I left nothing undone to appease him.	100. Nihil prætermisi quin eum placarem.
101. I shall not forbid your doing this.	101. Non prohibebo quominus hoc facias.

102. The soul must be immortal.	102. Fieri non potest quin anima immortalis sit; *or*, anima necesse est immortalis sit.
103. Nothing prevents him from doing it.	103. Nihil obstat quominus id faciat.
104. Cæsar found that it was owing to Afranius that the battle did not commence.	104. Cognovit Cæsar per Afranium stare* quominus dimicaretur.
105. Fabius *was all but* killing Varus.	105. *Paullum abfuit quin* Varum Fabius interficeret.
106. *He was very near gaining* that victory.	106. *Minimum abfuit quin* illam victoriam reportaret.
107. I cannot *but* send daily to you.	107. Facere non possum *quin* quotidie ad te mittam.
108. How many are there *of* you?	108. Quot estis.
109. Three hundred *of* us have conspired.	109. Trecenti conjuravimus.
110. He was condemned *in his absence.*	110. *Absens* condemnatus est.
111. To inform a man *of* anything.	111. Certiorem facere aliquem *de* aliquâ re.
112. Common to me *and you.*	112. Mihi *tecum* communis.
113. To threaten a man with death.	113. Mortem alicui minitari.
114. To cut off the enemy's retreat.	114. Intercludere hosti fugam.
115. To cut off the enemy's supplies.	115. Intercludere commeatu hostem.
116. I have a book. Wrongs done *to Caius.*	116. Est mihi liber. Injuriæ *Caii.*

* Forcellini is mistaken in making the phrase *per me stat* equivalent to *sum in causâ*. It can only be used of hindrances. Key, Lat. Gram. 272.

117 He made Cæsar retire.	117. Effecit ut Cæsar se reciperet.
118. I do not know when the letter will be written.	118. Nescio quando futurum sit ut epistola scribatur.
119. He has reigned about six years.	119. Septimum jam annum regnat.
120. While they are drinking, playing, etc.	120. Inter bibendum, ludendum, etc.
121. From *the foundation of* the city.	121. Ab urbe *conditâ*.
122. The honour of having saved a fellow-citizen.	122. Servati civis decus.
123. *It would be* tedious. — endless.	123. Longum *est*. Infinitum *est*.
124. I see clearly through his design.	124. Consilium ejus perspectum habeo.
125. As great a difference as there can possibly be.	125. Quanta maxima potest esse distantia.
126. *When I take* my journey, I shall come.	126. *Cum* iter *instituam*, veniam. See *Pref.* ii. 16.
127. *When I have performed* this, I will come.	127. Hoc *cum perfecero*, veniam.
128. They do nothing but laugh.	128. Nihil aliud quam rident.
129. He was more prudent than *prompt*.	129. Cautior erat quam *promptior*.
130. I have nothing *to accuse* old age *of*.	130. Nihil habeo *quod incusem* senectutem.
131. *His having spared* the conquered, is a great thing.	131. Magnum est *quod* victis *pepercit*.
132. *Instead of* reading, he is playing.	132. Ludit, *quum* legere *debeat*.
133. He *says* that he has *not* sinned.	133. *Negat* se peccâsse.
134. The *foot* of a hill.	134. *Radices* montis.

135. They regarded the plain *as* the end of the journey.

135. Campum itineris finem putabant.

136. A mob surrounded Minucius *while* delivering this harangue.

136. Hæc concionanti Minucio circumfundebatur multitudo.

137. He built a temple to Concord *when* Consul.

137. Consul ædem condidit Concordiæ.

138. Philotimus has not appeared *at all.*

138. Philotīmus *nullus* venit.

139. He conducted wars with more courage than success.

139. Bella fortius quam felicius gessit.

140. Cæsar will come sooner than was expected.

140. Cæsar opinione celerius veniet—Cic ad Fam. xiv. 23.

141. The battle was more furious than was to have been expected from the number of the combatants.

141. Prœlium atrocius erat quam pro numero pugnantium — Liv. xxi. 29.

142. The joy was too great for human beings to contain.

142. Majus erat gaudium quam quod homines caperent—Liv. xxxiii. 32.

143. Old age is naturally *rather talkative.*

143. Senectus est naturâ *loquacior* — Cic. de Sen. xvi. 25.

144. The best men *always* do the most to serve posterity.

144. Optimus *quisque* maximè posteritati servit —Cic. Tusc. i. 15, 35.

145. Every fifth year.

145. Quinto quoque anno.

146. Every other day.

146. Alternis diebus.

147. *The top of* the mountain.

147. *Summus* mons.

148. At *the end of* the third book.

148. In *extremo* libro tertio —Cic. de Off. ii. 9.

149. He is too strong to be subdued.	149. Fortior est quam ut devinci possit.
150. Things contrary *to each other.*	150. Res *inter se* contrariæ.
151. One interprets in one way, another in another.	151. Alius alio modo interpretatur.
152. Whether I wish or no.	152. Velim nolim.
153. Venison. Lamb. Beef. Pork.	153. Ferina. Agnina. Bubula. Porcina [omit *caro*].
154. To be brief.	154. Quid multa? } *sub.* Quid plura? } dicam.
155. To send coal to Newcastle.	155. Γλαῦκ' *εἰς* Ἀθήνας—Cic. Fam. ix. 3, *fin.*
156. To make a humble present to a superior.	156. Assem elephanto dare —Quintil. vi. 3, 59.
157. To settle one difficulty by raising another.	157. Litem lite resolvere—Hor. Sat. ii. 3, 103.
158. Within the memory of man.	158. Post hominum memoriam.
159. Since *the foundation of* Carthage.	159. Post *conditam* Carthaginem.
160. I find scarcely anything *to* censure.	160. Vix invenio *quod* reprehendam.
161. Who am I *that my* exploits should thus be honoured?	161. Quis sum *cujus* gesta ita celebrentur?
162. *His object is* to serve his country.	162. *Id agit* ut patriæ inserviat.
163. One . . . the other. One . . . another.	163. Alter . . . alter. Alius . . . alius [or 'alter,' if another of two only is meant].
164. He is kind *in suffering* you to depart.	164. Benignus est *qui* te proficisci *patiatur*.

165. I doubt what I shall place first, what *in the middle*, what *at the end.*

165. Dubito quid primum, quid *medium*, quid *extremum* ponam.

166. To sail *down* the stream.

166. *Secundo* flumine navigare.

167. To advance *up* the hill.

167. *In adversum* collem subire.

168. To run *sideways* down the hill.

168. *Obliquo* monte decurrere.

169. I did this knowingly. — unwittingly.

169. Prudens / Imprudens } hoc feci.

170. Hercules *as described by Xenophon.*

170. Hercules *Xenophonteus.*

171. The Hector *of the poet Nævius.*

171. Hector *Nævianus.*

172. The disaster *at Allia.*

172. Clades *Alliensis.*

173. The battle *of Cannæ.*

173. Pugna *Cannensis.*

174. Dio *of Syracuse.*

174. Dio *Syracusanus.*

175. The war *with Mithridates.*

175. Bellum *Mithridaticum.*

176. The rising *of the slaves.*

176. Tumultus *servilis.*

177. To play the first part. — second part.

177. Primas agere / Secundas } *sub.* partes.

178. Winter quarters.

179. A stationary camp.

178. Hiberna / Stativa } *sub.* castra.

180. He sent the most faithful servant he possessed.

180. Servum, quem habuit fidelissimum, misit.

181. To return a large estate for assessment.

181. Magnum agri modum censeri.

182. We ask favour of you.

182. Pacem te poscimus.

183. To be taught Greek.

183. Doceri Græcè; doceri Græcis literis.

184. To be taught to ride on horseback.

184. Doceri equo.

185. I am glad on both grounds.

185. Utrumque lætor.

186.	I agree as to the rest.	186. Cetera assentior.
187.	To make the same boast. To make the same promise. To make many promises. To tell many falsehoods.	187. Idem gloriari. Idem polliceri. Multa polliceri. Multa mentiri.
188.	He threw his troops across the Ebro.	188. Ibērum copias trajecit
189.	For the most part.	189. Maximam partem.
190.	I am sorry on your account.	190. Vicem tuam doleo.
191.	In words of that kind.	191. In id genus verbis.
192.	A man of that age.	192. Homo id ætatis.
193.	Nobody is hurt.	193. Nemini nocetur.
194.	His good luck is envied.	194. Ejus fortunæ invidetur.
195.	I cannot be convinced.	195. Mihi persuaderi non potest.
196.	To whom is it an advantage?	196. Cui bono est?
197.	To turn politics to profit.	197. Habere quæstui rempublicam.
198.	To hold any one in contempt.	198. Contemptui aliquem ducere.
199.	To deposit anything as a pledge.	199. Ponere aliquid pignori.
200.	To sound a retreat.	200. Canere receptui.
201.	To impute anything to any one as commendable, honourable, disgraceful.	201. Laudi, honori, probro vertere aliquid alicui.
202.	To be able to pay.	202. Esse solvendo.
203.	To be equal to the impost.	203. Oneri ferendo esse.
204.	What is *my friend* Celsus doing?	204. Quid *mihi* Celsus agit?

205. The city is situated on the right side *as you enter* the Corinthian gulf.

205. Sita est ea urbs dextrâ parte sinum Corinthiacum *intrantibus*.

206. To be at the mercy of one man.

206. Unius hominis esse.

207. They were entirely devoted to persons, not to causes.

207. Hominum toti erant, non caussarum.

208. He reduced Spain beneath the Roman power.

208. Hispaniam ditionis Romanæ fecit.

209. It is the duty of a consul.
It shows a clever man.
It is the part of a brave man.
It is for children to cry.
It demands wisdom.
Any man can be a fool.

209. It is of
- A consul.
- A clever man.
- A brave man.
- Children to cry.
- Wisdom.
- Any man [qui vis] to be a fool.

210. Marcia, the wife of Cato.

210. Catonis Marcia.

211. Deiphŏbe, the daughter of Glaucus.

211. Dēiphŏbe Glauci.

212. To Cicero's house.

212. Ad Ciceronem; *or*, domum ad Ciceronem.

213. At Cicero's.

213. Apud Ciceronem.

214 From Cicero's.

214. A Cicerone; *or*, a Cicerone domo.

215. You had better *be* quiet.

215. *Quiesse* erit melius — Liv. iii. 48.

217. In broad day.

217. De die.

218. From day to day.

218. Diem de die.

219. Daily, day by day.

219. In diem, in dies.

220. Day after day I am waiting.

220. Diem ex die exspecto.

221. It is all over with him.	221. Actum est de eo.
222. Safe and sound.	222. Sartus tectus — Cic. Fam. xiii. 50, 2.
223. With plain mother-wit.	223. Pingui *or* crassâ Minervâ—Hor. S. ii. 2, 3.
224. Against the grain.	224. Invitâ Minervâ, a phrase explained by Cic. Off. i. 31, as equivalent to adversante naturâ. Comp. Hor. A. P. 385.
225. Let the cobbler stick to his last.	225. Ne sutor supra crepidam—Plin. xxxv. 10, 36.
226. This circumstance was held providential.	226. Ea res in religionem versa est—Liv. xxvi. 11.
227. With colours flying [of troops on a march].	227. Sub vexillis — Liv. xxvi. 11.
228. There was no alternative.	228. Nihil erat præterea—Cic. ad Div. vii. 3.
229. I take all that in good part.	229. Totum istuc æqui bon facio—Cic.
230. If you will do this, I will make the best of it.	230. Quod si feceris, boni consulam—Cic.
231. To praise a man to his face.	231. In os laudare aliquem —Ter. Adelph. ii. 4, 5.
232. No sooner said than done.	232. Dictum ac factum—Ter. And. ii. 3, 7. *Ac* is often omitted.
233. About 24 years of age.	233. Quatuor et viginti ferme annos natus.
234. More than 20 years old.	234. Major annis viginti.
235. Less than 40 years old.	235. Minor annis quadraginta, with or without natu.

236. He died four years after I saw him.

236. Mortuus est quatuor annis (*or* quadriennio) postquam eum vidi.
Mortuus est quarto anno postquam eum vidi.
Mortuus est quarto anno quam eum vidi.
Mortuus est post quattuor annos (*or* post quadriennium) quam eum vidi.
Mortuus est post quartum annum quam eum vidi.

237. I saw him three days before he died.

237. Vidi eum tribus diebus (*or* triduo) antequam mortuus est.
Vidi eum tertio die antequam mortuus est.
Vidi eum ante tres dies (*or* ante triduum) quam mortuus est.
Vidi eum ante tertium diem quam mortuus est.

238. To translate literally.

238. Verbum de verbo exprimere, verbum ad verbum exprimere—Cic. de Fin. iii. 4, Tusc. D. iii. 19, Hor. A. P. 133. The phrase de verbo ad verbum exprimere is a barbarism—Runhk. Dictat. in Ter. p. 180.

CHAPTER IV.

THE RHYTHM OF LATIN PROSE.

NONE but general rules can be given for the Rhythm of Latin Prose composition; because, as I shall presently attempt to show, it differs materially in the Epistolary, the Didactic, the Oratorical, and the Historical style. 'Id quidem perspicuum est,' says Cicero, 'non omni causæ, nec auditori, neque personæ, neque tempori congruere orationis unum genus. Nam et causæ capitis alium quemdam verborum sonum requirunt, alium rerum privatarum atque parvarum: et aliud dicendi genus deliberationes, aliud laudationes, aliud judicia, aliud sermones, aliud disputatio, aliud historia desiderat'—*De Orat.* iii. 55. Nor is the rhythm either of history or of oratory uniform. 'Aliud genus,' says Cicero, in reference to oratorical composition, 'aliud genus est narrandi, aliud persuadendi, aliud docendi'—*Orator*, 51.

The rhythm of classical prose is founded upon the same laws as the rhythm of classical poetry — the laws of ancient harmony; but it is not subject to metrical rules. 'Neque numerosa esse, ut poëma,' says Tully, 'neque extra numerum, ut sermo vulgi, esse debet oratio.' The greatest writers and the greatest orators of antiquity bestowed the nicest care on the modulation of their periods. At the death of Plato, the first line of his '*Republic*' was found in his study, with the words variously disposed in seven different ways. In the hands of professional rhetoricians, the study of harmony was carried to excess: and Isocrates is censured both by Cicero* and Quintilian† for his extreme anxiety to avoid collisions of vowels at the end of one word and the beginning of

* CICERO, *Orator*, 44. † QUINT. x. 1.

another, and to secure the even balance of the several clauses of his periods. Cicero himself was the pupil of several eminent rhetoricians, who were doubtless imbued with a high sense of the value of their craft. His good taste, however, conspicuously triumphed over the pedantry of an excessive subtlety. He declares that the rules of composition are rather æsthetical than artistic: that a highly elaborate modulation will defeat itself, by suggesting suspicions of design; and he deprecates too fastidious a pursuit of particular metrical* combinations, which, he says, will spontaneously suggest themselves in the train of composition, and will answer us without a summons. He condescends, however, to give some general rules for the structure of periods. The balance of proportion, he remarks, must be observed in the arrangement of the clauses: for if they are too short at the close of the sentence, the roundness of the period is lost; harsh elisions must be shunned: the length of the sentence ought to vary with the subject matter; in history or oratory it terminates most aptly with the verb: and euphony must be regarded in the choice of words. In the '*de Oratore*' (iii. 47–50), he quotes, without any expression of his own opinion, Aristotle's doctrine, that a period ought not to close with two or three short syllables, e. g. *comprĭmĭtĕ*—that the last syllable should usually be long, and that the concluding feet should in general be the cretic ⏑–, the fourth pæon ⏑⏑⏑–, or the dactyl, anapæst, or spondee. In the '*Orator*,' however, where he gives his own opinion upon this point, he declines to endorse Aristotle's recommendation with his own authority, objecting to the spondee† as too heavy for the close of a sentence, and also to the fourth pæon,‡ and preferring the cretic or the dactyl.§ He remarks, that a Roman speaker was applauded for terminating a period

* *De Oratore*, iii. 49. † *Orator*, 64. ‡ *Ibid.* 63.

§ *Ibid.* 64. 'Nihil interest, dactylus sit extremus an creticus; quia postrema syllaba, brevis an longa sit, ne in versu quidem refert.' He forgets the anapæstic system.

with these words: 'filii tĕmĕrĭtās *cōmprŏbāvīt.*' Now, if the order of words had been changed, he says, and *tĕmĕrĭtās*, a fourth pæon, placed at the end, the effect would have been lost: 'etsi *temeritas* ex tribus brevibus et longâ est: quem Aristoteles ut optimum probat; *a quo dissentio*'—*Orator*, 63. There is nothing singular in this: for even the Roman poets, when professedly imitating Grecian models, were no servile copyists of Grecian modulation. Thus, in Sapphic verse, Horace avoids the trochee, which Sappho had admitted, in the second foot: any Valckenaer (on '*Phœnissæ*') shows that Virgil employs the Bucolic* hexameter far less frequently in his Eclogues than Theocritus—his model—in his Idyls.

Cicero remarks, that monotony should be carefully avoided at the close of sentences: since the ear is then most sensibly alive to the tedium of monotony and the charm of variety. The hexametrical ending—that of a dactyl and spondee—was studiously avoided by Cicero,† who invariably writes 'esse videatur' instead of 'esse videtur,' at the close of a sentence. It was held, indeed, a grave defect to perpetrate a verse, even inadvertently: 'Versus,' says Tully, 'sæpe in oratione per imprudentiam dicimus: quod vehementer est vitiosum: sed non attendimus, neque exaudimus nosmetipsos.' He adds, that it is often difficult to avoid iambics, because the current of ordinary conversation was so apt to fall into that metre; but hexameters and anapæsts, many of which, he says, were found by Hieronymus in the works of Isocrates, he strongly reprobates—*Orator*, 56. It is remarkable, that the first line of the Annals of Tacitus is an hexameter verse: doubtless undesignedly on the author's part. There are, however, four other instances of this in Tacitus.

* Wherein the fourth foot is a dactyl terminating with a word.

† The malicious author of the '*De Oratoribus Dialogus*,' wrongly ascribed to Tacitus, is much amused with this: 'Nolo irridere "rotam fortunæ," et "jus Verrinum," et illud, tertio quoque sensu in omnibus orationibus pro sententiâ positum, "esse videatur,"' cap. xxiii.

CHAPTER V.

HISTORICAL AND ORATORICAL STYLES.

QUINTILIAN (*Inst. Orat.* x. 1) thus distinguishes the styles of History and Oratory:—

'Historia quoque alere orationem quodam molli jucundoque succo potest. Verum et ipsa sic est legenda, ut sciamus plerasque ejus virtutes oratori esse vitandas. Est enim proxima poëtis, et quodammodo carmen solutum: et scribitur ad narrandum, non ad probandum: totumque opus non ad actum rei pugnamque præsentem, sed ad memoriam posteritatis et ingenii famam componitur; ideoque et verbis liberioribus et remotioribus figuris narrandi tædium evitat. Itaque, ut dixi, neque illa Sallustiana brevitas, quâ nihil apud aures vacuas atque eruditas potest esse perfectius, apud occupatum variis cogitationibus judicem, et sæpius ineruditum, captanda nobis est: neque illa Livii lactea ubertas satis docebit eum, qui non speciem expositionis sed fidem quærit. Adde quod M. Tullius ne Thucydidem quidem aut Xenophontem utiles oratori putat, quanquam illum bellicum canere, hujus ore Musas esse locutas existimet. Licet tamen nobis in digressionibus uti historico quodam nitore, dum in iis, de quibus erit quæstio, meminerimus non athletarum toros, sed militum lacertos esse: nec versicolorem illam quâ Demetrius Phalereus dicebatur uti, vestem benè ad forensem pulverem facere.'

Cicero (*Orator*, 61, 62) approves an ornate and elaborate style, such as that of Isocrates, in historical composition; but he adds, that it is often out of place in oratory, and especially in the argumentative and pathetic portions of a speech, where a highly wrought and studied diction is fatal to reality, and destroys confidence, by suggesting

the suspicion of artifice employed to mislead. He entertains, however, no objection to an elaborate and ornamental style in panegyric, peroration, amplification, and also in the descriptive* or historical portions of a speech, whenever the latter demand more dignity than pathos. The historical merits of Thucydides he regards as consisting rather in the substance than in the style† of his work: the latter he holds deficient in point of modulation; while he condemns the speeches, on the ground of their obscurity, as models of what an orator ought to avoid (*Orator*, 9). Thucydides, says Tully, had many imitators, who, like all copyists, imitated his faults and not his virtues, and who, like Sallust—a great admirer of the Attic historian—mistook elliptical expression for pregnancy and condensation. Independently of his extreme brevity and occasional obscurity, Sallust cannot be regarded as an unexceptionable model of a Latin historical style. His diction, indeed, is often terse and always elaborate; but it is disfigured by a grotesque affectation of archaic words and inflections: his periods are very curt, and almost wholly destitute of that harmonious roll and varied modulation of which Livy is so consummate a master; justly provoking the well-known censure of Seneca against his 'Amputatæ sententiæ et verba ante expectatum cadentia'—*Ep.* 114. As regards the collocation of words, the historical and oratorical styles

* He illustrates this from the '*Laudes Siciliæ*,' in his speech against Verres, Book II., and from the description of Syracuse, in the 4th Book.

† Cicero (*Orator*, 44) expresses his surprise that Plato was not more careful than Thucydides to avoid harsh collisions of vowels in the 'Funeral Speech' in the '*Menexenus*,' though he admits that so elaborate a study of harmony is uncongenial to the familiar tone of the Platonic *Dialogues*, and is very rightly avoided therein. It is strange he should not have been aware that the speech in the '*Menexenus*' was intended as a caricature of the style of Thucydides, and especially of the Funeral Oration of Pericles in Book II. The well-known Thucydidean opposition of λόγος and ἔργον, ἰδιᾳ and δημοσίᾳ, is pointedly travestied in the very first sentence.

agree in this, that their periods are usually closed with the verb: but the construction of the sentences in the latter is more simple, and the dependent clauses are carefully guarded against any risk of obscurity that might arise from involution; for the clearest perspicuity is, if possible, even more essential in oratory than it is in history.

The student of history, says Cicero, can read over a sentence a second time, if he does not understand it; whereas the meaning of a speaker, once lost, is lost for ever. Historical composition especially demands variety in propositions containing statements of time. Livy, as I have explained at p. 20, resorts to three expedients to vary the expression of time. The period which I have there quoted is a fair specimen of his narrative style; but, owing to its length, and the intricacy of its clauses, it is unsuited to the purposes of a speaker, and can hardly be paralleled in any of the orations of Cicero.

The use of 'the Historical Present,' for the purpose of dramatising the description of past events, is common to history, and to the historical or narrative parts of oratory.

That species of pleonasm which consists in the repetition or accumulation of words, in order to give force and emphasis to the ideas of a speaker, is, of course, much more frequent in oratory than in history; e. g. *aversari et exsecrari: oro atque obtestor: agitatur et perterretur Furiarum tædis ardentibus.* The climax, where the gradation is most emphatic, is a well-known oratorical figure: e. g. *Abiit: excessit: evasit: erupit*—Cic. *in Cat.* ii. 1, of the flight of Catiline.

In Livy, the *narrative* is most elaborate in point of composition: he there alters the natural order of words, for the purposes of ornament and euphony, to a greater extent than is usual in the speeches of Cicero. But one of the principal charms of Livy is the happy adaptation of his style to the ever-varying phases of his subject. He is not, like a certain modern historian, always upon stilts. He sustains or relaxes at will the grave and dignified tone of

Roman history; and ever and anon his narrative is relieved by short descriptive passages, the very models of simplicity in style and diction. Thus, the elaborate account of the passage of the Alps by Hannibal concludes with the following allusion to the scenery at the foot of the mountains:—

'Inferiora valles et apricos quosdam colles habent, rivosque prope silvas et jam humano cultu digniora loca. Ibi jumenta in pabulum missa, et quies muniendo fessis hominibus data triduo. Inde ad planum descensum, etiam locis mollioribus et accolarum ingeniis'—xxi. 37.

The words are here arranged almost in their natural order, and very much as they would stand in English. His style varies no less remarkably in the speeches interwoven with the thread of his history. Euphony is always studied in the arrangement of the words; but perspicuity is also a prominent feature of the composition, the sentences frequently ending with a dependent clause, when the finite verb is far removed from its subject, or when the number and arrangement of the intermediate clauses would endanger obscurity, if the principal finite verb were to terminate the period.

II. The Epistolary Style.

Ease, simplicity, and freedom, and the absence of any semblance of meditation or design, are the main characteristics of Cicero's epistolary style. Accordingly, the words are generally arranged nearly in their grammatical order; the verb is rarely placed at the end of a sentence, which repeatedly terminates with a subordinate or dependent clause. The following extract, taken at random from Tully's Letters to Atticus, Lib. xi. Ep. 25, will exemplify this:—

'Facile assentior tuis literis; quibus exponis pluribus verbis, nullum te habere consilium, quo a te possim juvari. Consolatio certe nulla est, quæ levare possit dolorem meum.'

This is especially the case in the more easy and familiar

letters, such as those addressed to Trebatius. Even in more important communications, however, as Zumpt has shown, the style is generally characterised by the same attributes. He specifies a 'passage in Cicero's letter to Lucceius (*ad Fam.* v. 12), which is written with great care, but purposely with the ease and frankness of a man of the world: *genus enim scriptorum tuorum, etsi erat semper a me vehementer expectatum, tamen vicit opinionem meam, meque ita vel cepit vel incendit, ut cuperem quam celerrimè res nostras monumentis commendari tuis.* In a narrative it would be expressed thus: *genus enim scriptorum Lucceii, etsi semper ab eo vehementer expectatum erat, tamen opinionem ejus ita vicit, ut quam celerrimè res suas illius monumentis illustrari cuperet*'—SCHMITZ'S *Zumpt*, p. 528.

A familiar style is usually elliptical; and in Tully's letters we constantly find such omissions as the absence of the verb substantive, the copulative conjunctions, etc.

'The epistolary style in Latin,' says Madvig, 'has this peculiarity, that the writer often has in his eye the time when the letter will be read, and therefore, instead of the present and perfect, uses the imperfect and pluperfect where the receiver would use these tenses, viz. of that which is said with reference to the time of writing: *nihil habebam quod scriberem; neque enim novi quidquam audieram et ad tuas omnes epistolas rescripseram pridie; erat tamen rumor, comitia dilatum iri*—CIC. *ad Att.* ix. 10. On the contrary, everything which is said in general terms, and without particular reference to the time of composing the letter, must be put in the usual tense; *Ego te maximi et feci et facio. Pridie Idus Januarias hæc scripsi ante lucem* (simply of the letter written thus far, which was afterwards continued; the receiver would say, *Hæc Cicero scripsit ante lucem*); *eo die eram cœnaturus apud Pomponium*—CIC. *ad Q. Fr.* ii. 3. The other form, too, is frequently not used when it might have been adopted'—*Latin Grammar*, p. 295.

III. The Didactic Style.

In this branch of composition, Cicero's style varies materially, in harmony with the character of his theme. Thus, the treatise '*De Officiis*,' written in the form of a letter to his son, is pervaded by an uniform simplicity of style and structure. In the '*Tusculan Disputations*,' the exordium is ornate and elaborate; the brief dialogue, or rather the cross-examination of the 'Auditor,' by Cicero, at § 5, terse and colloquial: in the '*De Oratore*,' the diction is elaborate throughout, taking its tone and colour from the topic under discussion: while in the '*De Naturâ Deorum*,' the most florid and poetical exuberance adorns those phases of the subject, to which such qualities of style are congenial.

Such, especially, is the exposition of the argument from design, drawn from the Constitution of the World, particularly the beautiful passage commencing at ch. xxxix. B. II.

CHAPTER VI.

ON THE STYLE OF TACITUS.

IN point of Style, Tacitus has no pretensions to rival Livy; but as passages are frequently set both in schools and universities for translation in his style, which has peculiar merits of its own, I here subjoin a sketch of its most salient characteristics, condensed from the valuable '*Lexicon Taciteum*,' of Bötticher. It may also be useful in pointing out to the notice of students many peculiarities of expression and of structure which they ought to avoid, unless specially enjoined to imitate the style of Tacitus.

Independently of the large proportion of words which are peculiar to Tacitus, and of those which are used by him in a peculiar sense, the chief characteristics of his

style may be classified with Bötticher under the following heads: I. Peculiar syntactical usages. II. The expedients to which he resorts to give—1. Variety; 2. Brevity; 3. A Poetical colouring, to his style.

I. Syntactical Usages. Genitive Case. Peculiar use of the objective genitive; e.g. *Nostri origo: nostri initia.* Use of the genitive to express what is customary, e.g. *Officia venerantium*, i.e. quæ præstari solent ab iis qui venerantur. *Supplicia civium*, i.e. quibus cives affici solent. Use of the genitive with relative adjectives and participles, e.g. *Versus animi—primus luendæ pœnæ—segnis occasionum—temperans potestatis*, etc. Peculiar use with certain verbs, such as *monere, urgere, adipisci.*

Ablative. Omission of the preposition, e.g. *trecenti opibus* [ex *op.* secundum *op.*] *aut sapientiâ delecti.* Unusual use of the ablative in the phrase, '*Invidere alicui aliquâ re.*'

Accusative. Omission of preposition, e.g. *Involare castra, scenam incedere.* Singular constructions, e.g. *Pannoniam præsidere, Germani regnantur* [implying the legitimacy of the construction, *regnare Germanos*]. Constant use of the prepositions *ad* and *in* in such phrases as the following: *ad præsens, in falsum augere*, etc. etc.—*cunctante ad ea Mithridate, lætu in rempublicam munia.*

Dative. Use of subjective dative with verbs passive, instead of the ablative with the preposition *a*; e.g. *Nox Neroni per vinolentiam trahebatur.*

Adjective. Absolute or pregnant sense of the relative adjective; e.g. *Per alios gesta avidus intercepit*, i.e. per aviditatem gloriæ. Constant use of neuter adjectives instead of substantives, with genitives; e.g. *asperrimo hyemis, extrema imperii, vana rumoris, dubia prœliorum.* Poetical use of adjectives for adverbs; e.g. *Occulti lætantur, aderat citus equo, subitus irrupit.* Peculiar use of comparative adjectives; e.g. *Vehementius quàm cautè*, i.e. cautius, *quanto inopina tanto majora*, etc.

PRONOUNS. Omission of personal and relative pronouns: e.g. *Si vellet imperium, promptos* [se] *ostentavere. Gnarus præferocem* [eum esse]. *Piso pontifex, rarum* [id quod erat] *in tantâ claritudine, fato obiit.*

VERB. The absolute use of the verb is very common in Tacitus; e. g. *Expedire*, i. e. Expeditionem suscipere. *Ducere* for sortiri, etc.

TENSES. Imperfect for pluperfect; *Quod nisi properè subvenisset, amissa Britannia foret.*

MOODS. Prevalent affectation of the indicative for subjunctive, for the sake of effect; e.g. *Trudebantur in paludem, ni Cæsar instruxisset. Ni properavisset, verterat pernicies in accusatorem. Prope in prælium exarsere, ni admonuisset.* And even in the oratio obliqua; e. g. *Se cum cohorte, cui præerat, Canninefatem tumultum compressurum.*

Use of subjunctive to express disposition, necessity; e.g. *Tiberio etiam in rebus quas non occuleret—obscura verba.*

His use of infinitives as substantives is not confined, as it is in good prose writers, to the nominative and accusative cases:* he constantly uses the historical infinitive after particles, both demonstrative and copulative, and commingled with finite verbs: e.g. *Ann.* iii. 26, xii. 51; *Hist.* iii. 10: *ubi crudescere seditio, et ad manus transibant.* The infinitive is also employed with many verbs instead of the particles, 'ut,' 'ne,' 'quominus,' 'quod'; e.g. *Pepigere fraudem inimicorum ulcisci—Ann.* xiii. 19: *Paridem impulit ire propere*; xi. 34: *Instabat Narcissus aperire ambages*, i. e. postulabat ut aperirentur.

PARTICIPLE. Tacitus imitates the Greek use of the participle; e.g. *Incusabatur facile toleraturus exsilium, legiones secuturæ sperabantur.* He uses it absolutely for the substantive; e. g. *Præsidentes.* He also uses the participle perfect passive with more freedom than other

* See Key, Lat. Gram. § 1232.

classical authors, for the abstract substantive; e.g. *Cum occisus Dictator Cæsar pulcherrimum facinus videretur.*

The ablat. abs. is also used with much more latitude by Tacitus than by Livy, Sallust, or Cicero: e.g. where the participle of the verb substantive [ὤν] must often be understood; e.g. *Incipere oppugnationem arduum, et nullo juxta subsidio anceps. Suffecisse olim indigenas consanguineis populis;* i.e. cum consanguinei essent Romanis Italiæ populi. *Juxta periculoso ficta seu vera promeret. Dedit jura queis pace et principe uteremur.* Compare his use of the ablative without the governing participle; e.g. *Juvenis conscientia* [ductus] *cunctabatur.* The absolute use of the pass. part. without the substantive is far more frequent in Tacitus than in the other classics; e.g. *Adjecto, comperto, intellecto, cognito, audito, explorato, nuntiato, quæsito, pensitato, prædicto, credito, repetito, disceptato, interdicto,* etc. etc.

Anastrophe is more common in Tacitus than in other writers; e.g. *Sedes inter Vestalium—Viam Miseni propter—Ripam ad Euphratis—Uxore ab Octaviâ—Vanescente quamquam plebis irâ.*

II. 1. Tacitus eloquently complains of the monotonous unvarying aspect of the events he was called upon to describe (*Ann.* iv. 32); and one of the characteristics of his style is the variety which he contrives to impart to the detail of scenes, which, in the dreary annals of despotism, were continually revolving in the same orbit.

Suicide is a prominent figure in the records of the Imperial *régime*: and Tacitus relieves the tedium of his readers by giving the gloomy picture he is compelled to portray the advantage of every variety of shade and colour. The diversified phrases wherewith he chequers the details of suicide, fill a page in Bötticher: but the following may serve as a specimen. *Ann.* vi. 61: *Suo ictu mortem invenire.* 40: *Finem vitæ sibi ponere. Voluntario exitu cadere.* 38: *Vim vitæ suæ adferre.* 30: *Se vitâ privare*

iv. 35: *Vitam abstinentiâ finire.* vi. 23: *Egestate cibi perimi.* 9: *Senili manu ferrum tentare.*

The same effort is observable in the studied variety with which he paints the most familiar topics, e.g. the approach of evening, which he rarely touches twice with the same pencil. *Ann.* xv. 60: *Propinquâ vesperâ.* i. 16: *Flexo in vesperam die. Vesperascente die. Inumbrante vespera. Præcipiti in occasum die. Extremo die. Sero diei. Obscuro diei.*

He seems purposely to avoid uniformity of structure; but whether in imitation of Thucydides—a fallacy so common even in the days of Cicero—or, as Bötticher believes, to give variety to his diction, may be left to critics to decide. E.g. *Ann.* i. 62: *Seu in deterius trahenti —sive credebat.* iii. 30: *Fato potentiæ—an satias capit.* xiii. 47: *Socors ingenium ejus in contrarium trahens callidumque interpretando.*

There is, however, abundant scope for the illustration of this feature of Tacitus' style in the highly diversified structure and cadence of his periods, and in the wide compass of his vocabulary, which not only includes a large number of words peculiar to himself, but also many of the age of Cicero, which he uses in a peculiar and sometimes a metaphorical and pregnant sense. A single example will suffice. The signification of the word *adducere* in the phrase *Adducere habenas*, common to Cicero and authors of the golden age, is thus developed by Tacitus: *Adductum* [i.e. severum, rigidum] *et quasi virile servitium*—Ann. xii. 7. *Familiaritate juvenili—et rursus adductus*—xiv. 4.

2. Brevity. Instances of what is termed the 'pregnant' construction of words constantly occur in Tacitus. This nervous energy and condensation is one of the finest qualities of his style, but it often degenerates into obscurity. A few examples will illustrate this attribute of the diction of Tacitus. *Hist.* ii. 32: 'Clausam Alpibus et *nullo maris subsidio* Transpadanam Italiam.' *Ann.* i. 59: 'Arminium—rapta uxor, *subjectus servitio uxoris uterus*,

vecordem agebant,' i.e. uxor gravida et partus quem erat editura. xi. 3: 'Tantum illi securitatis *novissimæ* fuit,' i.e. tantum in supremis quoque securitatis præ se tulit. ii. 40: '*Pericula* polliceri,' i.e. societatem periculorum. i. 57: 'Victa *in lacrymas*,' i.e. ut lacrymas effunderet.

His works abound with illustrations of what grammarians call the figure 'Syllepsis,' a figure adopted for the purposes of ornament and effect: e.g. 'Donec *ira et dies* permansit.' 'Quia dissimulationem *nox et lascivia* exemerat.' 'Mixti *copiis et lætitiâ*.' 'Germania, a Sarmatis *mutuo metu aut montibus* separata.' 'Tribuni cum *terrore et armatorum catervis* volitabant.' Such phrases as '*In medium* relinquam,' i.e. in dubium vocatum in medio relinquam, 'Aderant semisomnos *in barbaros*,' come within the scope of 'Syllepsis,' and are thoroughly Thucydidean.

The same love of condensation is betrayed in his frequent use of the figure 'Zeugma,' e.g. *Ann.* vi. 21: 'Tum complexus eum Tiberius *præscium periculorum* [esse fatetur] *et incolumem fore gratatur*.' 24: 'Ut quemadmodum *nurum filiumque* [interfecisset], *domumque omnem cædibus complevisset*.'

His study of Brevity is, however, still more conspicuous in his fondness for elliptical expression; a species of ellipse very different from that which is so appropriate to the colloquial tone of Plautus and Terence, and of Cicero's letters. It is employed by Tacitus to give energy and condensation to his style, and to distinguish it from the more homely sphere of ordinary prose.

Ellipse of:—*a.* Nouns.—*Papia Poppæa* [lex]: *Postero* [die]: *ad duodecimum* [lapidem]: *Laureatæ* [literæ]: *Apicata Sejani* [uxor]: *Pretium est* [operæ].

β. Finite Verb.—*Hist.* ii. 29: 'Ut verò deformis et flens processit, *gaudium, miseratio, favor*' [populi ora variabant].

γ. Posse, facere, agere, vereri, venire, se conferre, are omitted. *Ann.* xiii. 14: 'Artaxata solo æquata sunt quia nec *teneri* [poterant], nec id nobis virium erat.' *Agric.* 19: 'Nihil per libertos servosque publicæ rei' [actum].

δ. Verbs relating to the Senses.—e. g. *Ann.* i. 7: 'Vultuque composito, ne *læti* [viderentur] excessu principis,' etc. *Agric.* 33: 'Jamque agmina et armorum fulgores audentissimi cujusque procursu' [conspiciebantur].

ε. Prepositions and particles are constantly left to be supplied.—e. g. *Ann.* iii. 40: [Incertum est] fato potentiæ rarò sempiternæ, an [quia] satias capit. *Quod*, *cum* [sequente *tum*], *licet*, *magis*, *tantum*, *eo*, *potius*, *alii*, *hinc*, *primum*, *modo*, *aliquando*, *ut*, *ita*, *tamen*, *sed*, are in many passages ellipsed.

3. In dealing only with grammatical peculiarities, it is impossible to give any adequate idea of the poetical spirit which animated the writings of Tacitus. Bötticher, in a passage of much eloquence, shows that Tacitus, in the style, the sentiment, and tone of his composition, stands in much the same relation to the great masters of ancient tragedy as Herodotus, who was termed the Homer of History, did to the epic muse of Greece.

The poetical colouring of his style, so far as it admits of exposition from mere verbal criticism, may be illustrated from :—*a.* The poetic (chiefly *metonymic*) signification of his words: *β.* His lavish use of Græcisms: *γ.* His style of expression.

a. E. g. *Demissus*, i. e. originem trahens. Cf. Virgil: 'Demissæque ab Jove gentis,' etc., *fiducia* de homine fiduciæ caussâ. *Hist.* ii. 4: 'Titus—ingens rerum *fiducia* accessit. *Sinister*, i. e. Malus. *Annus*, i. e. proventus anni. His frequent use of the abstract for the concrete, e. g. *auxilia*, *vigiliæ*, *militiæ*=milites—*Hist.* iii. 18. So also *remigium*, *clientelæ*, *servitium*, *exsilium* ['plenum *exsiliis* mare,' *Hist.* i. 2]. His use of substantives for adjectives, e. g. *Spectator populus—Domus regnatrix—Corruptor animus—Victor exercitus—Bellator equus.*

β. The Greek structure was imitated by the Romans in poetry chiefly: thus Horace adopts Græcisms in his Odes, but discards them in the Satires, which he terms 'Sermoni propiora.' It is thus imitated by Tacitus:—

1. Genitive with relative adjectives and participles [ἅπαις ἀῤῥένων παίδων], e.g. *Fallax amicitiæ—vetus operis ac laboris—morum non spernendus—insolens obsequii—atrox odii—manifestus delicti.*

2. Accusative, e.g. *Contectus humeros—nudus brachia—adlevari animum.*

3. Dative in place of the ablative with a preposition [λέλεκταί μοι], an usage frequent among the Latin poets: e.g. 'Barbarus hic ego sum, quia non intelligor *ulli*'—Ovid. Cf. Tacitus, *Ann.* xi. 29: 'Callistus jam *mihi* circa necem C. Cæsaris narratus.'

4. Adjectives for substantives: e.g. 'Populi Romani *prospera vel adversa*'—'feminæ illustres *informia* meditari'—'*diverso* terrarum distineri.' These neuter adjectives are more frequently joined with genitives in Tacitus than by any other prose writer, e.g. *Incerta belli—subjecta camporum.*

5. Adjectives are frequently used by him for adverbs, as by the Latin poets—*Ann.* iv. 12: 'Domum Germanici revirescere *occulti* lætabantur.'

6. Peculiar use of the participle: e.g. *Invito, nolenti, cupienti mihi est—Ann.* i. 59: 'Ut *quibusque* bellum *invitis aut cupientibus erat* [ἀχθομένοις ἢ ἡδομένοις ἦν].

7. Style of expression: e.g. *Equestris procella—dira quies—in limine belli—marcentem pacem nutrire.* Inanimate objects are represented poetically as endued with life: e.g., *Ann.* i. 79: 'Quin ipsum *Tiberim nolle* prorsus accolis fluviis orbatum minore gloriâ fluere.' *Germ.* 27: 'Sepulchrum *cæspes erigit.*' *Ann.* i. 31: 'Multa *seditionis ora vocesque.*'

What grammarians call 'Temporis prosopopœia,' is common in Tacitus: e.g. *Ann.* vi. 51: 'Morum quoque *tempora* illi diversa: *egregium vitâ famâque* [tempus], quoad privatus—fuit; *occultum ac subdolum fingendis virtutibus*, donec Germanicus ac Drusus superfuere.' xiii. 37: '*Nox* eadem *necem* Britannici et rogum *conjunxit.*' *Agric.* 22. 'Tertius expeditionum *annus* novas gentes *aperuit.*'

EXERCISES.

PART I.

Exercise I.

NO case[1] was for[2] three years decided[3] save at[4] this man's nod: no man's property was so *sacred by descent from father*[5] and *grandfather*,[5] *that it*[6] was not alienated[7] from him under this man's administration. Enormous sums were exacted from the property of the farmers by a novel and nefarious system;[8] Roman citizens were tortured and slain like slaves; men the most criminal were *exempted from trial*,[9] through bribery; men the most honourable and upright, prosecuted[10] *during their absence*,[11] were condemned and banished unheard: harbours the most strongly fortified, cities *of the greatest size and strength*,[12] were exposed to pirates and robbers; the sailors and soldiers of the Sicilians, our allies and friends, *were starved to death*;[13] the finest fleets *on the most important stations*[14] were lost and destroyed, to[15] the great disgrace of the Roman people. This same man, (while) prætor, plundered and stripped, *without one exception*,[16] the most ancient monuments, partly those of the richest kings, which they designed to be an ornament[17] to their cities; partly those of our own generals, which they either gave or restored [as] conquerors to the Sicilian states. And this he did not only in (the

[1] Res. [2] Per. [3] Judico. [4] Ad. [5] Patrius-avitus. [6] Qui. Pref. I. 8 (g). [7] Abjudico. [8] Institutum. [9] Judicio liberari. [10] Reus fieri. [11] Adjective. [12] Lit., 'the greatest and the safest.' [13] Lit., 'killed with hunger.' [14] Opportunus, agreeing with 'fleets.' [15] Cum. [16] Lit., 'all;' the word, being emphatic, closes the sentence. [17] Dative of 'the purpose.'

case of) public statues and ornaments, but even plundered all the temples, consecrated with the most sacred rites· *in short*,[18] he left not one deity to the Sicilians, whose[19] image appeared to him to be executed[20] with unusual skill, and in the ancient style.[21]

[18] Denique. [19] Pref. I. 8 (m, γ). [20] Factus. [21] Artificium.

II.

You have frequently heard me complaining of the extravagance[1] of women, and also of men; and not only of *men in private life*,[2] but of magistrates: (complaining) that the state suffers[3] from two vices, avarice and luxury —scourges which have overturned all great empires. *In proportion as*[4] the fortunes of the state become every day more prosperous and flourishing,[5] and its dominion increases—and we are now crossing the seas into Greece and Asia, replete with all the incentives to pleasure,[6] and are even appropriating[7] the treasures of kings—the more do I dread lest these advantages[8] may rather have taken us captive, than we them. I have long heard[9] too many praising and admiring the ornaments of Corinth and Athens, and laughing at the *clay images*[10] of the Roman gods *affixed to our walls*.[11] *Within the recollection*[12] of our fathers, Pyrrhus *tampered with the loyalty*[13] not only of the men, but of the women, by means of presents. The Oppian law, to[14] restrain the luxury of women, had not then been passed;[15] yet no Roman lady accepted (those presents). What do you imagine to have been the reason? The reason was the same *as that which*[16] our ancestors had

[1] Sumptus, plural. [2] Privati. [3] Laboro, with ablative. [4] Quo. [5] Lætus. [6] Libidines, objective genitive. [7] Attrecto. [8] Res. [9] Present. 'The present is often used of that which has endured a long time, and still continues; especially with *jam diu, jamdudum, jam*; e. g. Annum *jam audis* Cratippum,' Cic. de Off. I. Madvig, L. G. § 334. [10] Fictile. [11] Antefixus. [12] 'In the memory.' [13] Animos tento. [14] Ad, with the gerundive of coerceo. [15] Participle of feror. [16] Qui.

for enacting[17] no law upon this point.[18] There was no luxury to[19] be restrained. As it is necessary that diseases be known before their remedies; so cupidity is born before the laws which[20] are to moderate it. What, but the intense passion[21] *for adding estate to estate*,[22] evoked the Licinian law concerning the five hundred acres? What, but the (fact) that the commons[23] had begun to be *tributary both in kind and money*[24] to the senate, evoked the Cincian law concerning fees[25] and presents? It is therefore by no means wonderful that neither the Oppian nor any other law was required,[26] to[27] impose a limitation[28] on the expenses of women, *at a time when*[29] they refused to accept gold and purple gratuitously offered to them.

[17] 'Of enacting:' gerund of Sancio. [18] Res. [19] Pref. I. 8 (m, γ). [20] 'Which should moderate it,' Pref. I. 8 (e). [21] Cupido. [22] Agros continuo: gerund in -di. [23] Plebes. [24] Vectigalis et stipendiarius. [25] Donum. [26] Desideror. [27] Pref. I. 8 (e). [28] Modus. [29] Quum, Pref. I. 1 (a).

III.

I have nothing to say[1] *to* the Stoics, nor do I fear their anger,[2] since they do not know how to be angry; and *I feel grateful to them on this ground*,[3] that[4] they alone have declared eloquence to be virtue and wisdom. But two (qualities) exist in them, which[5] *are* utterly *alien* from that orator, whom we *are endeavouring to form:*[6] in the first place, because they pronounce all who[7] are not wise, to be slaves, robbers, enemies, insane; and yet deny that any man is wise. Now, it is very ridiculous to commit an assembly, the senate, or any meeting of *human beings*,[8] to a man, to whom[9] not one of those who may be present, appears sane, or a fellow-citizen, or a freeman. *We must add, that*[10] they adopt a style[11] of speaking which is perhaps

[1] Dimitto. [2] 'Them angry.' [3] Hanc iis habeo gratiam. [4] Pref. I. 2 (a). [5] Pref. I. 8 (m, α). [6] Present, which, like the Imperfect, often signifies an attempt. [7] Pref. I. 8 (m, β). [8] Homo. [9] Pref. I. 8 (g). [10] Accedit quod: with Indicative. [11] Genus.

subtle, certainly pungent;[12] but, for[13] an orator, meagre,[14] eccentric, unsuited to a *popular audience;*[15] obscure, hungry; in fine, (a style) of that description,[16] which[9] a speaker cannot possibly employ *in addressing*[17] the people. For things appear to be good and evil to the Stoics differently from their fellow-citizens: the influence[18] of honour, of shame, of reward, of punishment, is different; justly or otherwise, is nothing to the purpose;[19] only, *if*[20] we follow them, we shall never be able to elucidate any subject[21] in a speech.

[12] Acutus. [13] Ut in. [14] Exilis. [15] Aures vulgi. [16] Ejusmodi. [17] Ad. [18] Vis. [19] Hoc tempus. [20] The condition is described as improbable. See Pref. I. 4 (b). [21] Res.

IV.

On the following day Hannibal crossed[1] the Anio, and drew out all his forces *in order of battle.*[2] Nor did Flaccus and the consuls decline the contest. The troops on both sides having been drawn up *to try the chances*[3] of a battle, in which the city of Rome was[4] [to be] the conqueror's prize, a violent shower mingled with hail so disordered both the lines,[5] that[6] the troops, scarcely able to hold their arms,[7] retired into their camps, with less apprehension of the enemy than of anything else.[8] On the following day, also, a similar storm separated the armies marshalled on the same ground.[9] *On each occasion, as soon as*[10] they had retired to their camps, an extraordinary calm and tranquillity arose. This circumstance[11] was *held provi-*

[1] Pref. II. 15 (a). [2] In aciem. [3] In casum. [4] The relative clause takes a subjunctive mood, because the words 'a battle' are in Latin expressed by *Ejus* pugnæ—the demonstrative pronoun instead of an indefinite article. See Pref. I. 8 (g). [5] Acies, sing. [6] Pref. I. 6 (a). [7] 'Their arms having been scarcely retained:' abl. abs. [8] Lit., 'with less fear of nothing, than of the enemy.' [9] Locus. [10] The words italicised are signified by *ubi,* joined with a subjunctive. The use of this mood shows that *ubi* is employed in a frequentative sense; otherwise the indicative would have been used, even by Livy. See Pref. I. 1 (f) note. [11] Res.

dential[12] among the Carthaginians; and an expression[13] of Hannibal's is said to have been heard, 'That *at one moment*[14] the inclination,[15] at another the opportunity of *becoming master*[16] *of* Rome, was not allowed him.' Other contingencies also, the one important, the other insignificant,[17] diminished his hopes. The important one was that,[18] while[19] he was encamped[20] under arms near[21] the walls of the city, he heard that troops had marched out *with colours flying*,[22] as[23] a reinforcement for Spain; while the *less significant*[17] (circumstance was,) that[18] it was discovered, from one of his prisoners, that at this very time the very ground[24] on which he was encamped[25] had been sold, with no diminution[26] of price *on that account*.[27] Indeed, it appeared so great an insult and indignity, that a purchaser should have been discovered at Rome for the very soil which he possessed[25] and held[25] as the prize of war, that,[6] calling instantly for a crier, he ordered that the *silversmiths' shops*,[28] which then were[25] [ranged] around the Roman forum, *should be put up for sale*.[29]

[12] In religionem verti. [13] Vox. [14] Modo. [15] Mens. [16] Potior. [17] Parvus. [18] Quod: with indicative, because a matter of fact is described. [19] Quum. Pref. I. 1 (d). [20] Sedeo. [21] Ad. [22] Sub vexillis. [23] In, with accus. [24] Ager. [25] Pref. I. 11. [26] 'The price not having been diminished,' abl. abs. [27] Ob id [28] Argentariæ tabernæ. [29] Veneo.

V.

In the first place,[1] I found there a force[2] neither large nor warlike; secondly,[3] excepting[4] the general and a few besides—I am speaking of the *chief officers*[5]—the rest were in the first place rapacious in war, and in their speeches so cruel that[6] I actually[7] dreaded their victory; while[8] the debts of the most distinguished[9] men were very heavy. *In one word*,[10] there was nothing good, besides the cause. On[11] perceiving this, I began, *in despair of*[12] success, to recom-

[1] Primum. [2] Copiæ. [3] Deinde. [4] Extra. [5] Princeps. [6] Pref. I. 6 (a). [7] Ipse, agreeing with 'victory.' [8] Autem. [9] Amplus. [10] Pref. II. 38. [11] Pref. I. 1 (d). [12] Participle pres.

mend peace, which I had always advised: afterwards, as[13] Pompey was very averse to that suggestion,[14] I determined to advise him to protract[15] the war. This he sometimes approved of, and seemed *likely to adhere to*[16] that opinion, and perhaps would have, if he had not *in consequence of*[17] a certain engagement begun to trust in his own soldiers. From that time that illustrious man was no general. With a raw and newly-levied[18] army he engaged[19] the most powerful legions; routed, even his camp having been most discreditably[20] lost, he fled alone. I retired from a[21] campaign,[22] in which I must either die on the field of battle, or fall into some snare, or fly to Juba, or choose[23] some spot as if for exile, or court[24] a voluntary death. Assuredly there was no alternative,[25] *supposing that*[26] you were unwilling, or did not dare, to trust yourself to the conqueror. Now of all those inconveniences, which I have mentioned, there is nothing more tolerable than exile, especially to an innocent man, where no dishonour is implied; especially *considering that*[27] you are then absent from a[21] city within which there is nothing which you can[28] see without pain. What has happened, I always said would happen. However, it is a great consolation to be free from fault; especially as[27] I have two resources[29] wherewith to support[30] myself—my knowledge of *literature and the arts*,[31] and the glory of my great achievements.[29]

[13] Pref. I. 2 (d). [14] Sententia. [15] Duco. [16] Fore in. [17] Ex. [18] Collecticius. [19] Signa conferre cum. [20] Turpiter. [21] 'A' is definite here; and is therefore rendered by the demonstrative 'is.' [22] Bellum. [23] Capio. [24] Conscisco. [25] Nihil præterea. [26] Pref. I. 4 (b). [27] Pref. I. 2 (d). [28] Pref. I. 8 (m. γ). [29] Res. [30] Pref. I. 8 (e). [31] Optimæ artes.

VI.

But—I may be told[1]—no commoner[2] has been consul since the expulsion[3] of the kings. What then? Is no

[1] At enim. [2] Plebeius. [3] Pref. II. 8.

novelty[4] to be introduced? In the reign[3] of Romulus, there were no pontiffs, no augurs; they were created by Numa Pompilius. There was no census in the state, nor any arrangement[5] of centuries and classes: it was instituted by Servius Tullius. There had never been consuls; they were appointed on the expulsion[3] of the kings. Neither the office nor the name of a dictator existed: it originated among the senators. Within the last[6] ten years we have both created and abolished decemvirs for compiling[7] laws. Who doubts that,[8] in a city built [to last] for ever, increasing to an immense size, new offices, priesthoods, rights of families[9] and of individuals,[10] may be established? Did not the decemvirs introduce in the last[6] few years, to[11] the great prejudice[12] of the commons, *on a principle very pernicious to the state*,[13] this very measure, that there should be no intermarriage[14] between patricians and commoners? Can there be a greater, or *a more marked*[15] indignity, than that one portion of the community,[16] as if contaminated, should be held unworthy of intermarriage? What else is it but to suffer banishment, to suffer exile, within the same walls? They *wish to prevent*[17] our being associated with them by affinity or consanguinity—to prevent our blood being allied. What? If this *is to stain*[18] that boasted nobility of yours, could you not keep it pure by *regulations among yourselves*,[19] by not marrying from [among] the commons, and by not allowing your daughters and your sisters to marry outside[20] the patricians? No commoner would have compelled any man *to enter into a marriage-contract*[21] *against his will*.[22]

[4] Res nova. [5] Descriptio. [6] Hic. Hic or ille are often added to the ablative or accus. of time, to signify 'how long ago.' See Madvig, § 276, obs. 5. [7] Gerundive of scribo: dative. [8] Quin. [9] Gens. [10] Homo. [11] Cum. [12] Injuria. [13] Pessimo exemplo publico. [14] Connubium. [15] Insignitior. [16] Civitas. [17] Cavent ne, with subjunctive. [18] Indicative. [19] Privatum consilium. [20] E. [21] Pactionem nuptialem facere. [22] Pref. II. 9.

VII.

I am now coming to *the point at issue;*[1] *and* on *this*[2] the consul's speech was two-fold. For he was indignant both that any law at all should be abrogated; and this law *in particular,*[3] which had been passed for the purpose[4] of restraining the luxury *of women.*[5] *His general defence of*[6] the laws seemed *worthy of a consul:*[7] and his speech against luxury harmonized[8] with *his ascetic character.*[9] There is a danger, therefore, lest some mistake be palmed[10] upon you, unless we show[11] what is[12] fallacious[13] in either argument.[14] *For my part, then,*[15] while[16] I avow that none of those laws which have been enacted, not for[17] any *special occasion,*[18] but for the sake of their lasting usefulness, ought to be abrogated, unless experience condemns[19] them, or *the posture*[19] of public affairs renders them useless: I am, *at the same time,*[20] persuaded that the laws which special occasions have demanded, are mortal, *if I may use the expression,*[21] and changeable with the occasions themselves. The measures that have been passed in peace, war usually abrogates; and peace (abrogates) those (passed) in war: just as in the management of a ship, some (expedients) are serviceable for[22] favourable, others for unfavourable weather.[23] *Considering that*[24] these things are thus distinguished by nature, to which class[25] does this law, which we *desire to cancel,*[26] appear to belong? Is it an ancient law *of the monarchy,*[27] coeval with the city itself? Who is ignorant that it is a new enactment passed twenty years ago[28] in the consulship of Q. Fabius and Tib. Sempronius? And[2], since[24] for[29] so

[1] Pref. II. 8. [2] Qui. [3] Præcipue. [4] Causâ. [5] Pref. II. 9. [6] Illa communis oratio pro. [7] Consularis. [8] Convenio. [9] Severissimi mores. [10] Offundo. [11] Pref. II. 16 (a). [12] Pref. I. 10 (a). [13] Vanus. [14] Res. [15] Ego enim. [16] Quemadmodum. [17] In, with accus. [18] Coarguo. [19] Status aliquis. [20] Sic. [21] Ut ita dicam. [22] In, with accus. [23] Tempestas. [24] Pref. I. 2 (d). [25] Genus. [26] Present, which often means an attempt. [27] Pref. II. 9. [28] Ante. [29] Per.

many years our matrons lived irreproachably without it,[2] what earthly[30] danger is there of[31] their being plunged into luxury on its abrogation ?[32] For if the law had been enacted *in order to*[33] restrain the extravagance *of women*,[5] *there might be reason to fear*[34] that its abrogation[35] would encourage (extravagance); whereas the occasion itself indicates the reason why it was passed.

[30] Tandem. [31] Ne. [32] Abl. abs. partic. pass. [33] Ideo ut. [34] Verendum foret. [35] 'It having been abrogated.'

VIII.

The whole state is wont to be infected with the excesses[1] and vices, and to be chastened and reformed by the temperance, of the great.[2] A great man, L. Lucullus, used to be praised *for having replied*[3] very happily, when[4] the magnificence of his Tusculan villa had been *mentioned to his reproach*,[5] that he had two neighbours—a Roman knight above, a freedman below; and as[6] the villas of these men were splendid, (he contended) that what was[7] allowed to those who were[7] *of inferior rank*,[8] ought to be allowed to himself. Do you not see, Lucullus, that it was owing to you, that they were extravagant:[9] *since* it would not be tolerated *in them*,[10] unless you were guilty of it? For who would endure them, when he saw their villas filled with statues and paintings, partly profane,[11] partly sacred? Who would not rebuke their excesses, unless those very men who were bound[12] to rebuke them, were guilty[13] of the same extravagance? Indeed, that great men should err is not so great an evil—though it is a great evil by itself—as *the fact that*[14] there are very numerous imitators of the great. For you may see, if you choose to *unfold the*

[1] Cupiditas. [2] Principes. [3] Quasi respondisset. [4] Pref. 1 1 (d). [5] Objectus ei. [6] Pref. 1. 2 (d). [7] Pref. 1 9 (f). [8] Tenuior ordo. [9] Cupio. [10] Pref. 1. 8 (b). [11] Publicus. [12] Debeo. Pref. 1. 8 (m. β). [13] Teneor, with abl. [14] Illud, quod: with indicative.

records of history,[15] that the state has been such as the greatest men in the state have been:[16] that whatever change of manners *has taken place*[16] among the great, the same has followed among the people. And this is much more true than the favourite doctrine of Plato, who declares that the condition of states is changed, when the songs of musicians are changed. I, on the contrary, believe that the manners of states are changed, when the style of life of the nobles is changed.[17] On this account, vicious rulers deserve the worse of the commonwealth, because they not only practise vices themselves, but infuse them into the state; and are not injurious only because they are themselves corrupted, but because[18] they corrupt others, and are more mischievous by the example (they set) than by the offences (they commit).

[15] Replicare temporum memoriam. [16] Pref. I. 11. [17] Abl. abs. [18] Pref. I. 2 (a).

IX.

Nothing can appear to have been less *my object*[1] from the commencement of this work, than to[2] deviate unduly[3] from the order of events; and to[2] seek, by embellishing my work with variety, entertaining digressions[4] for my readers and relaxation for my own mind. Yet the mention of this celebrated[5] king and general calls [upon me] *to give expression to*[6] those silent reflections with which it has often occupied[7] my thoughts; and[8] induces me to enquire what would have been[9] the issue to the fortunes of Rome, had *she been engaged in war*[10] with Alexander. *The conditions* (which) seem *most important*[11] in war, are the number and valour of the soldiers, the abilities of the

[1] Quæsitum. [2] Ut, with subjunctive. [3] Plus justo. [4] Deverticulum. [5] Tantus. [6] In medium. [7] Voluto. [8] Ut, with subjunctive. Here, as remarked in Pref. II. 2, we have a causal connection between the Latin, and a merely copulative connection between the English, clauses. [9] Pref. I. 10 (a). [10] Impersonal construction: bellatum est. [11] Plurimum polleo.

commanders, and fortune, powerful throughout all human affairs, especially over[12] the affairs of war. These conclusively[13] prove to me, whether *I regard*[14] them singly or collectively,[15] that the Roman dominion (would have been found) impregnable[16] by him, as well as by other kings and nations. In the first place, to[2] commence by comparing the commanders, I do not indeed deny, that Alexander was a consummate general; but it renders him more illustrious that[17] he was alone (in command), that[17] he died a youth, *while his fortune was on the rise*,[18] before[19] he (had) experienced a reverse.[20] To[2] omit other celebrated monarchs and generals, grand examples of human vicissitudes:[21] what but a long life exposed Cyrus, as it did Pompey the Great *in our own days*,[22] to *a change of*[23] fortune?

[12] In, with accus. [13] Facile. [14] Intuens, dative. [15] Universus: adjective for English adverb. Pref. II. 17 (a). [16] Invictus: partic perf. pass. have often the sense of the verbal adj. in -bilis. [17] Quod. with indicative. [18] In incremento rerum. [19] 'Not having yet experienced.' [20] Altera fortuna. [21] Casus. [22] Modo. [23] Participle of verto.

X.

We are speaking of[1] Alexander before[2] he was intoxicated with prosperity, which no man was *less able to bear*.[3] It is painful to mention in so great a monarch the ostentatious change of his dress, and the flatteries *demanded from courtiers prostrate on the ground*,[4] (flatteries) odious to Macedonians even (had they been) conquered, much more (when they were) conquerors; his cruel punishments, the murder of friends in the midst of wine and banquets, and the *silly fiction of his birth*.[5] Moreover,[6] if his love of wine, if his fierce and ungovernable[7]

[1] De. [2] 'Not yet intoxicated.' [3] Comparative of intolerans: with genitive. [4] Lit., 'the desired adulations of men lying on the ground;' humi jacentes. [5] Vanitas mentiendæ stirpis. [6] Pref. II. 38. [7] Præfervidus.

temper had daily grown[8] in vehemence—and I am not mentioning anything disputed[9] among writers—are we not to hold these things damaging[10] to the *character of a general?*[11] Perhaps[12] the danger was, as the silliest of the Greeks, who exalt the repute even of the Parthians in *disparagement*[13] *of* the Roman name, are constantly *repeating*,[14] that[15] the Roman people would not[16] have been able to resist[17] the prestige[18] of Alexander's name, though[19] I imagine he[19] could not have been known to them even by rumour: and that no one *out of*[20] so many Roman chiefs would have *uttered his sentiments with freedom*[21] against one, *in opposition to*[22] whom at Athens—a state shattered by the Macedonian arms—at that very moment contemplating the smoking ruins of Thebes *in its neighbourhood*[23]—men dared[24] to declaim freely, as is clear from the *surviving records*[25] of their speeches.

[8] Imperf. subj. The imperfect is used, because the continuance of the state of mind is implied. [9] Dubius. [10] Damnum. [11] Virtutes imperatoriæ. [12] Verò, ironically. [13] Contra. [14] Dictito. [15] Ne. Pref. I. 3. [16] Non. [17] Sustineo. [18] Majestas. [19] 'Whom.' [20] E. [21] Vocem liberam mittere. [22] Adversus. [23] Prope. [24] Pref. I. 11. [25] Monumentum.

XI

There he kept under cover,[1] for the greater part[2] of the winter, that army, which had been fortified[3] against all human evils, but had not been tried by nor habituated to prosperity. Accordingly,[4] excessive[5] good fortune and intemperate indulgences[6] undermined[7] those whom no severity of distress[8] had subdued; *the more thoroughly, as*[9] they had plunged[10] into them the more eagerly *owing to their not having been accustomed to them.*[11] For sleep, wine, banquets, baths and ease, more seductive[12] *day by day*[13]

[1] In tectis. [2] Accus. of duration of time. [3] Duratus. [4] Itaque. [5] Nimius. [6] Voluptas. [7] Perdo. [8] Malum. [9] Eo impensius, quo. Pref. I. 7 (b). [10] Mergo se. [11] Ex insolentiâ. [12] Blandus. [13] Pref. III. 219.

through habit, so[14] enervated their bodies and minds, that[14] their past victories protected them more than their actual[15] strength; and this was regarded as a greater error *on the general's part*[16] among critics[17] in military tactics,[18] than *his not having*[19] forthwith marched his troops to the city of Rome from the field of Cannæ. For his delay *on that occasion*[20] might be held[21] merely to have postponed his victory, this blunder to have taken away his capacity[22] for conquest. Accordingly, (it was) *as if*[23] he were marching[24] out of Capua with another army; it retained nothing of its former discipline. For *as soon as*[25] they began to live under tents, and marches[26] and other military toils succeeded,[27] they failed like *raw recruits*[28] both in bodily power and spirits,[29] and from that time throughout the period of *the summer campaign*[30] a great number kept slipping away from their standards without furloughs:[31] nor had the deserters any other retreat than Capua.

[14] Pref. I. 6 (a). [15] Præsens. [16] 'Of the general.' [17] Peritus, with gen. [18] Artes militares. [19] Quod: with pluperf. subj. of duco: because the views of another party are indirectly quoted. See Pref. I. 9 (f). [20] Ille, agreeing with 'delay.' [21] 'Seem.' [22] Vires. [23] Velut: Pref. I. 7 (a). [24] Exeo. [25] Ubi primum. Pref. I. 1 (a). [26] Via, sing. [27] Excipio. [28] Tiro. [29] Animi. [30] Æstiva, neut. plur. [31] Commeatus.

XII.

If in private affairs any man had managed[1] a commission,[2] I will not say fraudulently,[3] for[4] his own gain or interest,[5] but even carelessly, our ancestors considered that such a man had incurred[6] the greatest disgrace. A trial[7] was therefore established (for the betrayal) of a commission,[8] no less disreputable than for theft;[9] I suppose because, in cases[10] where we cannot be personally[11] present, the good-faith of friends is substituted *in place of*[12] our own

[1] Gero. [2] Res mandata. [3] Comp. of malitiose. [4] Causâ. [5] Commodum. [6] Admitto. [7] Judicium. [8] Mandatum. [9] Genitive. [10] Res. [11] Ipse. [12] Vicarius, with gen

exertions,[13] and the man who impairs it, attacks the common bulwark of us all; and *as far as is in his power*,[14] breaks up[15] *the bond of society*.[16] For we cannot transact every matter *in person*:[17] different men are more serviceable in different matters. For this reason are friendships formed, in order that a common interest may be promoted by reciprocal[18] good offices. Why do you undertake[19] a commission, if you *are going* either *to neglect*[20] *it*, or to turn it to your own advantage? Why offer yourself to me, and, by pretended friendship, injure and obstruct my interests? *Be off*:[21] I will negotiate[22] through another man. You undertake the burthen of a duty which you imagine you are able to support; (a duty) which seems not very onerous to those who are not very worthless. The offence,[23] therefore, is grave, because it violates two most holy things—friendship and confidence: for men do not usually entrust anything except to a friend; nor do they trust any but the man they believe trustworthy. In the *most trifling*[24] matters, he who neglects[25] a commission, *must needs be condemned*[26] by a sentence the most disparaging.[27] In *so important*[28] a matter, when the man to whom the reputation of the dead, the fortunes of the living, are entrusted and confided, loads[25] the living with poverty, the dead with ignominy—shall he be reckoned among men *of honour*,[29] or even among living men at all?

[13] Opera, sing. [14] Quantum in ipso est. [15] Disturbo. [16] Vitæ societas. [17] Per nos. [18] Mutuus. [19] Recipio. [20] Future partic. of negligo. [21] Recede de medio. [22] Transigo. [23] Culpa. [24] Minimus. [25] Pref. II. 16 (a). [26] Pref. I. 3 (d). [27] Turpis [28] Tantus. [29] Pref. II. 9.

XIII.

In proportion as[1] the war was protracted, and prosperous or adverse fortunes modified[2] the sentiments as much as the condition[3] of the people, *so strange*[4] a superstition, and that *in a great measure*[5] of foreign origin, seized the

[1] Quo. [2] Varic. [3] Fortuna. [4] Tantus. [5] Magnâ ex parte.

community,[6] that[7] either the citizens or the gods seemed suddenly transformed.[8] And now the Roman rites *were falling into disuse*,[9] not merely in secret and within doors, but in public, in the Forum, and in the Capitol there was a crowd of women, neither sacrificing, nor praying to the gods, according to ancestral custom. *Mendicant priests*[10] and soothsayers had fascinated[11] the minds of men; and their numbers *were increased by*[12] the *country people*,[13] driven into the city, by destitution and terror, from fields uncultivated during a protracted war, and *overrun by the foe*:[14] and by the easy trading[15] on[16] the ignorance of others, which they *carried on*[17] as *an allowed and customary calling*.[18] At first, *the indignant protests*[19] of religious[20] men were heard in private: afterwards, the matter *came before the Senate, and became a ground of public complaint*.[21] The ædiles and *officers of police*[22] having been severely censured by the Senate for[23] not interfering, narrowly escaped[24] *personal violence*,[25] *on attempting*[26] to dislodge the crowd from the Forum, and to disturb the preparations[27] for the ceremonies.[28] At last, it[29] having *become evident*[30] that the evil was too virulent to be allayed[31] *by means of*[32] the inferior magistrates, a commission[33] was given by the Senate to Marcus Atilius, the city prætor, to rid[34] the people of these superstitions.

[6] Civitas. [7] Pref. I. 6 (a). [8] Alius factus. [9] Aboleor. [10] Sacrificulus. [11] Capio. [12] Use the active construction in this and the following clause. [13] Rustica plebs. [14] Infestus. [15] Quæstus. [16] Ex. [17] Exerceo. [18] Concessæ artis usus. [19] Indignatio. [20] Bonus. [21] Ad Patres et ad publicam querimoniam excedo. [22] Triumvir capitalis. [23] Expressed by *quod* with finite verb, prohibeo: in subjunctive, because the ground of the censure is attributed to the Senate. Pref. I. 9 (f). [24] Pref. III. 105. [25] Violor. [26] Quum, with finite verb, conor. Pref. I. 1 (d). [27] Apparatus. [28] Genitive. [29] Ubi, with finite verb. Pref. I. 1 (a). [30] Appareo. [31] Pref. II. 19 (c). [32] Per. [33] Negotium. [34] Pref. I. 3 (b).

XIV.

You clearly discern the defects[1] of the tribunate. But the enumeration of evils, and the selection of defects, *passing by*[2] good [qualities], is unfair in impeaching any institution.[3] For by this method even the consulate *is liable to censure*,[4] if[5] you collect the errors of consuls, whom I am reluctant to mention by name. I admit, indeed, that in that office there is some evil. But, without that evil, we should not have had[6] the good which has been attained by it. The power of the tribunes of the commons is excessive. Who denies it? Yet the violence of the people is far more fierce and vehement; and it is sometimes milder, because it has a leader, than if it had none. For the leader reflects that he is advancing at his own risk, whereas a popular impulse[7] takes no account[8] of its own danger. Sometimes, *you will say*,[9] it is inflamed by the tribunes; but then it is frequently lulled by them. For what (tribunician) college is so desperate, that none out of ten *is in his senses?*[10] When this power had been conceded by the patricians to the people, their arms fell; the sedition was extinguished: a *harmonising measure*[11] had been discovered, *the effect of which was that*[12] *men of slender means*[13] *imagined*[12] themselves equal to the great; and in this chiefly consisted the safety of the state. But, you will say, there were the two Gracchi. Yes, and you may count as many as you choose besides them; since[14] ten are created, you will find some mischievous tribunes in every epoch.[15]

[1] Vitium. [2] Abl. abs. partic. pass. of prætermitto. [3] Res. [4] 'May be blamed.' [5] Pref. II. 16 (a). [6] Imperf., instead of pluperf., because there is a sense of continuance, the tribunate still existing when Cicero wrote. Madvig, L.G. § 347, obs. 2. [7] Impetus. [8] Ratio. [9] At. [10] Sanâ mente esse. [11] Temperamentum. [12] This is expressed in Latin by the relative with the imperf. subjunctive: 'whereby men, etc., might believe themselves,' etc. See Pref. I. 8 (e). [13] Tenuiores. [14] Pref. I. 2 (d). [15] Memoria.

XV.

The Romans, seeing from the citadel the city full of the enemy, some new disaster *continually arising*[1] on every side, were unable not only to *retain their presence of mind*,[2] but even to *command their senses*.[3] Whithersoever the shouts of the foe, the lamentations of women and children, the crackling of fire, and the crash of falling roofs, *called their attention*,[4] trembling[5] at[6] every sound, they kept turning their thoughts, faces, and eyes, as if stationed by fortune *to be spectators*[7] *of* the *ruin of*[8] their country, and left *to protect*[9] no part of their property, except their own persons:[10] so much more to be pitied than others that have ever been besieged, *inasmuch as*[11] they were (at once) invested[12] and shut out from their country, beholding all their effects in the power of their enemies. Nor was the night which succeeded[13] a day so miserably spent more tranquil; daylight then followed a restless night: nor was there any moment which *was free from*[14] the spectacle of some new disaster. Nevertheless, burdened and overwhelmed by so many evils, they abated not their courage, *determined*,[15] although, [in so doing,] they might behold[16] all things levelled by conflagration and ruin, *to defend*,[15] by their valour, the hill which they occupied, ill-provided[17] and narrow as it was, yet the refuge of freedom. And at last, as[18] the same things happened every day, they had abstracted their thoughts, as if inured to calamities, from all sense of their misfortunes; gazing only upon the arms, and the swords in their hands, as the sole remnants of their hopes.[19]

[1] Expressed by quum with the imperf. subjunctive of orior. The notion 'continually' is contained in the imperfect tense, which is often used to signify repetition. [2] Mentibus consipere. [3] Auribus atque oculis satis constare. [4] Adverto. Pref. I. 1 (g). [5] Pavens. [6] Ad. [7] Ad spectaculum. [8] Partic. of occido. [9] Vindex. [10] Corpus. [11] Quod. Pref. I. 2 (a). [12] Obsideo. [13] Pref. II. 17 (b). [14] Cesso. Pref. I. 8 (m. γ). [15] Quin defenderent. [16] The clause introduced by 'although,' contains a supposition, not the statement of a fact; and this affects the mood. Pref. I. 5 (a). [17] Inops. [18] Pref. I. 2 (d). [19] Singular.

XVI.

There have always been, in this country, two classes[1] of those who have *been ambitious*[2] to engage[3] in public affairs, and to distinguish[4] themselves therein: of these classes the one[5] has chosen the name[6] and the attributes[6] of *the popular party*,[7] the other[5] of *the aristocratic party*.[7] Those who wished that what they did and what they said should be agreeable to the multitude, were regarded [as members of] the popular party; while those who conducted[8] themselves *so as*[9] to recommend their principles[10] to all the best men, were regarded as aristocrats. Who, you will ask, are your[11] 'best men'? If you enquire[12] as to their number, they are countless; and, indeed, we could not otherwise *maintain the constitution*.[13] They are the leaders of the public policy,[14] and those who adhere[15] to them: members of the highest orders, to whom the senate is open: the citizens of the municipalities, and the *residents in the country*:[16] *men engaged in business*:[17] nay, even freedmen are aristocrats. The members[18] of this class[1] are, as I have said, widely and variously diffused: but the whole class[1] may, to[19] remove misapprehension, be briefly described and defined. All are aristocrats, who do not *injure others*,[20] nor are ill-disposed, nor agitators,[21] nor entangled by domestic misfortunes. Those who defer to the wishes, the interests, the *political principles*[22] of these men, are defenders of the aristocracy, and the aristocracy themselves *consist of*[23] the most dignified[24] and illustrious of the citizens, and of the *leading men*[25] in the state. What, then, is the [object] proposed to these governors of the Commonwealth, which they *are bound*[26] to *fix their gaze upon*,[27] and whither (they are bound) to direct their course?

[1] Genus. [2] Studeo. [3] Versor. [4] Excellentius se gerere. [5] Pref. III. 163. [6] Haberi—esse. [7] Populares—Optimates. [8] Gero. [9] Ita ut. Pref. I. 6 (a). [10] Consilium. [11] Iste. [12] 'If you ask [who they are] in number.' [13] Sto. [14] Consilium. [15] Sectam sequi. [16] Rusticus Romanus. [17] Negotia gero. [18] Numerus, singular. [19] Ut. [20] Nocens. [21] Furiosus. [22] Opinio in gubernandâ republicâ. [23] Numeror. [24] Gravis. [25] Princeps. [26] Debeo. Pref. I. 8 (h). [27] Intueor.

XVII.

These are the foundations, these the elements,[1] which must be maintained by *our leading men*,[2] and defended even at the risk of life: the *rites of religion*,[3] the auspices, the powers of the magistrates, the authority of the senate, the laws, the institutions[4] of our ancestors, the *courts of justice*,[5] the *administration of justice*,[6] the *national credit*,[7] the provinces, the allies, the glory of the empire, the military system,[8] the treasury. To be the defender and the patron of these institutions,[9] so numerous and so important, demands[10] great ability and great resolution. For, among the masses[11] of our fellow-countrymen, there are a multitude of men who,[12] either from fear of punishment, conscious of their crimes, seek fresh tumults and revolutions in the state; or who, owing to a *constitutional love of agitation*,[13] feed upon the discord of their countrymen and on sedition; or who, on account of the embarrassment[14] of their private affairs, had rather be consumed in a conflagration *which involved their country*,[15] than *themselves alone*.[16] And when these men have found abettors[17] and leaders of their *profligate designs*,[18] commotions[19] are raised in the state: so that[20] those who have sought for the government[21] of their country, must watch, and strive with all their knowledge and diligence that, by the preservation[22] of those (institutions) which I have just declared to be the foundations and elements, they may be enabled to maintain their course, and to reach the port of leisure and of dignity. Were I to deny[23] that this path is thorny, difficult, full of danger and of ambuscades, I should lie;[23] especially as[24] I have not only always *been aware of*[25] it,

[1] Membrum. [2] Princeps. [3] Religiones. [4] Mos. [5] Judicium. [6] Jurisdictio. [7] Fides. [8] Res. [9] Res. [10] Pref. III. 209. [11] Tantus numerus. [12] Pref. I. 8, m, note. [13] Insitus animi furor. [14] Implicatio. [15] Communis. [16] Suus. [17] Auctor. [18] *Hendiadys*—studia vitiaque. [19] Fluctus. [20] Pref. I. 6. [21] Gubernaculum. [22] Abl. abs. partic. pass. [23] Pref. I. 4 (d). [24] Pref. I. 2 (d). [25] Intelligo.

but have even experienced[26] it in a greater degree than others. The state is attacked by forces more powerful than those by which it is defended, because reckless and abandoned men are impelled by a nod, and are even spontaneously excited *to treason:*[27] patriots[28]—I know not how—are slower; and, neglecting[22] the beginnings of things, are awakened only by absolute[29] necessity at the *eleventh hour;*[30] so that[20] sometimes, through procrastination and delay, while they long to retain ease, even apart from dignity, they lose both *by their own fault.*[29] And those who have determined[31] to be defenders of the state, if inconstant, fall away: if *deficient in courage,*[32] flinch;[33] they alone endure, and suffer everything in their country's cause, who resemble your father, Scaurus, who resisted all the leaders of sedition from Gracchus down[34] to Q. Varius: whom no violence, no intimidation, no unpopularity,[35] shook: or Q. Catulus, in recent times, whom neither the tempest of peril, nor the breeze of honour, was ever able to seduce from his course, either through hope or through fear.

[26] Sentio. [27] Contra rempublicam. [28] Bonus. [29] Ipse. [30] Ad extremum. [31] Volo. [32] Timidior. [33] Deesse. [34] Usque ad. [35] Invidia.

XVIII.

However, this path, these *principles of political life,*[1] were far more dangerous in former times, when the wishes of the multitude or the interests of the people *were*[3] in many respects[2] *at variance with*[3] the welfare of the commonwealth. The law *of ballot*[4] was proposed by L. Cassius. The people believed their independence *was at issue.*[5] The leading men dissented, and dreaded the temerity of the mob, and the license of the ballot, *where the safety of the aristocracy was concerned.*[6] Tib. Gracchus proposed[7] his agrarian law. It was pleasing to the people: the fortunes of the poor seemed to be established by it. The

[1] Ratio reipublicæ capessendæ. [2] Res. [3] Discrepare. [4] Tabellarius. [5] Agor. [6] In salute optimatium. [7] Fero.

aristocracy *exerted themselves*[8] against it, because they saw that discord was excited by it; and believed the state would be robbed of its defenders, whenever[9] rich men were deprived of *tenures they had long held.*[10] C. Gracchus proposed a *corn*[11] law. The idea[12] was agreeable to the Roman populace; for food *was sure to be supplied*[13] bountifully without toil. Patriots[14] resisted it, both because they thought that the populace would be seduced[15] from industry to sloth, and because the treasury seemed (likely) to be drained. There is now *no subject*[16] *upon which*[17] the people *any longer*[18] disagrees with its representatives[19] and leading men: it demands nothing, it does not desire a revolution,[20] and exults in its own ease, in the dignity of its greatest men, and in the glory of the whole state. Accordingly, seditious and turbulent men, since they can no longer arouse the people of Rome by *any species of corrupt influence,*[21] because the commons, *having gone through*[22] the most serious[23] seditions and discords, seem to wish for ease, hold hired assemblies. Do you believe that Gracchus or Saturninus, or any of those men who in former days were held popular leaders, ever had a single hired person in their assemblies? No one had: for the gratuitous distribution[24] by itself, and the hope of advantage set before them, aroused the multitude without any bribe. So that, in those days, popular leaders *lost favour indeed*[25] *in the eyes of*[26] dignified and honourable men, but flourished in the judgment of the people,

[8] Nitor. [9] Quum. Pref. I. 9 (f). [10] Possessiones diuturnæ. [11] Frumentarius. [12] Res. [13] Imperfect: which, as it signifies an attempt, naturally signifies also the tendency of a law. [14] Bonus. [15] Avocari. [16] Nihil. [17] Accus. neut. of qui. These accusatives are often subjoined to intransitive verbs, such as dissentio here, to mark the compass and extent of an action; e. g. cetera assentior, 'On the other points I agree.' Est quod gaudeam, 'I have reason to rejoice.' See Madvig, § 229.—For the mood of the verb, see Pref. I. 8 (m, γ). [18] Jam. [19] Delecti. [20] Res novæ. [21] Nulla largitio. [22] Perfunctus. [23] Gravis. [24] Largitio. [25] Offendebant illi quidem. [26] Apud.

and in every *expression of popular esteem.*[27] They were applauded[28] in the theatre; they attained what they desired, by suffrage. Men loved their name, their words, their looks, their carriage.[29] Those who opposed themselves to this class were held dignified and great men; they had much influence[30] in the senate, great influence with good men: to the multitude they were not agreeable; their ambition[31] was frequently foiled[32] by the votes of the people; and, if anyone among them occasionally received applause, he was very much afraid that[33] he had *made some mistake.*[34] However, if any matter *of unusual importance*[35] occurred, the people were, nevertheless,[36] powerfully influenced by their opinion.

[27] Significatio. [28] Impersonal. [29] Incessus. [30] Valeo. [31] Voluntas. [32] Offendor. [33] Ne. [34] Peccare quid. See Madvig, § 229. [35] Major. [36] Idem, agreeing with populus.

XIX.

So furious a tempest attacked Hannibal (while) crossing the Apennines, that[1] it almost surpassed[1] the horrors[2] of the Alps. The rain and wind together being driven[3] directly[4] against their faces, they first halted, because either they were obliged to drop[5] their arms, or, if they struggled on against the storm, they were *whirled round*[6] by the hurricane,[7] and *dashed upon the ground:*[8] afterwards, as[3] it *took away*[9] their breath, and did not allow them to respire,[10] they sat down for a short time *with their backs to*[11] the wind. Then, indeed, the sky resounded[12] with the loudest thunder, and lightnings flashed amid the terrific peals:[13] *deafened and blinded,*[14] they all *became insensi-*

[1] Pref. I. 6 (a). The perfect is used, because a completed action is meant. Madvig, § 347, obs. 2. [2] Fœditas. [3] Expressed by quum with finite verb. Pref. I. 1 (d). [4] Ipse, agreeing with 'ora.' [5] Omitto. [6] Intorqueor. [7] Vortex. [8] Affligor. [9] Includo: lit., 'stopped.' [10] Reciprocare animam. [11] Aversus a. [12] Historical infinitive. [13] Fragor. [14] Captus auribus atque oculis.

ble[15] with fear. At last, the rain *having spent itself*,[16] and the violence of the wind having been redoubled[3] *upon that account*,[17] it was held requisite to pitch[18] their camp on the very spot whereon they had been *overtaken by the storm*.[19] But this was like[20] a fresh commencement of their toils. For they could neither *spread their canvas*,[21] *nor fix their poles*:[22] nor would anything that[23] had been fixed remain, the wind *tearing* everything *to shreds*[24] and hurrying it away; and soon after, when[3] the water which had been raised aloft by the gale, had been frozen[25] on the icy summits of the mountains, it poured down *such a torrent*[26] of snow and hail, that[1] the soldiers, throwing[27] everything away, *fell down upon their faces*,[28] rather smothered than covered by their clothes. And such an intensity[29] of cold succeeded, that,[1] whenever anyone endeavoured to raise and lift himself up from this miserable *prostrate mass*[30] of men and cattle, he was long unable, because, his sinews stiffening[31] with the cold, he *was* hardly *capable of*[32] bending his joints.

[15] Torpeo. [16] Partic. pass. of effundo: abl. abs. [17] Eo. [18] Pono. [19] Deprehendor. [20] Velut. [21] Explicare, nec, [22] Statuere quidquam. [23] Pref. I. 8 (a). The relative here is indefinite. [24] Perscindo. [25] Concretus. [26] Tantum. [27] Abl. abs. partic pass. of omitto. [28] Procumbo. [29] Vis. [30] Strages. [31] Torpeo [32] Possum.

XX.

At Rome, after *the recovery of*[1] Capua, the attention of the senate and people was fixed upon Spain as much as upon Italy:[2] and it was resolved that the army there should be recruited,[3] and a general despatched.[4] It was not, however, *so clear*[5] whom they should send, as[6] that, two great generals having[7] fallen within thirty days, he who *was to supply*[8] their place, should be chosen with

[1] Pref. II. 8. [2] Lit., 'there was to the Senate and people no longer a greater care of Italy than of Spain.' [3] Augeor. [4] Mittor. [5] Tam constabat. [6] Quam. [7] Pref. I. 1 (d). [8] Succedere in. For the mood, see Pref. I. 11.

extraordinary care. As[7] some[9] named one man, others[8] another, it was at last determined[10] that the people should hold an assembly to create[11] a proconsul for[12] Spain; and the consuls proclaimed a day for the assembly. At first they had expected that those who[13] believed themselves worthy of *so important*[14] a command, would *give in*[15] their names. As this expectation was defeated, their sorrow for the disaster[16] sustained was renewed, and also their regret[17] for the generals[16] lost. Accordingly the people sorrowfully, and almost *at a loss what to decide upon*,[18] descended into the Campus Martius, on the day of the election;[19] and, turning[20] towards the magistrates, looked round upon the countenances of *their leading men*,[21] who were gazing at each other, and murmured that their fortunes were so utterly lost, and such *despair was felt for*[22] the state, that no one ventured to accept the command in Spain; when[23] suddenly P. Cornelius, son of that Publius who had fallen in Spain, then about twenty-four years of age, declaring[15] himself a candidate, took his station on an eminence in order that he might be clearly seen from it.[24] The eyes of the whole assembly were directed towards him, and by acclamations and *tokens of favour*[25] they augured a happy and prosperous command.

[9] Pref. III. 163. [10] Eo decursum est, ut. [11] Expressed by the dative of the gerundive. [12] In, with accus. [13] Pref. I. 11. [14] Tantus. [15] Profiteor. [16] Objective genitive. [17] Desiderium. [18] Inops consilii. [19] Comitia. [20] Versus. [21] Princeps. [22] Adeo desperatum de. [23] Pref. I. 1 (a). [24] Pref. I. 8, N.B. [25] Favor.

XXI.

One man only was found *to support*[1] the bill,[2] C. Terentius Varro, who had been prætor in the preceding year, *of parentage*[3] not only humble, but mean. It is said that his father was a butcher, the *retailer of his own meat*,[4]

[1] Suasor. [2] Lex. [3] Loco ortus. [4] Ipse institor mercis.

and that he employed this very son for the menial[5] offices of that trade.[6] This young man, a fortune[7] left by his father, acquired in such traffic, having[8] *inspired him with*[9] the hope of a more liberal condition, adopted the gown and the forum, [and] *by violent declamations*[10] in behalf of low persons[11] and causes against the property and reputation of well-conditioned[12] citizens, first *gained the notice*[13] of the people, and afterwards *posts of honour.*[14] And when,[15] *after having held*[16] a quæstorship, two ædileships, and a prætorship, *he began to aspire*[17] to the hope of a consulship, he dexterously courted the gale of popular favour by maligning the dictator, and received alone the credit[18] of the people's decree. All men, both those who were at Rome, and those who were in the army, whether friends or foes, except the dictator himself, construed[19] the measure[20] which had been passed[21] *as an insult to him.*[22] He, indeed, bore the wrong [he had sustained] from the people,[22] infuriated[23] against him, with the same dignity with which he had regarded his enemies (when) calumniating him before[24] the multitude: and receiving his despatches[25] and the decree of the senate respecting *the equalisation of*[26] the command *while upon his journey*,[27] satisfied[28] that in equalising the right[29] to command, they had by no means equalised the art of command, returned to the army with a resolution[30] unsubdued alike by his fellow-countrymen and his foes.

[5] Servilis. [6] Ars. [7] Pecunia. [8] Expressed by ubi, with perf indic. [9] Animos facere ad. [10] Proclamando. [11] Homo. [12] Bonus. [13] In notitiam pervenire. [14] Honores. [15] Quum. Pref. I. 1 (d). [16] Perfunctus. [17] Animos attollere. [18] Gratia. [19] Accipio. [20] Rogatio. [21] Feror. [22] In contumeliam ejus. [23] Sæviens. [24] Ad. [25] Literæ. [26] Pref. II. 8. [27] In ipso itinere. [28] Satis fidens. [29] Jus. [30] Animus.

XXII.

The youth then *repaired to*[1] Æbutia, his aunt, and told her the reason why[2] he had been turned out by his mother:

[1] Se conferre ad. [2] Pref. I. 10 (a).

afterwards, on[3] her suggestion,[4] he laid[5] the matter before[6] the consul, *in the absence of*[7] witnesses. The consul dismissed him, *with orders*[8] to return three days afterwards: and inquired *in person*[9] of Sulpicia, a lady of dignity, 'Whether she knew[10] any old woman (named) Æbutia, *residing on*[11] the Aventine?' On[12] her replying that she knew her to be a woman *of honour*[13] and of *good character*,[14] he said that 'he had need of an *interview with her*:'[15] and *ordered her to send*[16] a message to summon her. Æbutia, *on receiving the summons*,[17] came to Sulpicia: and presently afterwards the consul, as if he had *dropped in*[18] by chance, *alluded to*[19] Æbutius, her nephew. The woman's tears arose, and she began to commiserate the misfortune of the youth, who, (she said)[20] robbed of his fortune *by the last persons who should have injured him*,[21] was then *under her own roof*,[22] having been banished by his mother, because he had refused, as an honourable youth, to be initiated in immoral rites, as report described them. The consul, thinking that enough had been discovered of[23] Æbutius (to prove that) he was *a reliable witness*,[24] dismissing[25] Æbutia, requested his mother-in-law to[26] summon to his presence[27] Hispala, also[28] residing on the Aventine, and well known in the neighbourhood: [saying] there were[29] some questions he wished to ask her.

[3] Ex. [4] Auctoritas. [5] Deferre. [6] Ad. [7] Remotus, abl. abs. [8] 'Ordered.' [9] Ipse. [10] Pref. I. 9 (d). [11] Ex. [12] Quum. Pref. I. 1 (d). [13] Pref. II. 9. [14] Antiqui moris. [15] Ea conventa, governed by 'opus.' [16] Pref. I. 9 (c). [17] Accitus. [18] Intervenire. Pref. I. 7 (a). [19] Sermonem infero de. [20] See Pref. I. 9 (f, g). All the succeeding dependent clauses are in the subjunctive, as they depend upon a verb 'of saying' understood. [21] A quibus minime oporteret. [22] Apud sese. [23] De. [24] Haud vanus auctor. [25] Abl. abs. [26] Ut. [27] Sese. [28] Indidem. [29] Pref. I. 9 (a).

XXIII.

What is that insolent ostentation *of yours*[1] in boasting of your wealth? Are you alone rich? What, if not even

[1] Iste.

rich? What if actually[2] poor? For whom do we suppose to be a rich man? To whom do we apply that designation? To one,[3] I presume, whose property readily enables him to live liberally: who seeks, desires, wishes nothing more. Your own mind ought[4] to pronounce you rich, not the conversation of men, nor your own possessions: it should consider nothing wanting to it, it should regard nothing beyond. Perhaps it is satiated or even contented with wealth? I grant, then, that you are rich. But if, *owing to*[5] your love of money, you consider no means of profit dishonourable; if every day you cheat, deceive, bargain;[6] if you rob the allies, plunder the treasury; if you anxiously await the wills of your friends, or do not even await, but forge[7] them: are these the signs of a prosperous, or a destitute, man? A man's mind, not his money-chest,[8] is wont to be styled rich. However[9] full the chest be, I will not hold you rich, so long as I see you empty. For men measure the proportion of wealth *by the standard of personal sufficiency*.[10] As we conclude that those who honourably seek a fortune by commercial pursuits, *by supplying workmen*,[11] *by contracting for public works*,[12] are in need of *professional emoluments*;[13] so he who sees, at your house, flocks of accusers and judges assembled together: rich and mischievous delinquents[14] compassing,[15] *with your aid*,[16] the corruption of a court of justice: he who sees your *stipulations for remuneration*[17] in the causes you defend, the intervention of your funds in the coalition[18] of candidates, the despatch of freedmen to *drain by usury*[19] and to plunder the provinces: who would not conclude that such a man is confessedly in need of emolument?

[2] Etiam. [3] Is, used consecutively. Pref. I. 8 (g). [4] Oportet. Pref. I. 3 (d). [5] Propter. [6] Paciscor. [7] Suppono. [8] Arca. [9] Quamvis. [10] Ex eo, quantum cuique satis est. [11] Operas dare: gerundive. [12] Publica sumere. [13] Quæsitum: lit., 'what has been sought.' [14] Reus. [15] Molior. [16] Te auctore. [17] Mercedum pactio. [18] Coitio. [19] Defœneror: gerundive.

XXIV.

When[1] in *a private meeting*[2] *I find you*[3] are deceived by some *petty stipulation*[4] of your adversary; when you *put your seal to*[5] the papers of your client, *though they contain a flaw*;[6] *am I to believe*[7] that any more important case[8] ought to be entrusted to you? Sooner, indeed, would he who has capsized[9] a skiff[10] in harbour, *be fit to command*[11] the vessel of the Argonauts in the Euxine Sea. Indeed,[12] if the causes, in which *the question hinges on*[13] the civil law, *have not even the excuse of being insignificant*,[14] but are often most important—*how intolerable*[15] is that advocate's impudence,[16] who dares approach those causes without any knowledge of law? *To illustrate*:[17] What case could be more important than the soldier's, a false announcement[18] of whose death reached home from the army; and his father, *believing the story*,[19] altered his will, made whom he pleased his heir, and died? The matter was afterwards *brought before*[20] the centumviri, the soldier *having returned*[21] home, and having *instituted an action to recover*[22] his paternal inheritance. Thus,[23] in this case, the *question turned upon*[24] the civil law—whether a son could[25] be deprived[26] of his father's property, when[27] his father had not written him[27] by name, either heir o. disinherited, in his will. Again:[12] when[28] I was recently defending the cause of Aurata in a *civil action*,[29] did not the whole of my defence hinge upon (a question of) law?[30]

[1] Pref. I. 2 (d). [2] Circulus. [3] Mihi: ethical dative. [4] Stipulatiuncula. [5] Obsigno. [6] 'Although that is written in them, by which he may be caught' (capior). [7] Pres. subjunctive. See Madvig, § 353. [8] Causa. [9] Everto. Pref. II. 16 (a). [10] Duorum scalmorum navicula. [11] Perf. subjunctive. See Madvig, § 350, b. [12] Quid? [13] Certatur de. [14] Ne parvæ quidem sunt. [15] Quod tandem. [16] Os. [17] Igitur. [18] Nuntius. [19] Re creditâ. [20] Deferor ad. [21] Cum, with pluperf. subjunctive. [22] Agere lege in. [23] Nempe. [24] Quæsitum de. [25] Pref. I. 10 (a). [26] Exhæres esse. [27] Pref. I. 8 (d). [28] Pref. I. 1 (d). [29] Judicium privatum. See Smith, Dict. Ant. 503, B. [30] Jus.

Marius having[31] sold a house to Aurata, and not having[31] stated in the *bond of sale*,[32] that a certain part of that house *was subject to a servitude*,[33] I pleaded that the vendor was bound to *make good*[34] whatever flaw[35] might have existed in the *article sold*,[36] if he was aware of it, and had not specified[37] it. *Much in the same way*,[38] my friend Bucculeius, a man *far from deficient*[39] in my opinion, and very clever in his own, and not averse to the study of law, *contrived to*[40] blunder in a similar case. For when[28] he sold his house to Fusius, he warranted[41] the light[42] as it was, in the *deed of sale*.[43] Fusius, however, as soon as buildings were commenced in a certain part of the city, which could just[44] be seen from that house, instantly *brought an action against*[45] Bucculeius, because he thought that the light was changed, if any portion of the sky, however distant it might be, was obscured.[46]

[31] Pref. I. 1 (d). [32] Mancipii lex. [33] Servio. [34] Præsto. [35] Incommodum. [36] Mancipium. [37] Declaro. This and the preceding verbs are in the subjunctive, because the dependent clauses are subject to the rule of the oratio obliqua. [38] Quo in genere. [39] Neque stultus. [40] Quodammodo. [41] Recipio. [42] Lumina. [43] Mancipium. [44] Modo. [45] Agere cum. [46] Subjunctive. Pref. I. 9.

XXV.

There is nothing more conducive[1] to the pleasure of the reader, than the changes of times and the vicissitudes of fortune; and although *in the actual trial*[2] they were[3] not desirable, they will nevertheless be agreeable in reading. For the remembrance of past sorrow, *in the midst of security*,[4] inspires pleasure. While to those who have encountered no personal[5] troubles, and who regard the misfortunes of others without any pain, pity itself is pleasant. Whom, indeed,[6] does not the story of Epaminondas dying at Mantinea *affect with mingled pleasure and compassion*?[7]

[1] Aptus. [2] Gerund of experior. [3] Pref. I. 5 (a). [4] Securus. [5] Proprius. [6] Enim. [7] Cum quâdam miseratione delecto.

(Epaminondas), who only[8] commanded the dart to be drawn from him, when it had been announced to him that his shield was safe: so that[9] even amid the pain of his wound, he died with equanimity and with honour. Whose attention,[10] in reading, is not *kept on tiptoe*[11] by the flight and the return of Themistocles? Oftentimes the hazardous and chequered[12] fortunes of a great man inspire wonder, expectation, joy, trouble, hope, fear; and if they are terminated by some memorable catastrophe,[13] the mind is filled with the liveliest pleasure from the perusal.[14] *On this account*,[15] it will be the more acceptable to me, if you should think it desirable to separate the drama[16] of the affairs and events *in which I acted*[17] from your continuous history, in which you embrace an unbroken narrative of events. For it seems to me that *a volume of moderate size*[18] might be composed, from the commencement of the conspiracy *down to*[19] my return; wherein you will be able to display *your well-known*[20] knowledge of political[21] changes, both in explaining the causes of revolutions,[22] and in (suggesting) the remedies for evils: and if you think *you ought to deal openly*,[23] as you are wont, [with the subject,] you will stigmatise the perfidy, the plots, the treachery of many towards myself. For my fortunes will afford you much variety in writing, replete with a peculiar[24] pleasure, calculated[25] to fascinate the attention[26] of men in reading. And I do not fear lest I may seem to court your favour by flattery, since[27] I am only proving, that I am extremely anxious to be eulogised and celebrated by you.

[8] Tum denique. [9] Pref. I. 6. [10] Studium. [11] Erectus retineri. [12] Varius. [13] Exitus. [14] Lectio. [15] Quo. [16] Quasi fabula. See Pref. II. 29. [17] Noster. [18] Modicum quoddam corpus. [19] Usque ad. [20] Ille. [21] Civilis. [22] Res novæ. [23] Liberius agendum. [24] Quidam. [25] Qui. Pref. I. 8 (h). [26] Animus. [27] Pref. I. 2 (d).

XXVI.

If,[1] in all sounds and words, that is rhythmical[2] which possesses certain cadences,[3] and which we can measure by equal pauses,[4] this species of rhythm,[5] provided[6] it is not unbroken, will be ranked *as an ornament of style.*[7] For if[1] a *never-ending fluency of diction*[8] without pauses is to be considered rude and unpolished, what other reason is there why[9] it should be avoided, save that the *ear instinctively demands modulation in language?*[10] And this cannot be realised[11] without rhythm. Now, there is no rhythm in an *unbroken period:*[12] the variation, and the *measured cadence*[13] of the pauses, sometimes *equally balanced,*[14] often diversified,[15] constitutes[16] rhythm; and this we are able to note in falling drops, because they are distinguished by intervals—in a headlong river we are not able. But as *composition in prose*[17] is much more convenient[18] and agreeable, if it be divided into clauses[19] and members, than if it be unbroken and prolonged,[20] those members ought to be justly proportioned,[21] for if they are *too short*[22] at the end (of a sentence), the *roundness of the period,*[23] as the Greeks style these *terminations of a sentence,*[24] is broken. Nor is this so laborious as it appears: nor are *these points*[25] to be regulated by the strictest rules of rhythmical[26] and musical (composers). This only must be secured,[27] that the composition be not *too diffuse,*[28] that it does not *stop too soon,*[29] and does not

[1] Si, with indic., because the truth of the proposition is assumed. [2] Numerosus. [3] Impressio. [4] Intervallum. [5] Numeri. [6] Dummodo. Pref. I. 4 (i). [7] In orationis laude. [8] Loquacitas perennis ac profluens. [9] Pref. I. 10 (a). [10] Naturâ vocem modulantur ipsæ aures. [11] Fieri. [12] Continuatio. [13] Percussio, a term borrowed from music. [14] Æqualis. [15] Varius. [16] Conficio. [17] Continuatio verborum soluta.* [18] Aptus. [19] Articulus. [20] Productus. [21] Modificatus esse. [22] Pref. II. 19 (d). [23] Ille quasi verborum ambitus. [24] Orationis conversiones. [25] Hæc. [26] Rhythmici. [27] Efficiendum. [28] Fluo. [29] Insisto interius.

* 'Solutus' means, literally, unfettered by metre.

run too far; that it be varied by clauses, that it possess *well-rounded periods.*[30] Nor must we constantly employ *sustained and elaborate periods*;[31] but the sentence should frequently be *split into*[32] shorter clauses, and even these ought to *be measured and harmonious.*[33]

[30] Conversiones absolutæ. [31] Perpetuitas, et quasi conversio verborum. [32] Carpendus, with abl. [33] Numeris vinciendus.

XXVII.

It was then that a great number[1] first began to fly; and, at last, neither the lake nor the mountains hindered their *panic-stricken rush.*[2] Through every[3] narrow and rugged (pass) they endeavoured[4] to escape as if blind; and arms and men were tumbled[4] one upon another. A great many, finding[5] there was[4] no room[6] for flight, advancing into the water through the shallowest[7] pools of the lake, plunged[4] themselves in, *keeping their heads* and shoulders *only above water.*[8] Some there were, whom[9] a frenzied[10] panic impelled to seek escape even by swimming. But as[5] this was interminable[11] and hopeless,[12] they were either drowned[13] in the *deep water,*[14] courage failing them, or, wearied *to no purpose,*[15] regained[16] the shallows with the greatest difficulty, and were there cut down on all sides by the cavalry of the enemy (who had) entered the water. About six thousand of the vanguard,[17] having gallantly made a charge[18] through the opposing foe, unconscious of everything that[19] *was going on*[20] *in their rear,*[21] escaped from the defile;[22] and, having[23] halted on *a rising ground,*[24] hearing only the shouts and the clash of arms, could neither hear nor observe, *in consequence of*[25] the mist, what was[26] the for-

[1] Pars. [2] Pavor. [3] Neuter plural. [4] Historical present. [5] Ubi. Pref. I. 2 (a). [6] Locus. [7] Primus. [8] Quoad capitibus exstare possunt. [9] Pref. I. 8 (m. *a*). [10] Inconsultus. [11] Immensus. [12] Sine spe. [13] Haurior. [14] Gurges, plur. [15] Nequaquam. [16] Repeto. [17] Primum agmen. [18] Eruptio: abl. abs. [19] Pref. I. 8 (m. β). [20] Agor. [21] Post se. [22] Saltus. [23] Quum. Pref. I. 1 (d). [24] Tumulus quidam. [25] Præ. [26] Pref. I. 10.

tune of the battle. At last, after the day had been lost, *the dispersion of*[27] the mist by the sun's increasing heat having cleared the atmosphere, in the liquid light the mountains and plains at last disclosed the *scene of ruin*,[28] and the miserable *rout of*[27] the Roman army. *On this*,[29] lest cavalry should be despatched against them (if) descried from afar, hurriedly seizing their standards, they tore themselves away, marching with the utmost speed.

[27] Pref. II. 8. [28] Perditas res. [29] Itaque.

XXVIII.

Both in this and in the following year the pestilence continued. And, as[1] the virulence of the malady was alleviated neither by human expedients[2] nor by divine aid, men's minds being overwhelmed[3] by superstition, scenic plays,[4] a novelty[5] for a military people—for, hitherto, there had only been the shows of the circus—are said to have been instituted among other *means of appeasing*[6] the anger of the gods. The matter, however, was trifling—as almost *everything is at its commencement*[7]—and was even foreign in its origin. Without any poetry, and without any gesticulation[8] *in imitation of poetry*,[9] actors[10] (who had been) summoned from Etruria, exhibited dances, *far from ungraceful*,[11] according to the Tuscan fashion. The young[12] men afterwards began to imitate them, at the same time interchanging[13] jests with one another in unpolished verse; and their dancing was *in concert with*[14] their language. Accordingly the invention[15] was patronised,[16] and improved by frequent practice.[17] The name *histriones*

[1] Quum. Pref. I. 1 (d). [2] Consilium. [3] Abl. abs. [4] Ludus. [5] Nova res. [6] Placamen. [7] 'All beginnings.' [8] Actus. [9] Expressed by the genitive of the gerundive, which is thus used to denote a fitness or purpose: e.g. Regium imperium initio conservandæ libertatis fuerat.—Sall. Cat. 6: 'the regal office had originally tended to the preservation of freedom.' [10] Ludio. [11] Haud indecorus. [12] Pref. II. 22. [13] Inter se fundens. [14] Non absonus a. [15] Res. [16] Acceptus. [17] Pref. II. 8.

was given to the native performers,[18] because an actor is called *hister* in the Tuscan tongue: and they did not interchange in dialogue[19] verses artless and unpolished, *on the inspiration of the moment*,[20] like the Fescennine lines: but represented[21] medleys[22] composed in metres, with the verse[23] attuned[24] to the music, and with gesticulation *in concert*.[25] Livius, who, several[26] years after, renouncing[27] medleys, first ventured to compose a play *with a regular plot*,[28] is said, after[29] having broken[30] his voice [by] having been repeatedly encored,[31] to have placed a boy, *by permission*,[32] to chaunt *in front of*[33] the musician, and to have performed the gesticulation[34] with much more *lively action*,[35] *because he was not impeded by having to employ his voice*.[36] The exhibition[15] being, by this arrangement[37] of the plays, diverted[38] from laughter and intemperate mirth, and the amusement having gradually developed[39] into an art: the young men,[17] abandoning to *professional actors*[40] the performance[41] of plays, began themselves, according to the ancient usage, to exchange jests embodied[42] in verse; which were afterwards styled *Exodia*, and were mainly composed of the Atellane farces.[43]

[18] Vernaculus artifex. [19] Alternis. [20] Temere. [21] Perago. [22] Saturæ. [23] Cantus. [24] Descriptus, abl. abs. [25] Congruens. [26] Aliquot. [27] Ab. [28] Argumentum. [29] Quum. Pref. I. 1 (d). [30] Obtundo. [31] Repetitus. [32] 'Leave [venia] having been sought.' [33] Ante. [34] Canticum. [35] Vigente motu. [36] 'Because the use of his voice did not impede him.' [37] Lex. [38] Avocor: indicative with postquam. [39] Cresco. [40] Histrio. [41] Actus. [42] Intextus. [43] Fabella.

XXIX.

Both the witnesses being[1] now in his power, the consul brought[2] the matter before[3] the senate, detailing[4] the whole transaction, the information[5] in the first place laid before him, and the enquiries[6] he had subsequently made.

[1] Quum. Pref. I. 1 (d). [2] Historical present. [3] Ad. [4] Ordine expono. [5] Quæ—delata. [6] Quæ inquisita forent.

Consternation seized the senate, both on public grounds,[7] lest these conspiracies and nocturnal meetings should harbour[8] some secret treason[9] or danger, and also *on private grounds*,[10] *on account of*[11] their own relatives, lest any one (among them) should *be implicated in*[12] the crime. The senate then decreed *a vote of thanks*[13] to the consul, *for having*[14] investigated the affair with singular vigilance and without any disturbance. In the next place, they delegated[2] to the consuls an extraordinary commission[15] concerning the nocturnal rites: and required[2] them to take care that the affair *should not prejudice*[16] the witnesses, Æbutius and Fecenia, and also to invite other informers[17] by rewards. The consuls commanded the curule ædiles to search for all the priests of this rite, and to detain them, (when) arrested, *in private custody*,[18] for[19] trial: and the plebeian ædiles to see that no ceremonies *took place*[20] in concealed spots. Orders were given to the *Commissioners of Police*[21] to distribute guards throughout the city, and to take care that no nocturnal meetings should be held.

[7] Nomen, sing. [8] Importo. [9] Fraus. [10] Privatim. [11] Pref. III. 190. [12] Affinis sum, with dative. [13] Gratias agendas. [14] Quod. Pref. I. 9 (f). [15] Quæstio. [16] Ne fraudi sit, with dative. [17] Index. [18] Libero conclavi. [19] Ad. [20] Fio. [21] Triumviri capitales.

XXX.

If, then, men who have *concealed what they ought to have told*[1] are censurable,[2] what is to be thought of[3] those who have *resorted to positive deception?*[4] C. Canius, a Roman knight, not *wanting in talent*,[5] and liberally educated, having[6] repaired[7] to Syracuse for the sake of recreation, not of business,[8] frequently mentioned his desire to purchase some gardens, where he might[9] invite friends, and

[1] Reticeo. [2] Vituperandus. [3] De. [4] Orationis vanitatem adhibeo. [5] Inficetus. [6] Quum. Pref. I. 1 (d). [7] Conferre se. [8] Pref. II. 8. [9] This is equivalent to 'in order that he might invite friends there;' and therefore requires a subjunctive

amuse himself without interruption.[10] On[6] this *becoming generally known*,[11] Pythius, who kept* a bank[12] at Syracuse, informed him that he had no gardens *for sale*,[13] but that Canius might, if[14] he chose, use his gardens as his own; and at the same time he invited him there to[15] dinner on the following day. Canius having[6] promised to come, Pythius summoned some fishermen *to his presence*,[16] and requested them to[17] fish, the day after, *in front*[18] *of* his gardens; telling them what[19] he wished them to do. Canius came to dine punctually.[20] A banquet had been sumptuously provided[21] by Pythius. Before their eyes was a multitude of boats. Each fisherman brought to the table what he had caught: the fishes were laid before the feet of Pythius. *On this*,[22] Canius enquires: 'Pray, Pythius, what does this mean? Why so many fishes, so many boats?' 'What wonder?' he replies. 'At this spot *all the fishes*[23] in Syracuse are found: this is their haunt:[24] these men cannot *dispense with*[25] this villa.' Canius, longing to possess the place, begs Pythius to[17] sell it. *He demurs at first.*[26] *To be brief*:[27] he *gains his point*:[28] the opulent and eager (customer) buys *at the price that*[29] Pythius wished. He buys the gardens fully stocked. Pythius *registers the debt*,[30] and concludes the business. The next day Canius invites his friends. He arrives himself early: not a single thole-pin does he see. He enquires of his *next-door*[31] neighbour, whether[19] it was a fisherman's holiday, since he sees nothing of them. 'No holiday, as far as I know,'[32] replied his friend; 'but no fishermen *are in the habit of*[33] fishing here: and for this reason I was wondering yesterday what[19] had happened.'

[10] Interpellatores. [11] Percrebresco. [12] Argentaria. [13] Pref. II. 9. [14] This clause is an indirect quotation. See Pref. I. 9 (f). [15] Ad. [16] Ad sese. [17] Ut. [18] Ante. [19] Pref. I. 10. [20] Tempore. [21] Apparatus. [22] Tum. [23] Piscium quidquid est. [24] Aquatio. [25] Careo. [26] Gravatè ille primo. [27] Quid multa? [28] Impetro. [29] Tanti quanti. [30] Nomina facio. [31] Proximus. [32] Quod sciam. [33] Soleo.

* See the note at the end of Part I.

XXXI.

Popular parties, aristocratic factions, and all *pernicious practices*,[1] *came into fashion*[2] a few years previously at Rome, from ease and the abundance of those things which men most highly prize. Previously to the destruction[3] of Carthage, the Roman senate and people used to share between themselves the government of the state with dignity and moderation.[4] There was no struggle for honour[5] or power among the citizens: the fear of the enemy[6] kept the people in *virtuous habits*.[7] But when this apprehension vanished from their minds, that licentiousness and pride which prosperity loves, began to attack them. So that the ease which they had longed for in adversity, became, after they had attained it, harder and more bitter (than the want of it). For the nobles[8] began to turn dignity into tyranny, the people liberty into licentiousness: every one began to covet, to appropriate,[9] to seize, *for selfish purposes*.[10] Thus society[11] was rent into two factions: the commonweal, *which lay between them as a common prey*,[12] was torn to pieces. The nobles were the more powerful, owing to their partisans:[13] the influence of the commonalty, *weakened by dispersion*[14] among many, *was less effective*;[15] both in war and at home public affairs were administered according to the will of the oligarchs:[16] the treasury, the provinces, the magistracies, honours and triumphs, were in their hands. The people was oppressed by *military* service[17] and by poverty: the generals shared with the oligarchs the plunder of war.

[1] Malæ artes. [2] Lit., 'the custom of popular parties, etc., arose.' [3] Pref. II. 8. [4] Modestè. [5] Objective genitive. [6] Pref. II. 9. [7] Bonæ artes. [8] Pref. II. 22. [9] Duco. [10] Sibi. [11] Omnia. [12] Quæ media erat. [13] Factio, sing. [14] *Hendiadys*: solutus atque dispersus. [15] Minus posse. [16] Pauci. [17] Militia.

XXXII.

I wish to mention to you an incident[1] which gave me no slight consolation, *in the hope that*[2] it may possibly alleviate your sorrow. As[3] I was sailing from Ægina towards Megara, *on my return*[4] from Asia, I began to gaze upon the countries around me. Behind me was Ægina, in front was Megara; on the right was the Piræus, on the left Corinth—cities which at one[5] time were most prosperous, and are now lying prostrate and *in ruins*[6] before our eyes. I began to reflect with myself: 'What! are we *insignificant mortals*[7] angry, if one of us dies, or is slain, *though our*[8] lives *are naturally*[9] short, while[10] the corpses of so many states lie prostrate before us? Will you not restrain yourself, and remember that you were born mortal?' Believe me, by that reflection I was *in no slight degree*[11] strengthened. Set that reflection, if you are so disposed, before your eyes. Recently, many illustrious men have at one season perished; besides, a great reduction has been made in the empire: all the provinces have *suffered from the storm*;[12] yet are you so violently excited if a loss has been sustained in the *insignificant life*[13] of one little girl, who, had[14] she not perished at this season, must nevertheless have died in a few years afterwards, since she was born a mortal?[15] Avert your mind and thoughts from these subjects,[16] and rather call to mind what is worthy of your *character and station*[17]—that she lived as long as was desirable for her; that she lived as long as the republic lived; that she saw you, her father, prætor, consul, augur; that she had been married to youths *of high position*;[18] that she had enjoyed almost every blessing; that she departed from life, when the republic was falling.

[1] Res. [2] Pref. I. 4 (k). [3] Quum. Pref. I. 1 (d). [4] 'Returning.' [5] Quidam. [6] Dirutus. [7] Homunculus. [8] Relative. [9] Debent esse. [10] Cum. Pref. I. 5 (b). [11] Non mediocriter. [12] Conquassor. [13] Animula. [14] Pref. I. 4 (b. β). [15] Homo is used of both sexes; like ἄνθρωπος. See Bp. Monk's note on Eur. Hipp 474. [16] Res. [17] Persona. [18] Primarius.

XXXIII.

Meanwhile Publius Sylla, whom Cæsar at his departure had set over the camp, *having received information*,[1] came[2] to the assistance of the cohort with two legions, and on his arrival the Pompeians were easily repulsed. Indeed they could not brook the sight or the assault of our troops; and when *the first line*[3] was routed, the rest turned their backs and retreated from their position.[4] Sylla, however, recalled our soldiers, *in the midst of the pursuit*,[5] lest they should follow them *too far*.[6] Most men believe that, if[7] he had chosen to pursue them vigorously, the war might have been finished on that day. His conduct,[8] however, does not seem censurable;[9] for a lieutenant has one part, a commander-in-chief[10] another: the one[11] ought to do everything according to his orders, the other[11] to act[12] with freedom, looking to the *main point*.[13] Sylla, having been left in the camp by Cæsar, after[14] having liberated his own soldiers, was content therewith, and determined not to *fight a general action*,[15] lest he should seem to have taken upon himself the part of a commander-in-chief. The affair caused the Pompeians great difficulty *as to*[16] their retreat. For, after advancing[17] from an unfavourable position,[4] they had halted on an eminence: *in case*[18] they retreated *down hill*,[19] they were afraid of our men pursuing them from higher ground; and not much time remained before the setting of the sun; for in the hope of finishing the business, they had protracted the matter *until almost*[20] night. Accordingly, acting[21] from necessity and *on the spur of the moment*,[22] Pompey took possession of a hill, which was so far distant from our fort, that a dart or missile[23] could not reach it.

[1] Certior factus. [2] Lit., 'came as an assistance [auxilium, dat.] for the cohort.' [3] Primi. [4] Locus. [5] 'Following;' agreeing with 'soldiers.' [6] Pref. II. 19 (d). [7] Pref. I. 4 (b. β). [8] Consilium. [9] Gerundive of reprehendo. [10] Imperator. [11] Pref. III. 163. [12] Consulere. [13] Summa rerum. [14] Abl. abs. [15] Prælio decerto. [16] Ad. [17] Progredior: partic. perf. [18] Si: with subjunctive; because the sentiments of the Pompeians are indirectly quoted. Pref. I. 9 (f). [19] Per declive. [20] Prope in. [21] Capto consilio. [22] Ex tempore. [23] Tormentum.

XXXIV.

Two of our vessels, after a tedious passage, having been overtaken by night, and[1] not knowing what[2] harbour the rest had reached, *came to an anchor*[3] opposite Lissus. Crassus, who commanded at Lissus, sent a number of skiffs[4] and *small craft*,[5] and prepared to attack them; at the same time he began negotiating[6] for[7] their surrender, promising safety to those who surrendered. One of these vessels had *taken on board*[8] two hundred and twenty men from a legion of recruits;[9] the other rather less than[10] two hundred from a veteran legion. Here was a lesson, how great a support men have in strength of mind. For the recruits, alarmed by the number of the vessels, and worn out by the voyage, and by sea-sickness,[11] surrendered to Crassus, *on receiving*[12] an oath that the enemy would not injure them; yet all of them, when brought before him, were, contrary to the obligation[13] of the oath, most cruelly massacred in his presence.[14] The veteran soldiers, *on the other hand*,[15] who had also been harassed by the evils of bad weather and of bilge-water,[16] resolved to relax nothing of their former courage; but after spending[12] the earliest[17] hours of the night *in negotiating terms*,[18] and in pretending to surrender, compelled the pilot to cast the ship ashore;[19] then, having pitched[20] upon a suitable spot, they passed the remainder of the night there, and at dawn, cavalry having been sent against them by Crassus, defended themselves, and after slaying[12] some of them, returned safely *to our quarters*.[21]

[1] Quum. Pref. I. 1 (d). [2] Pref. I. 10. [3] In anchoris consisto. [4] Scapha. [5] Minora navigia. [6] Ago. [7] De. [8] Sustulerat. [9] Tiro. [10] The adverbs *plus, minus, amplius*, etc., are often, as here, used without *quam*, yet so as not to affect the construction of the numerical phrase attached to them: e. g. tecum plus annum vixit (Cic. pro Quinct. 12, 41): 'he lived with you more than a year.' [11] Nausea. [12] Abl. abs. partic. pass. [13] Religio. [14] Conspectus. [15] At. [16] Sentina. [17] Primus. [18] In tractandis conditionibus. [19] In terram. [20] Nactus. [21] Ad nostros.

XXXV.

That old [saying] of Cato, who declared that he wondered that an haruspex did not laugh[1] whenever he saw[1] an haruspex, was very just. For *how few events among the many*[2] predicted by them really happen? Or, if anything does happen, what reason can be given why it should not have happened[3] accidentally? King Prusias, when Hannibal, an exile at his court, wished *a decisive action to be brought on*,[4] declared that he could not venture, because the entrails forbad[1] him. 'Do you choose, then,' asked Hannibal, 'to trust a *little piece of calf's flesh*[5] rather than a veteran general?' And[6] did not Cæsar himself, though[7] he was warned by an eminent[8] haruspex not[9] to cross into Africa before winter, nevertheless cross? If[10] he had not done so, all his opponent's forces would have been concentrated[11] at one spot.[12] Why should I detail the answers of haruspices—I could mention innumerable [instances]—which have either had[13] no results, or else contradictory results? In *the late*[14] civil war, how often did they mock us? What replies from the haruspices were despatched from Rome to us in Greece? What predictions were disclosed to Pompey? for he was powerfully influenced[15] by entrails and prodigies. It is painful to mention them, and, indeed, superfluous, to yourself especially, as you were *personally concerned*.[16] You are aware, however, that almost everything turned out *contrarily to what*[17] had been foretold. You believe that the Bœotian seers discerned from the crowing[18] of the cocks, that victory [belonged to] the Thebans,[19] because cocks are wont to be silent when beaten, and to crow when conquerors. Did Jupiter really send a message to that celebrated state

[1] Pref. I. 9 (f). [2] Pref. II. 31. [3] Pref. I. 8 (m. γ). [4] Depugno. [5] Vitulina caruncula. [6] Quid? [7] Quum. Pref. I. 2 (d). [8] Summus. [9] Ne. [10] Pref. I. 4 (b. β). [11] Convenio. [12] Locus. [13] Pref. I. 11. [14] Hic. [15] Moveor. [16] Intersum. [17] Contra ac. [18] Cantus. [19] Genitive.

through poultry?[20] Are not those birds *in the habit of*[21] crowing, except when they are conquerors? Why, *on that occasion*[22] they did crow, though they had not conquered. But that, you will doubtless reply, is a prodigy.

[20] Gallinæ. [21] Soleo. [22] Tum.

XXXVI.

Let this divination, then, from dreams be exploded, together with the rest. For, to[1] speak the truth, superstition, diffused throughout the nations, has overwhelmed the minds of almost all men, and has *made its own prize of*[2] human infirmity. . . . . Religion, however, is not annihilated by annihilating superstition. For, on the one hand,[3] it is the duty of a wise man to maintain the institutions of our ancestors by retaining rites and ceremonies; and, on the other,[3] the beauty of the world, and the regularity[4] of the celestial bodies,[5] compel us to confess that there is some pre-eminent and eternal Being,[6] who ought to be regarded with reverence and awe by the race of man. On this account, as that religion which is combined with the knowledge of that Being, ought certainly[7] to be propagated; so also ought all the roots of superstition to be extirpated. For it presses on, and is importunate:[8] and follows your *every turn:*[9] whether you see[10] a seer or an omen: whether you have offered[10] sacrifice, or have observed[10] a bird: if you see[10] a Chaldean or an haruspex, if it lightens,[10] if it thunders,[10] if anything is struck *by lightning;*[11] if anything *in the shape of*[12] a prodigy is born or happens: and something of this kind must needs *in general*[13] take place; *so that*[14] you can never rest with your mind *at ease.*[15] Sleep is, apparently, the refuge of all our toils and solicitudes. Yet from sleep itself numer-

[1] Ut, with subjunctive. [2] Occupo. [3] Et. [4] Ordo. [5] Res. [6] Natura. [7] Etiam. [8] Urgeo. [9] 'Whichever way you shall have turned yourself.' [10] Pref. II. 16. [11] De cœlo. [12] Similis. [13] Plerumque. [14] Pref. I. 6. [15] Quietus.

ous cares and apprehensions arise: which, indeed, by themselves would *have had but little influence,*[16] had not the philosophers undertaken the cause[17] of dreams; philosophers far from contemptible, but in the highest degree acute, appreciating what is logical[18] and what is illogical.[18]

[16] Minus valeo. [17] Patrocinium. [18] Consequentia—repugnantia.

XXXVII.

Although[1] some philosophers have *employed an ornamental style*[2]—Theophrastus, *for instance,*[3] derived his name from the divine grace of his diction: Aristotle challenged Isocrates himself, and they say the Muses spoke with the voice of Xenophon—nevertheless their style possesses neither the energy[4] nor the pungency[4] *that befits the orator*[5] and the forum. They converse with *men of letters,*[6] whose passions they study rather to calm than to excite: they talk on topics[7] the most tranquil and the least exciting,[8] in order to instruct, not to cajole, *in such a tone,*[9] that to some they seem *to overstep their province,*[10] when they study effect[11] in speaking. It is not difficult, therefore, to distinguish that eloquence which we are now discussing, from this style.[12] For the diction of philosophers is gentle and retired,[13] is not popular either in sentiment[14] or expression,[15] nor is it fettered by rhythm, but is free and open: chaste and modest, like a pure virgin. The *points of resemblance*[16] between orators and the sophists, who are fond of courting the same flowers (of style) as an orator employs in pleading causes, seem to require clearer distinction. They differ in this, that,[17] as[18] *it is their object*[19] not to stir up but to allay emotion—rather to fascinate

[1] Quanquam. Pref. I. 5 (a). [2] Ornatè loqui. [3] Siquidem. [4] Pref. II. 5. [5] Oratorius. [6] Doctus. [7] Res. [8] Turbulentus. [9] Sic. [10] Plus quam necesse sit, facere. [11] Delectatio. [12] Genus. [13] Umbratilis. [14] Sententiæ. [15] Verba. [16] Similitudo, sing. [17] Quod, with indicative, because a fact is stated [18] Quum. Pref. I. 2 (d). [19] Propositum est his.

than to convince—they employ ornament more openly and more frequently than we orators: they *aim at*[20] periods rather graceful than argumentative;[21] they frequently digress from the subject,[22] they interweave legends with it, they *use figures*[23] *with less reserve*,[24] and dispose them as painters do their *varied shades*[25] of colour. History is akin to this style:[12] for in history the narrative is ornate; and there are frequent descriptions of countries and battles; speeches and exhortations are also interposed: but in these an equable[26] and flowing—not an elaborate[27] and contentious[28] —style is required.

[20] Exquiro. [21] Probabilis. [22] Res. [23] Verba transferre. [24] 'More boldly.' [25] Varietates. [26] Tractus. [27] Contortus. [28] Acris.

XXXVIII.

This was generally believed. Hannibal was the only man who perceived that he was *aimed at*[1] by the Romans: and that peace was only allowed the Carthaginians *on the understanding that*[2] a remorseless[3] war should be maintained against himself alone. He, therefore, resolved to submit to the crisis[4] and to his fate: and, having prepared[5] everything for[6] flight, and *having publicly appeared*[7] in the Forum on that day in order to avert suspicion, he, as soon as darkness fell, departed in his *out-of-door*[8] dress, with two attendants, ignorant of his design. Horses being[9] *in readiness*[10] at the spot[11] where they had been ordered, he passed through Byzacium by night, and arrived, on the following day, *on the sea-coast*[12] between Acholla and Thapsus, near[13] a castle *of his own*.[14] There a vessel prepared and manned[15] with rowers, received him. Thus did Hannibal leave Africa, pitying the fate of his country oftener than his own. The same day he crossed into the

[1] Petor. [2] Ita, ut. [3] Inexpiabilis. [4] Tempus. [5] Abl. abs. partic. pass. [6] Ad. [7] Obversor. [8] Forensis. [9] Quum, with pluperf. subjunctive. [10] Præsto. [11] Locus. [12] Ad mare. [13] Ad. [14] Suus. [15] Instructus.

isle of[16] Cercina. Finding[17] there several Phœnician merchant[18] ships in harbour, with their freights,[19] and a concourse *of people* having flocked together *to welcome him*[20] as he disembarked[21] from the vessel, he ordered that all who enquired should be informed that he had been sent as ambassador to Tyre. Apprehensive,[22] however, that one of their ships sailing by night for Thapsus or Adrumetum, might announce that he had been seen at Cercina, he commanded a sacrifice to be prepared, and the captains[23] of the vessels and the merchants to be invited: also [giving orders] that the sails, together with the yard-arms, should be brought together from the ships, that they might enjoy the shade—for *it happened to be*[24] midsummer—while supping on the shore. So far as circumstances[25] and time permitted, the banquet was duly prepared and celebrated on that day: and the feast was protracted with *a profusion of wine*[26] to a late hour of night. Hannibal, as soon as he found an opportunity *of escaping the notice of those*[27] who were in the harbour, unmoored his vessel. The rest having[9] at length arisen from their deep slumber, on the following day, full of the *fumes of wine*,[28] spent several hours in carrying back and replacing,[29] and *setting in order*,[30] the tackle[31] of their ships. At Carthage, too, there was a concourse of the people, accustomed to frequent the house of Hannibal, at[32] the vestibule of his mansion. As soon as *it was generally known*[33] that he was not *to be found*,[34] a crowd of citizens, *in quest of*[35] the chief man in the state, flocked to the forum. Some spread a report that he had *had recourse to*[36] flight—*as was really the case:*[37] others that he had been assassinated by the treachery of the Romans: and you might observe various countenances, as is natural in a state agitated by the intrigues of partisans supporting different factions.

[16] Pref. III. 48. [17] Quum, pluperf. subjunctive. [18] Onerarius. [19] Merces. [20] Salutantium. [21] Egredior. [22] Veritus. [23] Magister. [24] 'It was by chance.' [25] Res, sing. [26] 'Much wine.' [27] Fallendi eos. [28] Crapula. [29] Colloco. [30] Apto. [31] Armamentum. [32] Ad. [33] Vulgatum est. [34] Compareo. [35] 'Seeking.' [36] Conscisco. [37] Id quod erat.

XXXIX.

I have read your letters, from which I gather[1] that my friend Cæsar thinks you an excellent lawyer. You have reason to rejoice[2] that you went to a country where you could gain some reputation for learning. And if[3] you had gone to Britain, too, assuredly there would have been no man in that island, *considerable as it is*,[4] more skilful than yourself. However, I *almost envy*[5] you, for having been summoned[6] *without any solicitation*[7] by a man, to whom others, not on account of his pride, but on account of his engagements,[8] cannot aspire. In your letter you told me nothing of your affairs, which *are* not less *interesting*[9] to me than my own. I am much afraid that[10] you may *feel* rather *chilly*[11] in your winter quarters; so[12] I think you ought to use *a stove that will burn well*,[13] especially *as you*[14] were not too well provided with *military cloaks*:[15] though I hear you *have hot enough work*[16] there now: on which intelligence[17] I was[18] extremely apprehensive for[19] you. But enough of jest.[20] How[21] zealously I have written to Cæsar concerning you, you yourself are well aware; how frequently, I know myself. I had, however, at last *ceased writing*,[22] that I might not seem to distrust the good-will of a man who is most gracious and *my particular friend*.[23] Nevertheless, in the last letters which I sent,[24] I thought it well to remind him; this I did; I wish you would inform me *with what success*,[25] and at the same time of your position[26] and all your plans. For I am anxious to know what you are doing, what you are waiting for, and how long you think your absence[26]

[1] Intelligo. [2] See note 17 on Exercise XVIII. above. [3] Pref. 1. 4 (b). [4] Tantus. [5] Subinvideo. [6] Infinitive. [7] Ultro. [8] Occupatio, sing. [9] Curæ esse. [10] Ne. [11] Frigeo. [12] Quamobrem. [13] Caminus luculentus. [14] Qui. Pref. 1. 8 (b). [15] Sagum. [16] Satis calere. [17] Nuntius. [18] Pref. v. 11. [19] De. [20] 'We have joked enough.' [21] Pref. 1. 10. [22] Intermitto. [23] Amantissimus mei. [24] Dedi: i.e. tabellario. [25] Quid profecerim. [26] Discessus.

from me is likely to last. I trust you will assure yourself, that the only consolation which could enable me to endure your being apart[27] from me, would be my conviction that it is a [source of] profit to you; but if otherwise, nothing can be more foolish than both of us: than me, for[28] not bringing you to Rome: than you, for[28] not flying hither.

[27] Sine. [28] Qui, with finite verb. Pref. 1. 8 (b).

XL.

Hannibal, escaping with a few horsemen in the midst of the tumult, fled to Adrumetum; *having exhausted every resource*[1] both in the campaign,[2] and during the action, before he left the field;[3] and by the confession of even Scipio, and all *military critics*,[4] with the reputation *of having drawn*[5] up his army upon that day with extraordinary skill. In the vanguard[6] he stationed the elephants, *in order that their*[7] capricious[8] onset and irresistible strength might prevent[9] the Romans from following[10] their standards and *keeping their ranks*,[11] wherein, he knew,[12] they mainly trusted. Next he placed the auxiliary forces *in front of*[13] the Carthaginian line,[14] in order that these men, *the mingled scum*[15] of all nations, whom[16] pay, not patriotism,[17] attached[18] [to Carthage], might not find a passage open to flight; at the same time that, by receiving the first *impetuous assault*[19] of the enemy, they might weary them, and, if they could do no more, might at any rate blunt the enemy's swords by their own wounds. Next, he stationed the Carthaginian and African soldiers, in whom, he felt,[12] all his hope lay, that they who were equal in all other points[20] might *have the advantage*[21] in this, that they *would be fresh when contending*[22] with men who

[1] Omnia expertus. [2] Ante aciem. [3] Pugna. [4] Peritus militiæ. [5] Instruo, infin. [6] Prima frons. [7] Pref. 1. 8 (e) [8] Fortuitus. [9] Prohibere. [10] Infinitive. [11] Servare ordines. [12] Pref 1. 9 (g). [13] Ante. [14] Acies. [15] Mixtus ex colluvione. [16] Pref 1. 8 (h). [17] Fides. [18] Teneo. [19] Ardor atque impetus: *Hendiadys*. [20] Res [21] Superior esse. [22] 'Might contend fresh.'

were tired and wounded: the Italians he drew up furthest in the rear, separated by an interval, as he was doubtful whether[23] they were allies or foes. Hannibal retired to Adrumetum, after achieving[24] this last trophy[25] of *military science*,[26] and, on returning to Carthage, whither he was summoned, thirty-six years after he had left it as a boy, declared in the senate that he had been conquered, not merely in a battle, but in a campaign,[27] and that the only hope of safety lay in suing for peace.

[23] Pref. 1. 10. [24] Partic. perf. pass. of edo: abl. abs. [25] Opus. [26] Virtus [27] Bellum.

NOTE* TO EXERCISE XXX. p. 104.

The words in the original are 'Pythius quidam, qui argentariam faceret Syracusis.' The subjunctive is used, because the relative clause contains not merely a fact, but a fact suggestive, to a Roman, of the character of Pythius. Bankers in those days did not rank as modern bankers do. An Englishman, telling the story, would probably have said: 'A man named Pythius, a cunning fellow, and a banker at Syracuse.'

PART II.

I.

Original Passage.

THERE is something patriarchal still lingering about rural life in Sweden, which renders it a fit theme for song. Almost primæval simplicity reigns over that northern land; almost primæval solitude and stillness. You pass out of the gates of the city, and as if by magic the scene changes to a wild woodland landscape. Around you are forests of fir; overhead hang the long fan-like branches, trailing with moss, and heavy with red and blue cones. Under foot is a carpet of yellow leaves: and the air is warm and balmy. On a wooden bridge you cross a little silver stream; and anon come forth into a pleasant and sunny land of farms. Wooden fences divide the adjoining fields. Across the road are gates, which are opened by troops of children. The peasants take off their hats as you pass you sneeze, and they cry, 'God bless you!' The houses in the villages and smaller towns are all built of hewn timber, and for the most part painted red. The floors of the taverns are strewed with the fragrant tips of fir-boughs. In many villages there are no taverns, and the peasants take turns in receiving travellers.—Longfellow.

Same Passage adapted.

That rustic mode of life in Scandia *has* still *a certain flavour*[1] of the golden age of our ancestors, which[2] seems most worthy to be celebrated even by verses: so far does

[1] Redolet nescio quid. [2] Pref. 1. 8 (h).

an almost primæval simplicity, an almost primæval silence and tranquillity *reign over*[3] that northern region. You will hardly have gone beyond the city, and in a moment, as if at some Circe's command,[4] the *whole scene*[5] is changed into a wild *woodland landscape.*[6] Around, on every side, are groves of pines, whose boughs, diffused overhead, hang down after the manner of a fan,[7] covered with moss, and weighed down with red and azure cones; while[8] beneath the feet, yellow leaves heaped together make a carpet:[9] the air[10] (is) warm and balmy. You pass, on a wooden bridge, a rivulet running down with silver waves; thence you come forth into a very pleasant country,[11] shining with the sun and with farms.[12] Fences woven with wood[13] divide the adjacent fields. Gates *confront you on the road,*[14] to be opened by troops of boys. While the peasants, if any meet you, *take off their hats as you pass:*[15] if you shall have sneezed, they *say,* '*God bless you!*'[16] *All the houses*[17] in the villages and *smaller towns*[18] are built with *hewn timber,*[19] and generally painted red.[20] In the taverns, the floors strewn with *tips of fir-boughs*[21] breathe a fragrance. But[22] among many villages a tavern does not[23] occur, and the peasants in turn receive with hospitality those who may have come thither.

[3] Obtineo. [4] Participle, abl. abs. [5] Omnis in prospectu situs. [6] Silvarum imago. [7] Flabellum. [8] Autem. [9] Stragulum. [10] Cœlum. [11] Rus. [12] Villæ. [13] Ligna. [14] In itinere objiciuntur. [15] Prætereunti caput aperiunt. [16] Pacem Dei adorant. [17] Ædium quicquid est. [18] Oppidula. [19] Trabes dolatæ. [20] In rubrum colorem. [21] Segmenta pinea. [22] Cæterum. [23] Neque.

II.

Original Passage.

The historical literature of England has indeed suffered grievously from a circumstance which has not a little contributed to her prosperity. The change, great as it is,

which her polity has undergone during the last six centuries, has been the effect of gradual development, not of demolition and reconstruction. The present constitution of our country is, to the constitution under which she flourished five hundred years ago, what the tree is to the sapling, what the man is to the boy. The alteration has been great. Yet there never was a moment at which the chief part of what existed was not old. A polity thus formed must abound in anomalies. But for the evils arising from mere anomalies we have ample compensation. Other societies possess written constitutions more symmetrical. But no other society has yet succeeded in uniting revolution with prescription, progress with stability, the energy of youth with the majesty of immemorial antiquity —Lord Macaulay, *History of England*, vol. i. p. 25, 3rd. edit.

Same Passage adapted.

The same thing has greatly injured the faith of our annals, has greatly profited the state, which in so many changes, through six hundred years, has nevertheless rather developed[1] than been revolutionised;[2] and that order of things, which we now use, sprang[3] from that ancient (order), as a tree from seed, a man from a boy; and, *though many things have been recent*,[4] old things *have* always *been the chief part*.[5] The many anomalies[6] of such a state are compensated by blessings not fewer. The commonwealth of others has been defined more symmetrically:[7] we alone have joined things new to things established, things firm to things advanced,[8] and the energy[9] of youth to the majesty of immemorial[10] antiquity.

[1] Cresco. [2] Novor. [3] Enascor. [4] Abl. abs. [5] Supersum. [6] Abnormia. [7] In speciem. [8] Provectus. [9] Vis. [10] Propè immensus.

III.

Original Passage.

My Lord,—If Nature had given you an understanding qualified to keep pace with the wishes and principles of your heart, she would have made you, perhaps, the most formidable minister that ever was employed, under a limited monarch, to accomplish the ruin of a free people. When neither the feelings of shame, the reproaches of conscience, nor the dread of punishment, form any bar to the designs of a minister, the people would have too much reason to lament their condition, if they did not find some resource in the weakness of his understanding.

Whether you have talents to support you at a crisis of such difficulty and danger, should long since have been considered Judging truly of your disposition, you have perhaps mistaken the extent of your capacity. Good faith and folly have so long been received as synonymous terms, that the reverse of the proposition has grown into credit, and every villain fancies himself a man of abilities. It is the apprehension of your friends, my Lord, that you have drawn some hasty conclusion of this sort; and that a partial reliance upon your moral character has betrayed you beyond the depth of your understanding.—*Letters of* Junius: *Letter XV., to his Grace the Duke of Grafton.*

Same Passage adapted.

If[1] to you, most noble man, Nature had granted an understanding equal to your life and disposition,[2] I do not know whether another (minister) could have existed more to be dreaded, who, in a well-tempered kingdom, could have conspired against the freedom of the people. For when *respect for reputation*,[3] fear of punishment, even[4] the torment of the mind, do not prevent[5] a magis-

[1] Pref. I. 4 (b). [2] Voluntas. [3] Famæ pudor. [4] Ipse.
[5] Obesse quominus.

trate entering upon[6] the worst counsels, there is yet in this somewhat of solace—that he is, they know,[7] of a mind infirm and imbecile.

But you ought long ago to have considered[8] whether to you, involved[9] in such difficulties and in so much peril, there was[10] understanding equal to the danger. Although you[11] may be able to form[12] a judgment concerning your disposition,[2] you cannot concerning your understanding. For while good faith and folly have always *been synonymous*,[13] to-day *the whole thing*[14] is changed, so that he who is[15] a villain fancies that he is wise. Which indeed, most noble man, your friends fear lest you may have *presumed in your own case*[16] lest, while you *fully appreciate yourself*,[17] relying on your character,[18] you may be going beyond the strength of your understanding.

[6] Ineo. Pref. I. 3 (a). [7] Pref. I. 9 (g). [8] With jamdiu, jamdudum, etc., the present is often used, where we use the perfect: e. g. Jamdiu ignoro, quid agas: Cic. ad Fam. VII. 9. Madvig, L. G. § 334, obs. [9] Versatus. [10] Pref. I. 10. [11] Qui. [12] Facio. [13] Idem verbo valere. [14] Rei totius ratio. [15] Pref. I. 11. [16] In te ipso admittere. [17] Te ipsum pulchrè novisse. [18] Mores.

IV.

Original Passage.

I was going to awake your justice towards this unhappy part of our fellow-citizens, by bringing before you some of the circumstances of this plague of hunger. Of all the calamities which beset and waylay the life of man, this comes the nearest to our heart, and is that wherein the proudest of us all feels himself to be nothing more than he is. But I find myself unable to manage it with decorum. These details are of a species of horror so nauseous and disgusting; they are so degrading to the sufferers and to the hearers; they are so humiliating to human nature itself, that, on better thoughts, I find it more advisable

to throw a pall over this hideous object, and to leave it to your general conceptions.—BURKE, *on the Nabob of Arcot's Debts*, p. 293.

SAME PASSAGE ADAPTED.

I was intending,[1] indeed, in order that the calamities of this afflicted people might move you more, to choose some (circumstances) out of the common plague, which you might attentively regard as an example of that miserable fortune. For out of all the evils which are wont to befall[2] the life of men, this beyond doubt chiefly touches human feeling: nor is any man's pride so untamed, *but that*[3] this compels him to confess how[4] weak and infirm he is by nature. But,[5] that I may confess the truth, I am unable to treat the subject[6] itself *with propriety*.[7] So great and so foul is the deformity of evils of this sort; so disgusting were they in suffering, so nauseous[8] in speaking; *so thoroughly*[9] do they appear to drive and dethrone[10] the very nature of man from its proper position,[11] that I should prefer that the whole subject were covered *as it were*[12] with a pall, and that you should only imagine in (your) silent mind, what I myself dare not utter with my tongue.

[1] Cogito. [2] Incido in. [3] Quin. Pref. I. 3 (a). [4] Quam. Pref. I. 10. [5] Atqui. [6] Res. [7] Honeste. [8] Turpis. [9] Tantopere. [10] Detrudo. [11] Sedes. [12] Quasi.

V.

ORIGINAL PASSAGE.

Mr. West to Mr. Gray.

I write to make you write, for I have not much to tell you. I have recovered no spirits as yet; but, as I am not displeased with my company, I sit purring by the fireside in my arm-chair, with no small satisfaction. I read, too, sometimes: and have begun Tacitus, but have not yet read enough to judge of him; only his Pannonian sedition in

the first book of his Annals, which is just as far as I have got, seemed to me a little tedious. I have no more to say, but to desire you will write letters of a handsome length, and always answer me within a reasonable space of time, which I leave to your discretion.

Pope's, March 28. GRAY'S *Works*, p. 108

SAME PASSAGE ADAPTED.

Caius Valerius Marco Claudio, S. P. D.

We[1] write that you may *write in reply*,[2] for things concerning which I may inform[3] you, are almost wanting. We have not recovered[4] our spirits: but since we sufficiently please ourselves, the couch being placed by[5] the hearth, we recline *very comfortably*.[6] Sometimes,[7] too, it pleases me to read; and Cornelius[8] is in (my) hands: not as yet, however, have we reached so far in reading, that a judgment may be made concerning him; only those Pannonian[9] (details) in the first (book) of his Annals, seemed *rather tedious*.[10] That alone remains, that we may warn you that you may not illiberally[11] spare your tablets,[12] nor defer[13] too long the day of replying, which I could wish may be of your choice.[14] We were writing[15] at Pope's Villa.

A. D. V. Calend. Apriles.

[1] In writing letters, Cicero very frequently employs the first person plural instead of the first person singular. [2] Rescribo. [3] Certiorem facere. [4] Erigo. [5] Ad. [6] Commodissimè strati. [7] Quondam. [8] The Roman authors constantly use Tullius for Cicero, Titus for Livy, Cornelius for Tacitus, etc., etc. [9] Pannonica. [10] Tardiora. [11] Comparative. [12] Ceræ. [13] Produco. [14] Arbitrium. [15] Dabamus: i. e. gave the letter to the tabellarius (messenger). See Pref. v. II.

VI.

Original Passage.

Day dawned; the main army broke up from its camp, and began to enter the defile; while the natives, finding their positions occupied by the enemy, at first looked on quietly, and offered no disturbance to the march. But when they saw the long narrow line of the Carthaginian army winding along the steep mountain side, and the cavalry and baggage cattle struggling, at every step, with the difficulties of the road, the temptation to plunder was too strong to be resisted; and from many points of the mountain, above the road, they rushed down upon the Carthaginians. The confusion was terrible; for the road or track was so narrow, that the least crowd or disorder pushed the heavily-loaded baggage cattle down the steep below; and the horses, wounded by the barbarians' missiles, and plunging about wildly in their pain and terror, increased the mischief.—Arnold, *History of Rome*, vol. iii. p. 85.

Same Passage adapted.

The camp having been struck[1] at dawn,[2] the army enters the defile; but the natives,[3] as[4] perceiving their positions[5] to be (in possession) of the enemy, first looked[6] down quietly, nor *made any opposition*[7] to them going. But when[8] they beheld the Pœni wind-round[9] the rugged sides of the mountain in a long and narrow line:[10] and at the same time the horses and baggage-cattle,[11] wherever they might tread,[12] struggling with the difficulties of the road: they could not resist[13] the desire of booty: and *from many points*[14] they run[15] down upon the Pœni from the hills overhanging[16] the road. Thence (arose) foul confusion:[17]

[1] Motus: abl. abs. [2] Primâ luce. [3] Incolæ. [4] Utpote. [5] Arces. [6] Historical infinitive. [7] Quidquam obstruo. [8] Ut. Pref. I. 1 (a). [9] Circumtrahor. [10] Agmen. [11] Jumentum. [12] Vestigiis insisto. [13] Impersonal. [14] Multifariam. [15] Decurritur in. [16] Imminens. [17] Colluvies.

as[18] in those defiles where, if anything of disorder had befallen,[19] the baggage-cattle, heavy with loads,[20] were at once *pushed down the steep rock;*[21] while the horses, wounded by the barbarians' darts, raging with fear and pain, *increase the mischief.*[22]

[18] Quippe. [19] Incido. [20] Sarcina. [21] Pronâ rupe detrudor: subjunctive, because, in the words 'those defiles,' a quality of the defiles—that of being narrow—is described. *Is* is here = *talis ut* [22] Stragem cieo.

VII.

Original Passage.

But, in the midst of the general joy, one spot presented a dark and threatening aspect. On Blackheath the army was drawn up to welcome the sovereign. He smiled, bowed, and extended his hand graciously to the lips of the colonels and majors. But all his courtesy was vain. The countenances of the soldiers were sad and lowering; and had they given way to their feelings, the festive pageant, of which they reluctantly made a part, would have had a mournful and bloody end. But there was no concert among them. Discord and defection had left them no confidence in their chiefs or in each other. The whole army of the City of London was under arms. Numerous companies of militia had assembled from various parts of the realm, under the command of loyal noblemen and gentlemen, to welcome the king. That great day closed in peace; and the restored wanderer rested in the palace of his ancestors.—Lord Macaulay, *History of England.*

Same Passage adapted.

But amid the joy of the whole people sinister auspices were not wanting. The soldiers, drawn up on an open plain, awaited the king to be welcomed:[1] he indeed, his head being kindly bowed,[2] gave[3] his hand to the prefects

[1] Salutandus. [2] Inclinatus. [3] Demitto.

of cohorts, *that* they might kiss *it*:[4] but his courtesies[5] effected nothing; sorrowful and sinister (were) the countenances of the soldiers; moreover, unless they had controlled[6] themselves, the joyous spectacle, which they themselves *most reluctantly shared*,[7] would have been stained with a mournful nor unbloody end. But they agreed too little among themselves: as[8] (men) whose confidence towards their leaders and comrades the discord of some, the defection of others, had taken away: besides, the whole city army was ready in arms, together with a vast force of militia[9] collected on all sides from the country under each most faithful (member) of the nobility[10] and gentry,[11] that they might meet the king with welcome.[12] So that they retired without a civil war: he himself, a noble exile, restored to his country, safely rested in his ancestral palace.

[4] Relative, with subjunctive, as a purpose is signified. [5] Blanditiæ. [6] Tempero. [7] Pars invitissima interesse. Pref. I. 11. [8] Quippe. Pref. I. 2 (g). [9] Subitarii. [10] Principes. [11] Ingenui. [12] Gratulantes.

VIII.

Original Passage.

The ruin or prosperity of a state depends so much upon the administration of its government, that to be acquainted with the merit of a ministry, we need only observe the condition of the people. If we see them obedient to the laws, prosperous in their industry, united at home, and respected abroad, we may reasonably presume that their affairs are conducted by men of experience, abilities, and virtue. If, on the contrary, we see a universal spirit of distrust and dissatisfaction, rapid decay of trade, dissensions in all parts of the empire, and a total loss of respect in the eyes of foreign powers, we may pronounce, without hesitation, that the government of that country is weak, distracted, and corrupt.—Junius, *Letter I.*

Same Passage adapted.

Since[1] the method[2] of managing[3] public affairs has so much influence[4] for[5] prosperous or adverse fortunes, this one thing will be to be enquired into by you, if by chance you wish to weigh thoroughly[6] a minister[7]—what is[8] the condition of the people? Whom if you find obedient to the laws, prosperous in wealth and business, if unanimous at home, respected[9] abroad, you may easily gather[10] that the state is managed by men endowed with ability, virtue, and also experience.[11] But if, on the contrary, we see them unquiet and not trusting themselves, commerce in a little while thin and languishing, at home government[12] tossed by dissensions, abroad despised by all—using these signs, we not hastily declare that the commonwealth is ruled by men weak, abandoned, impotent.

[1] Quum. Pref. I. 2 (d). [2] Ratio. [3] Gero, gerundive. [4] Vis. [5] Ad. [6] Ad trutinam. [7] Magistratus. [8] Pref. I. 10. [9] Illustris. [10] Colligo. [11] Usu et exercitatione: cf. Cic. Cluent. 31, 84. [12] Imperium.

IX.

Original Passage.

Fortune in another quarter served the Romans no less effectually. The Macedonian ambassadors, after having concluded their treaty with Hannibal at Tifata, made their way back into Bruttium in safety, and embarked to return to Greece. But their ship was taken off the Calabrian coast, by the Roman squadron on that station; and the ambassadors, with all their papers, were sent prisoners to Rome. A vessel which had been of their company escaped the Romans, and informed the king what had happened. He was obliged, therefore, to send a second embassy to Hannibal, as the former treaty had never reached him; and although this second mission

went and returned safely, yet the loss of time was irreparable, and nothing could be done till another year.—ARNOLD, *History of Rome*, vol. iii. p. 189.

SAME PASSAGE ADAPTED.

In another place, also, fortune equally profited the Roman cause.[1] The envoys of the Macedones, after the treaty with Hannibal at[2] Tifata [had been] ratified,[3] having returned safe to Bruttium,[4] *embark in*[5] a ship for[6] Greece. However, while they were sailing near the shore of Calabria, the ship is taken by a Roman fleet which was there *on a cruise*;[7] and the envoys with all their letters are sent captive to Rome. One ship out of those which had sailed together, escaped from the hands of the Romans, and reported to the king what[8] had been done. Who, since[9] he never had been informed[10] concerning the former treaty, sent another embassy to Hannibal; and, although the affair turns out[11] prosperously to these envoys, both going and returning, the *loss of time*[12] brought so much damage, that[13] nothing could be accomplished in this year.

[1] Res. [2] Ad. [3] Pactus. [4] In Bruttios: the name of the territory is not in classic use. [5] Conscendo. [6] In. [7] In statione. [8] Pref. I. 9 (f). [9] Quum. Pref. I. 2 (d). [10] Certior fieri. [11] Evado. [12] Moræ dispendia. [13] Pref. I. 6.

X.

ORIGINAL PASSAGE.

But not the wildest extravagance of atheistic wickedness in modern times can go further than the Sophists of Greece went before them. Whatever audacity can dare, or subtlety devise, to make the words 'good' and 'evil' change their meaning, has been already tried in the days of Plato, and by his eloquence and wisdom and faith unshaken, has been put to shame. Thus it is that, while the advance of civilisation destroys much that is noble,

and throws over the mass of human society an atmosphere somewhat dull and hard; yet it is only by its peculiar trials, no less than by its positive advantages, that the utmost virtue of human nature can be matured.—ARNOLD, *Preface to Thucydides*, vol. iii. p. 21.

SAME PASSAGE ADAPTED.

But, not if the extravagant fancies[1] of the impious, such as now flourish, imagine *some extraordinary wickedness*,[2] have we arrived *at that pitch*[3] of madness, whither that unbridled licence of the Sophists used to wander: for, how much soever a wicked temerity and the subtlest cunning may avail, whereby *right and wrong*[4] may be confounded, all this they formerly tried, and also were disgracefully silenced[5] by the eloquence, wisdom, and impregnable virtue of Plato refuting (them). In this way it usually happens, that more cultivated manners, although they not only banish *much that is noble*,[6] but also *throw something hard and dull*[7] over human customs, at least bring very opportune trials,[8] whereof there is[9] need no less than of their advantages[10] themselves, that human virtue may turn out perfect.

[1] Ingenia. [2] Quid præter solitum nefandi. [3] Eo. [4] Fas nefasque. [5] Obmutesco. [6] Ingenui quiddam. [7] Nescio quid crassi durique calli obducere. Cf. Cic. Tusc. II. 15: Labor quasi callum quoddam obducit dolori. [8] Discrimen. [9] Subjunctive; because a quality of the trials is indicated. [10] Commodum.

XI.

ORIGINAL PASSAGE.

There is a moment of difficulty and danger at which flattery and falsehood can no longer deceive, and simplicity itself can no longer be misled. Let us suppose it arrived: let us suppose a gracious, well-intentioned prince, made sensible at last of the great duty he owes to his

people and of his own disgraceful situation; that he looks around him for assistance, and asks for no advice but how to gratify the wishes and secure the happiness of his subjects. In these circumstances, it may be matter of curious speculation to consider, if an honest man were permitted to approach a king, in what terms he would address himself to his sovereign.

I do not mean to express the smallest anxiety for the minister's reputation. He acts separately for himself, and the most shameful inconsistency may perhaps be no disgrace to him. But when the sovereign, who represents the majesty of the state, appears in person, his dignity should be supported. The occasion should be important, the plan well considered, the execution steady and consistent.—*Letters of* JUNIUS: *Letter XXXV.*

SAME PASSAGE ADAPTED.

It is now come to *that pitch of danger*,[1] when flattery effects nothing; nor can we be deluded by the false (semblances) of things; not even credulity itself can any longer deceive herself. Suppose[2] that it has come: let us set before our eyes some mild and benevolent prince: suppose him at this point of time to have been made conscious both of that important duty which he ought to discharge[3] towards his people, and of the great infamy of his affairs: suppose him looking-round-for aid, calling counsellors to himself, consulting nothing except the safety of the commonwealth and the wishes[4] of his (subjects). Which state of things when you shall have imagined,[5] it will indeed be a subject[6] worthy of wonder, if access to the king should be open to a good man, in what terms[7] he would address him.

I am unwilling, indeed, that I should appear solicitous concerning the reputation[8] of the consul. He himself

[1] Ad id periculi. [2] Fac. [3] Præsto. [4] Votum. [5] Animo fingere. [6] Res. [7] Modus. [8] Æstimatio.

transacts his own business, in which the greatest levity and the most shameful inconsistency[9] ought perhaps not to be blamed. But when the king, who represents[10] the state, comes-forth into light and the eyes of men, we must consult his dignity. Let the occasion be grave and opportune, the mode of acting well considered, the thing itself bravely and consistently transacted.

[9] Inconstantia. [10] Personam sustineo.

XII.

Original Passage.

From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tiber, the rivers that descend from either side of the Apennines have a short and irregular course: a shallow stream in the summer heats: an irregular torrent, when it is swelled in the spring or winter, by the fall of the rain, or the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the height of the waters, they rise above the banks, and overspread, without limit or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tiber was increased by unusual rains, and the inundation, surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of the ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance, of the flood. Under the reign of Augustus, the same calamity was renewed; the lawless river overturned the palaces and temples on its banks; and, after the labours of the emperor in cleansing and widening the bed, that was encumbered with ruins, the vigilance of his successors was exercised by similar dangers and designs.

The project of diverting into new channels the Tiber itself, or some of the dependent streams, was long opposed by superstition and by local interests; nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the licentiousness of nature; and if such were the ravages of the Tiber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city after the fall of the Western empire? A remedy was produced by the evil itself: the accumulation of rubbish and the earth that has been washed down from the hills, is supposed to have elevated the plain of Rome, fourteen or fifteen feet perhaps, above the ancient level; and the modern city is less accessible to the attacks of the river.—GIBBON, *Decline and Fall of the Roman Empire*, chap. lxxi.

SAME PASSAGE ADAPTED.

The city itself, from the nature of the situation, (is) liable[1] to frequent inundations. For besides the Tiber itself, other streams also, as many as the Apennine pours forth along either slope,[2] are borne along in a short and very irregular[3] course: and though their current[4] is languid during the heat of summer, yet, soon increased by the vernal or wintry showers, or melted snows, they are rolled down with a strong torrent. Thus, as often as the river is repelled from the sea, the wind (being) adverse,[5] and the ordinary[6] bed cannot contain the unusual weight of water pressing upon it, at once rising beyond the banks without control,[7] it overflows[8] far and wide the towns and plains of the adjacent district.[9] Not long after the first war with the Pœni (was) happily ended,[10] the Tiber began to swell with unwonted rains; so[11] that, a deluge having arisen surpassing[12] all custom of more ancient memory, it over-

[1] Obnoxius. [2] Per utrumque clivum. [3] Minime æquabilis. [4] Flumen. [5] Reluctor, partic. abl. abs. [6] Justus. [7] Sine more. [8] Exundat in. [9] Ager. [10] Patratus. [11] Adeo. [12] Præter.

whelmed and laid waste whatever buildings there were on level[13] (ground) beneath the hills of Rome. Which pest, according to[14] the variety of the ground,[15] produced the same devastation by different means, just[16] as[17] either the river happened to sweep[18] away the edifices overwhelmed by a sudden impulse, or the stagnant pools to submerge[18] them undermined[19] by the long continuance[20] of the waters. Under Augustus, the evil was renewed;[21] since the river, despising curbs, everywhere overturned the temples and palaces near to the banks; therefore both by that emperor was toil spent in cleaning and widening[22] the channel, and also in carrying away the lumber and rubbish,[23] and by the succeeding (emperors) every precaution was devised[24] against a similar danger. The plan having been entered into of turning aside into new channels either the Tiber, or the streams whereby it is fed, a long and spirited opposition[25] was made by the superstition or cupidity of private (individuals): nor, indeed, did the usefulness of the work appear likely to be equal to so much labour and to the cost of an imperfect execution.[26] But it is clear that, as[27] in other ways also human ability has triumphed over the license of nature, it has gained (in) this the most signal victory from rivers sent beneath the yoke. If[28] the Tiber overflowed[29] with so great detriment to the inhabitants under an emperor sufficiently firm and strenuous, how could its injuries be prevented,[30] or who at length can enumerate the damages which it used to inflict[31] upon the city after the fall of the Western[32] empire? At last, the evil itself, as happens, cured itself. For they report, that the accumulation of rubbish and the débris of soil,[33] collected together from a higher place, raised the plain[34] of

[13] In plano. [14] Pro. [15] Locus, plur. [16] Quippe. [17] Uti. [18] Imperf. subjunctive. [19] Corrosus sublapsusque. [20] Diuturnitas. [21] Recrudesco. [22] Diduco. [23] Strues et materies. [24] Quam maxime cautum. [25] Acriter obstitum. [26] Vitiosum opus. [27] Sicubi. [28] Quod si. [29] Insulto. [30] Obviam iri, with dative. [31] Ingero. [32] Occidentalis. [33] Cæmentorum strues colluviesque terræ. [34] Solum.

Rome itself nearly xiv. or xv. feet above its ancient site. At present[35] the city is held sufficiently safe from the petulance of the river.

[35] Hodie.

XIII.

Original Passage.

In his private life he was severe, morose, inexorable, banishing all the softer affections as natural enemies to justice, and as suggesting false motives from favour, clemency, and compassion. In public affairs he was the same; had but one rule of policy—to adhere to what was right, without regard to times or circumstances, or even to force that could control him: for instead of managing the power of the great so as to mitigate the ill, or extract any good from it, he was urging it always to acts of violence by a perpetual defiance; so that, with the best intention in the world, he often did great harm to the republic. This was his general behaviour: yet from some particular facts explained above, it appears that his strength of mind was not impregnable, but had its weak places of pride, ambition, and party zeal, which when encouraged and flattered to a certain point, would betray him sometimes into measures contrary to his ordinary rule of right and truth. The last act of his life was agreeable to his nature and philosophy. When he could not longer be what he had been, and when the ills of life o'erbalanced the good (which, by the principles of his sect, was a just cause for dying), he put an end to his life with a spirit and resolution which would make one imagine that he was glad to have found an occasion of dying in his proper character. On the whole, his life was rather admirable than amiable, fit to be praised rather than imitated.—*Character of Cato*, Bishop Middleton.

Same Passage adapted.

At home and in private[1] severe, morose,[2] implacable, he used to banish the softer affections of the mind, as though of their own nature they were both alien[3] from justice, and suggested certain false principles of action,[4] (principles) of favour, clemency, pity. He was the same in public affairs also, since he[5] had proposed this rule only to himself—that he should embrace what was[6] right, no account[7] being had of things or times; so that he did not regard even the force of those controlling (him). For the influence of the great,[8] which it became him so to treat, that, if anything of evil were[6] in it, he might alleviate it, if anything of good, he might elicit it, the same he stimulated by constantly challenging[9] it to the most violent acts;[10] thus, with[11] the best intention,[12] he was often wanting to the republic. Thus he usually acted. It is, however, clear, from certain circumstances,[13] whereof we have above made mention, that the constancy of his mind was not always impregnable, but that he afforded certain approaches to pride, fame, and partisanship:[14] (a man) whom if any one should choose to treat with flatteries to a certain extent, he was easily able[15] to draw him aside from the solid rule of right and truth. The last[16] things which he did, agreed well with his disposition and sect: for after[17] he was no longer able to be the man which he had been, and the goods were compensated by the evils of life—which those philosophers, indeed, decided to be a sufficiently just cause of dying—he committed suicide,[18] with[19] that spirit, that constancy, that[20] you would have believed he had most gladly gained an occasion of dying consistently with himself. To be brief:[21] he was one[22] whom you would admire rather than love, whom you would say was to be praised rather than put-forward (as) an example.

[1] Intus. [2] Tristis. [3] Abhorreo. Pref. I. 7 (a). [4] Gerund. [5] Pref. I. 8 (b). [6] Pref. I. 11. [7] Ratio, abl. abs. [8] Optimates. [9] Provoco. [10] Atrocissima quæque. [11] Utens. [12] Animus [13] Res. [14] Studium partium. [15] Partic. in *rus*. [16] Novissima. [17] Pref. I. 1 (a). [18] Mortem sibi consciscere. [19] Usus [20] Pref. I. 6. [21] Quid multa? [22] Is. Pref. I. 8 (g).

XIV.

Original Passage.

The Emperor then inspected the field of battle; and never was there any that exhibited a more frightful spectacle. Everything concurred to increase the horrors of it: a lowering sky, a cold rain, a violent wind, habitations in ashes, a plain absolutely torn up and covered with fragments and ruins: all round the horizon the dark and funereal verdure of the north, soldiers roaming in every part among the bodies of the slain, wounds of a most hideous description: noiseless bivouacs: no songs of triumph, no lively narrations; but a general and mournful silence. Around the eagles were the officers, and a few soldiers, barely sufficient to guard the colours; their clothes were torn by the violence of the wind, and stained with blood; yet notwithstanding all their rags, misery and destitution, they displayed a lofty carriage, and even, on the appearance of the emperor, received him with acclamations of triumph. These, however, seemed somewhat rare and forced: for, in this army, which was at once capable of discrimination and enthusiasm, each individual could form a correct estimate of the position of the whole.

The soldiers were annoyed to find so many of their enemies killed, such vast numbers wounded, and nevertheless so few prisoners. The latter did not amount, in all, to eight hundred. It was by the number of these that they estimated their success. The slain proved the courage of the conquered, rather than the victory. If the rest retired in good order, under little discouragement, and even with a firm and warlike attitude, what was the advantage of gaining a mere field of battle? In a country of such immense extent, there was ground to furnish these in endless succession.—*Ireland Scholarship*, 1851.

SAME PASSAGE ADAPTED.

The Emperor then goes to see[1] the place whereon the battle was fought; and a spectacle meets him there,[2] frightful beyond any. For all things seen on every side tended to increase[3] the horrors[4] of the scene.[5] The sky (was) gloomy: the rain cold: the violence of the wind extreme: the roofs had fallen into ashes: the very surface[6] of the plain (was) as it were[7] harrowed-up,[8] and scattered with fragments and ruins: around, as widely as the glance[9] of the eye could embrace, the fields, as happens in Northern realms, (were) dismal to look[10] upon, verdant in funereal fashion;[11] on every side of the plain, soldiers (were) wandering hither and thither among the bodies of the slain; at the same time, wounds the most ghastly,[12] dreadful to describe:[10] bivouacs[13] silent: no song anywhere of (men) triumphant, no voice of men conversing: but a sad and mournful silence throughout all things. Around the eagles the Tribunes were standing: and a few soldiers, who[14] were hardly sufficient to guard the colours.[15] Their clothes (were) torn by the violence of the conflict, [and] stained with much blood: yet their countenances and carriage[16] (were) still rather boastful:[17] so that, regardless[18] of rags,[19] pain, destitution, they received with acclamation[20] the Emperor coming forth to meet them.[21] Nevertheless, that shout seemed rare, and at the same time wrung from reluctant (men): for to this army, at once[22] most capable of discrimination[23] and enthusiasm,[24] (there was) that disposition, that each individual[25] could judge rightly of the

[1] Supine in *-um*. [2] Id, *agreeing with* spectaculum. [3] Imperfect. [4] Immanitas, sing. [5] Res. [6] Planities. [7] Quasi. [8] Occatus. [9] Acies. [10] Supine in *-u*. [11] Modus, plur. [12] Atrox. [13] Statio. [14] 'Who' means 'who, in point of number,' etc.; and therefore, as denoting a quality, and a consequence of it, requires a subjunctive. [15] Insignia. [16] Habitus. [17] Jactans. Pref. II. 19 (d). [18] Immemor. [19] Sordes. [20] Ovans clamore. [21] Obviam. [22] Idem, *agreeing with* exercitus. [23] Consilium. [24] Audacia. [25] Pro se quisque.

whole matter.[26] But the greatest wonder seized the soldiers in general,[27] (that) they should have found[28] so many enemies slain, so many wounded, so few prisoners. For these last[29] scarcely equalled the number of eight hundred in all.[30] They had, however, been wont to estimate by computing the number of these,[31] what was[32] the value of the victory to the victors. For (they thought that) the number[33] of the slain proved not so much the victory, as the courage of the conquered. If, then, a retreat from the battle should be open to the rest, in good[34] order, (with) hope still fresh, (with) courage fresh, even bearing the aspect of (men) firm and warlike, to what earthly[35] advantage to themselves, (they asked,) had they gained[36] a bare field of battle? Surely,[37] in regions of such extent,[38] there was[39] more than an abundance[39] of ground for the lovers of victories of this sort.

[26] De summâ rerum. [27] Vulgo. [28] Infinitive. [29] Hic. [30] Universus. [31] Ex horum habitâ ratione. [32] 'At how much (quanti) was (subjunctive) the victory to the victors.' [33] Capita. [34] Rectus. [35] Tandem. [36] Nanciscor. See Pref. I. 9 (e). [37] Scilicet. [38] Pref. II. 20. [39] Satis superque supersum. Infin.: because the *oratio obliqua* is continued.

XV.

Original Passage.

I know, Quirites, that you account as an enemy to your order, whoever will not agree to the passing of these three ordinances proposed by your tribunes: and it may be that some, who have spoken against them, are in truth not greatly your well-wishers; so that it is no marvel, if your ill opinion of these should reach also to others, who appear to be treading in their steps. But I stand here before you as one who has now for the seventh time been chosen by you one of the tribunes of the soldiers: six times have you tried me before, in peace and war; and, if ye had ever found me to be your enemy, it had been ill done in

you to have tried me yet again the seventh time. But if you believe me to have sought your good in times past, even believe this same thing of me now, though I may speak that which, in the present disposition of your minds, you may not willingly hear.—ARNOLD, *History of Rome*, vol. ii. p. 48.

SAME PASSAGE ADAPTED.

I am conscious to myself, Quirites, that you hold as[1] an enemy to your order, whoever may refuse to vote for[2] these three bills[3] to be proposed by your tribunes: nor do I, indeed, deny, but that[4] some out of those who have spoken against them,[5] may not be most friendly to you; and there is no reason why[6] we should wonder if their unpopularity[7] should reach to others also treading, as it seems, in the same footsteps. But I am here, as (one) who,[8] having been six times[9] before tried[10] both in peace and war, am now elected by you the seventh time[11] a tribune of the soldiers; whom, having at any time found an enemy in another case,[12] you would have now tried[13] again with the worst example. But if, on the other hand, you believe that I have hitherto consulted for you, believe that I myself am now before you the same man, although I may speak such things as, in[14] the present affection of your minds, it may little please you to hear.

[1] Pro. [2] Suffragor, with dative. [3] Rogatio. [4] Quin. Pref. I. 3 (a). [5] Reclamo. Pref. I. 11. [6] Non est cur. Pref. I. 8. N.B. [7] Invidia. [8] Ut qui. Pref. I. 2 (g). [9] Sexties. [10] Spectatus. [11] Septimum: *sub.* tempus. [12] Alias. [13] Periclitor. [14] Præ.

XVI.

ORIGINAL PASSAGE.

He that would die well, must always look for death, every day knocking at the gates of the grave; and then the gates of the grave shall never prevail against him, to do him mischief. This was the advice of all the wise and

good men of the world, who especially in the days and periods of their joy in festival egressions, chose to throw some ashes into their chalices, some sober remembrances of their fatal period. Such was the black shirt of Saladin; the tombstone presented to the emperor of Constantinople on his coronation-day; the bishop of Rome's two reeds, with flax and a wax taper; the Egyptian skeleton served up at feasts; and Trimalcion's banquet in Petronius, in which was brought in the image of a dead man's bones of silver, with spondyles exactly returning to every one of the guests, and saying to every one, that you and you must die, and look not upon one another, for every one is equally concerned in this sad representment. These in fantastic semblances declare a severe counsel and useful meditation; and it is not easy for a man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who considers sadly, that he must ere long dwell in a house of darkness and dishonour, and his body must be the inheritance of worms, and his soul must be what he pleases, even as a man makes it here by his living, good or bad.—JEREMY TAYLOR, *Holy Dying*, ch. ii. § 1.

SAME PASSAGE ADAPTED.

He who wishes to die well, must expect death day by day;[1] he (must) every day knock at[2] the gates of the tomb; which if he shall have done, never to him will those gates open for mischief. This was a precept common to all the good and wise, who always chose, especially when[3] they were celebrating festivals with more unrestrained[4] mirth, to mingle some ashes with wine, that[5] it might warn them concerning the fatal period of life. Of this sort was the[6] black shirt[7] of Saladin; of this sort the tombstone wont to be offered to the Byzantine emperor on

[1] Pref. III. 219. [2] Pulso. [3] Pref. I. 1 (d). [4] Solutior. [5] Quod: with subjunctive, because the relative clause expresses the object of the action described. [6] Ille, equivalent to 'well known.' [7] Indusium.

the day[8] when he assumed[9] the crown; this was the meaning[10] of those two reeds of the Roman bishop, set (before him) with flax and a wax-taper;[11] this (was the meaning of) the skeleton[12] served[13] amid banquets in Egypt; this (was meant by) that banquet of Trimalcion in Petronius, in which the bones of a dead man were brought in, made of[14] silver, so that the several spondyles answered to the several guests, with[15] inscriptions to the following effect:—'Both this man and you must die: do not, therefore, look among yourselves, since[16] this sad image pertains equally to each of you.' All which things signify something grave and worthy of meditation, through similitudes and indirectly:[17] for that (man) will not readily be gay[18] in his mind, nor suffer himself to be hurried along frenzied with joy or wine, nor to swell with pride or the desire of revenge, who, trifles being abandoned, shall have reflected with himself, that he will a little after have to migrate[19] into a home dark and ignoble, whither when he shall have come, his body must[20] be given to worms, while his soul enjoys[20] that condition which in this life he himself shall have willed it to deserve.

[8] Quo die. [9] Subjunctive: because it is meant generally, and not of any one Emperor. [10] Sibi volo. [11] Cereus. Cic. de Off. III. 20, 80. [12] Cadaver evisceratum. [13] Adhibitus. [14] Fictus ex. [15] Hanc in sententiam inscriptus. [16] Quum. Pref. I. 2 (d). [17] Per ambages. [18] Lascivio. [19] Sibi migrandum esse. [20] Infinitive: depending on the verb 'reflected.'

XVII.

Original Passage.

This year, also, those who managed any money for the king, in the wars or otherwise, were called in question by the cardinal's command; among whom some by bribery, and some by cunning, escaped; others being condemned in great sums: so that the cardinal might be said to have in him so much of a good servant, as he willingly suffered none

other to deceive his master. To accompany this severity, also, he caused perjury to be rigorously punished; wherein I can never enough commend him: all other treacheries extending for the most part but to the depriving of life, possessions, or good name; but this such a one as may, without much labour, take away all together. Some courts also were erected in favour of poor people, against the oppression of the great; which at the beginning, were much frequented; but at last, the people receiving many delays and dissatisfactions in their suits, every one left them, and went to the common law; as fearing under this pretence an innovation. I must not deny unto the cardinal the attribute of just in all affairs of public judicature, whereof, if we may believe authors, he was ever apparently studious. Therefore, when disorders were committed, he severely punished, unless the parties found means to make their private peace.—HOLDEN'S *Foliorum Centuriæ*, p. 136.

SAME PASSAGE ADAPTED.

In this year, those who had managed the treasury for the king, either for[1] the purposes[2] of war, or with other designs, (were) called into question by the pontiff's command. Of whom some escaped, either by bribery or cunning; others (were) fined in large sums:[3] whence it appeared, that the pontiff so far[4] discharged the duty of a thrifty servant, that[5] he allowed no man beside himself to deceive his master. Hence, employing[6] equal severity, he took care that those who[7] were guilty of perjury should be punished with the greatest rigour; on which account,[8] I seem never to be able to praise him enough. For, whatever other snares there are, are able to steal life, or repute, or goods, this alone to snatch away all together. Some courts, also, were established, for the sake[9] of the poor, as

[1] In, with accus. [2] Usus. [3] Magnæ pecuniæ. [4] Ita. [5] Pref. I. 6. [6] Usus. [7] The relative takes a subjunctive, because the persons guilty are indicated *generally;* not as certain individuals, but as a class. [8] Quam ob rem. [9] In gratiam.

a defence against the nobles, which, at first, were much frequented: afterwards many delays and grievances[10] in judging having been interposed, they were forsaken by the people; for all suspecting innovation[11] under this pretext, resorted to the common law.[12] Nor yet would I deny the pontiff the praise of public justice, which, if we may believe writers, he greatly courted.[13] Accordingly, whenever[14] offences were committed, he rigorously punished the guilty, unless they had first managed to have the suit quashed.[15]

[10] Offensa. [11] Res novæ. [12] Jus civile. [13] Studeo. [14] Sicubi, with subjunctive, because the clause is indefinite. Comp. Cic. Att. xv. 29: sicubi inciderit. See Pref. I. 8 (a). [15] Litem decidendam curare.

XVIII.

Original Passage.

Trajan was ambitious of fame; and, as long as mankind shall continue to bestow more liberal applause upon their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters. The praises of Alexander, transmitted by a succession of poets and historians, had kindled a dangerous emulation in the mind of Trajan. Like him, the Roman Emperor undertook an expedition against the nations of the East; but he lamented, with a sigh, that his advanced age scarcely left him any hopes of equalling the renown of the son of Philip. Yet the success of Trajan, however transient, was rapid and specious. The degenerate Parthians, broken by intestine discord, fled before his arms. He descended the river Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honour of being the first, as he was the last, of the Roman generals who ever navigated that remote sea. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that he was approaching towards the confines of

India. Every day the astonished senate received the intelligence of new names and new nations, that acknowledged his sway. They were informed that the kings of Bosporus, Colchis, Iberia, Albania, and even the Parthian monarch himself, had accepted their diadems from the hands of the emperor; that the independent tribes of the Median and Carduchian hills had implored his protection; and that the rich countries of Armenia, Mesopotamia, and Assyria, were reduced into the state of provinces.—GIBBON, *Decline and Fall of the Roman Empire*, ch. i.

SAME PASSAGE ADAPTED.

Trajan was ambitious[1] of fame; and,[2] as long as men shall honour, with more liberal praise, the destroyers[3] than the preservers of men, so long will the thirst of military glory be a vice peculiar to each excellent man. The[4] praises of Alexander, handed down by a long series of poets and writers, had excited him to a dangerous rivalry. And, indeed, the Roman Emperor, as he had done, marched[5] against the nations of the East; complaining, however, not without a sigh, that to himself, through his advanced[6] age, there was scarcely a hope left of equalling the fame of the Macedonian[7] by his own. He, however, enjoyed a success, although too little lasting, not slow[8] and most brilliant. For the degenerate Parthians, broken down by intestine dissension, quickly turned their backs. He descended[9] the river Tigris (as a) conqueror, from the Armenian mountains, as far as the Persian Gulf; and, by singular fortune, was at once[10] the first[11] and the last of Roman leaders who navigated those distant waters. The Arabian coast was devastated by his fleets; and, deceived by a false hope, he began to rejoice, as if shortly about to

[1] Appetens, with genitive. [2] Sed enim. [3] Confector. [4] Insert 'autem,' after 'hunc,' at the commencement of the sentence. [5] Proficiscor. [6] Provectus [7] Vir Macedo. [8] Nec tardo et. Comp. Cic. de Orat. I. 39: 'Homo *nec* suo judicio stultus, *et* suo valde prudens.' [9] Devehor. [10] Idem [11] Pref. II. 17 (b).

approach the boundaries of India. The Senate ever and anon[12] wonders at new nations, new names reduced beneath his sway. It was announced that the princes of the Bosporus, of Colchis, Iberia, Albania, lastly, even the very king of the Parthians, had been presented[13] with (their) sceptres from the Emperor's hand; that the formerly independent races, which inhabited[14] Media and the Carduchian heights, had implored (his) protection:[15] that Armenia, Mesopotamia, Assyria, rich regions, had been made provinces.

[12] Identidem. [13] Donatus. [14] Subjunctive, because the clause is quoted as a part of the announcement. [15] Fides.

XIX.

Original Passage.

The failure of the Agrarian law was, of itself, sufficient to prevent the success of the third of the Licinian bills, that for the relief of distressed debtors. It was something, no doubt, to free them from the double burden of both interest and principal, by deducting from the principal of every debt what had been already paid in interest, and to allow a lengthened term of payment, during which they might be free from the extremest severity of the law. But to men who had nothing, and had no means of earning anything, this lengthened term was but a respite; and their debts, even when reduced by the deduction of the interest already paid, were more than they were able to discharge. Grants of public land, made at such a moment, might have delivered them from their difficulties; but, as these were withheld, the evil, after a short pause, returned with all its former virulence. The Licinian Law was not prospective, nor did it lay any restriction on the amount of interest which might be legally demanded. Accordingly, to pay their reduced debt within the term fixed by the law, the debtors were obliged to incur fresh obliga-

tions, and to give such interest as their creditors might choose to demand —ARNOLD, *Roman History*, vol. ii. p. 70.

SAME PASSAGE ADAPTED.

The Agrarian law, having failed,[1] by itself frustrated the third bill[2] of Licinius, which[3] relieved[4] debtors. There was certainly somewhat of good in this, that[5] by deducting from the principal[6] whatever might have been paid in (the shape of) usury, debtors had been relieved from the double burden (of both principal and interest): that the hour of payment[7] had been deferred: so that[8] meantime (the debtors) might be exempt[9] from the last bitterness of the law. But, indeed, to those to whom[10] neither was there money itself, nor whence they might gain[11] it, the day (of payment) was only put off;[12] for neither were they able to pay[13] even[14] those (debts) which[15] had been diminished by the subtraction[16] of the interest. They might, indeed, have been rescued from (their) straits, by an opportune distribution[17] of lands: but, as[18] there was none, shortly the evil[19] festers again.[20] By the Licinian law no provision was made[21] for (things) future: by no bound did it restrain lawful[22] usury. Therefore (those) by whom the remaining debt had to be paid[23] within a (fixed) day, had[24] to resort to a fresh loan:[25] while the amount[26] of interest depended[27] upon the creditors.

[1] Irritus consilii. [2] Rogatio. [3] Relative with subjunctive, because the clause expresses the purpose of the enactment. Pref. I. 8 (e). [4] Mederi. [5] Quod, with indic. Pref. I. 2 (a). Madvig, L. G. § 398. [6] Caput. [7] Solutio. [8] Dum. Pref. I. 1 (h). [9] Vaco. [10] Pref. I. 11. Madvig, L. G. § 364, obs. 1. [11] Quæro. [12] Dies differri. [13] Solvendo sum. [14] Vel. [15] Pref. I. 11. [16] Abl. abs. partic. pass. [17] Largitio. [18] Pref. I. 2 (d). [19] Malum fenebre. *Malum* alone would be too abstract. [20] Recrudesco. [21] Cautum est. [22] Legitimus *expresses* 'what might legally be demanded.' [23] Gerundive of solvo. [24] Decurrendum erat. [25] Versura. [26] Ratio. [27] Pendeo.

XX.

Original Passage.

What Irishman does not feel proud that he has lived in the days of Grattan? Who has not turned to him for comfort, from the false friends and open enemies of Ireland? Who did not remember him in the days of its burnings, and wastings, and murders? No government ever dismayed him—no gold could bribe him—he thought only of Ireland—lived for no other object—dedicated to her his beautiful fancy, his elegant wit, his manly courage, and all the splendour of his astonishing eloquence. He was so born, and so gifted, that poetry, forensic skill, elegant literature, and all the highest attainments of human genius were within his reach; but he thought the noblest occupation of a man was to make other men happy and free; and in that straight line he went for fifty years, without one side-look, without one yielding thought, without one motive in his heart, which he might not have laid open to the view of God and man. He is gone! But there is not a single day, in his honest life, of which every good Irishman would not be more proud than of the whole political existence of his countrymen—the annual deserters and betrayers of their native land.—Sydney Smith's *Works*, vol. i. p. 398 (Ireland).

Same Passage adapted.

Is there any Irishman who does not hold[1] it glorious to himself, that he was[2] a cotemporary[3] of Grattan? Who is there, who, detesting either the faithless friends or the manifest enemies of his country, has not often sought[1] solace from this man alone? Who is there, to whom it has not come[1] into mind of this man, when[4] Ireland was

[1] Subjunctive: as is usual in relative clauses, where a negative answer is expected. Pref. I. 8 (m. γ). [2] Subjunctive: because the verb expresses the *thoughts* of the subject of the preceding clause. [3] Æqualis. [4] Pref. I. 1 (d).

being laid waste with devastations, when with murders, when with conflagrations? For this man alone could never either be terrified by the threats of the more powerful, nor be corrupted by the gifts of bribers:[5] he thought (of) Ireland[6] alone: he lived for the sake of Ireland: to Ireland he dedicated his beautiful fancy,[7] his elegant wit, lastly his most splendid eloquence, which all men have admired. He[8] was born in that position,[9] endowed with that intellect, that he might have hoped for the highest praise in poetry,[10] in forensic skill, in literature, lastly in all the arts which are held of greatest (value) in[11] the estimation of men. However, he judged nothing more noble, nothing more worthy of a man, than that he should claim[12] happiness and freedom for other men. Accordingly, in this line[13] he so persevered (for) fifty years, that he never turned his eyes in another direction,[14] never thought of[15] a retreat,[16] never cherished any design within his heart, which he could[17] not readily have disclosed to the eyes both of God and of men. He fell, alas! too soon. But not even one day can be shown in that honourable life, concerning which each best man of the Irish would not boast more than concerning all the political[18] life of the rest, who act[19] the part of deserters[20] and betrayers of their country, year by year.[21]

[5] Largitor. [6] Accusative. [7] Inventio. [8] Commence the clause with scilicet. [9] Locus. [10] Genitive. [11] Apud. [12] Vindico. [13] Institutum. [14] Alio. [15] De. [16] Receptus. [17] Subjunctive: because 'which' means 'of a kind which.' Pref. I. 8 (h) [18] Quod ad rempublicam attinet. [19] Repræsento. [20] Transfuga. [21] In singulos annos.

XXI.

Original Passage.

Juvenal is of a more vigorous and masculine wit: he gives me as much pleasure as I can bear: he fully satisfies my expectation: he treats his subject home: his spleen is

raised, and he raises mine; I have the pleasure of concernment in all he says: he drives his reader along with him: and, when he is at the end of his way, I willingly stop with him. If he went another stage it would be too far, it would make a journey of a progress, and turn the delight into fatigue. When he gives over, 'tis a sign the subject is exhausted, and the wit of man can carry it no farther. If a fault can be justly found in him, 'tis that he is sometimes too luxuriant, too redundant: says more than he needs, like my friend the Plain Dealer, but never more than pleases. Add to this, that his thoughts are as just as those of Horace, and much more elevated. His expressions sonorous and more noble, his verse more numerous, and his words are suitable to his thoughts, sublime and lofty. All these contribute to the pleasure of the reader, and the greater the soul of him that reads, his transports are the greater. Horace is always on the amble, Juvenal on the gallop; but his way is perpetually on carpet-ground. He goes with more impetuosity than Horace, but as securely; and the swiftness adds more lively agitation to the spirits.—*Character of Juvenal*, DRYDEN'S *Essay on Satire.*

SAME PASSAGE ADAPTED.

Juvenal, a poet of a more vigorous[1] and thoroughly masculine genius, delights me as much as suits my nature: he satisfies[2] the hopes conceived concerning him: he treats home[3] (his) subject:[4] himself inclined[5] to spleen, excites[6] my[7] spleen also: he says nothing foreign[8] to my sympathies: he leads away the reader with himself, yet so that, the journey having been finished, you would readily halt.[9] Who, if he had advanced further, would be tedious:[10] the stage[11] would pass into a regular journey,[12] pleasure into

[1] Vegetus. [2] Ratas facit spes. [3] Ad vivum reseco. [4] Res proposita. [5] Paullo stomachosior. [6] Moveo. [7] Mihi. [8] Alienum a me. [9] Subsisto. [10] Nimius. [11] Iter. [12] Peregrinatio.

weariness. As often as he makes an end, you may hold it for certain that the subject[13] is exhausted: that the wit of men can (achieve) nothing more in adorning it. If you should think that he has erred in any respect,[14] you may justly blame him (on the ground) that[15] in writing he is sometimes redundant[16] and luxuriant: that, like our friend, the Plain Dealer,[17] he says more than you would demand, not, however, more than you would wish. Add, that his sentiments, while[18] not less apt, are much more elevated than those of Horace. He uses a style[19] sonorous, and, indeed, more noble, verses more numerous, words whose[20] sublimity admirably suits the thoughts. All of which do a great deal to delight the reader, whose mind, in proportion[21] as it is greater, is affected with the greater joy. Horace always goes on the amble,[22] Juvenal with a more rapid step, but like one who never has to ride[23] upon anything but level ground.[24] He is borne with a course more vehement than Horace, not, however, less safe: by which vehemence, also, the spirits[25] are wonderfully aroused and excited.

[13] Materies. [14] In aliquo. [15] Quod: with subjunctive, because the views of another are quoted. Pref. I. 2 (b). [16] Abundans. [17] Authecastus noster apud Laberium. [18] Ut—sic. [19] Oratio. [20] The relative, signifying *quality*, requires a subjunctive. Pref. I. 8 (f). [21] Quo—eo. [22] Tolutim ire. [23] Equito: gerundive. [24] In plano. [25] Animus.

XXII.

Original Passage.

The officer was confined in the Bastille: he begged the governor to permit him the use of his flute, to soften, by the harmonies of his instrument, the rigours of his prison. At the end of a few days, this modern Orpheus, playing on his flute, was greatly astonished to see frisking out of their holes great numbers of mice; and, descending from their woven habitations, crowds of spiders, who formed a

circle about him, while he continued breathing his soul-subduing instrument. He was petrified with astonishment. Having ceased to play, the assembly, who did not come to see his person, but to hear his instrument, immediately broke up. As he had a great dislike to spiders, it was two days before he again ventured to touch his instrument. At length, having overcome, for the novelty of his company, his dislike of them, he recommenced his concert, when the company was by far more numerous than at first; and in the course of time he found himself surrounded by a hundred musical amateurs. Having thus succeeded in attracting this company, he treacherously contrived to get rid of them at his will. For this purpose, he begged the keeper to give him a cat, which he put in a cage, and let loose at the very instant when the little hairy people were most entranced by the Orphean skill he displayed.—DISRAELI, *Curiosities of Literature*, vol. i. p. 304.

SAME PASSAGE ADAPTED.

A soldier having been plunged[1] into the Bastilla, sought from him who presided over the prison, that it might be lawful for him to use his flute, that[2] it might by (its) sweet tones console the evils of prison. A few days afterwards, while he was playing the flute,[3] that second Orpheus saw, not without wonder, many mice leap out of (their) holes,[4] and flocks of spiders glide-down from their woven retreats;[5] and, as it were a circle[6] having been made, stand around, as long as that was breathed upon[7] which exercised so much power over[8] their minds. The musician first was struck with astonishment:[9] soon he ceased to play: at the same time, all the assembly,[10] since[11] it had flocked together to hear the song, not to see the man, glided away.

[1] Detrudor. [2] Pref. I. 8 (e). [3] Tibiâ cano. [4] Cava. [5] Textiles latebræ. [6] Orbis: abl. abs. [7] Inflor. [8] In, with accus. [9] Obstupesco. [10] Consessus. [11] Utpote qui. Pref. I. 2 (g).

The man, as he[12] detested spiders chiefly of all (things), did not venture to resume his flute till three days afterwards. Then at last, his disgust[13] being overcome by the novelty of the thing, he began to play again; which having been done, a far larger assembly than had before been present, met together. A little after, he had around himself lovers of music[14] a hundred in number. When,[15] however, he had drawn together so many listeners, the treacherous man contrived destruction for the wretched (creatures) at[16] (his) will. He sought from the keeper that he would give him a cat: he concealed in a cage[17] (the cat when) received: soon he sent her forth when[15] the hairy race was most entranced[18] by his Orphean skill.

[12] Pref. I. 8 (b). [13] Fastidium. [14] Cantus. [15] Pref. I. 1 (d). [16] Ex sententiâ. [17] Cavea. [18] Capior.

XXIII.

Original Passage.

It grieves me to make an exception to this rule; but Tully was one, so remarkable, that the example can neither be concealed nor passed over. This great man, who had been the saviour of his country—who had feared, in the support of that cause, neither the insults of a desperate party, nor the daggers of assassins—when he came to suffer from the same cause, sunk under the weight. He dishonoured that banishment which indulgent Providence meant to be the means of rendering his glory complete. Uncertain where he should go, what he should do—fearful as a woman, and froward as a child—he lamented the loss of his rank, of his riches, and of his splendid popularity. His eloquence served only to paint his ignominy in stronger colours. He wept over the ruins of his fine house, which Clodius had demolished; and his separation from Terentia, whom he repudiated not long afterwards, was perhaps an affliction to him at this time. Everything

becomes intolerable to the man who is once subdued by grief. He regrets what he took no pleasure in enjoying; and, overloaded already, he shrinks at the weight of a feather.—HOLDEN, *Foliorum Centuriæ*, p. 160.

SAME PASSAGE ADAPTED.

It grieves me to except as if for the sake of ignominy, any one in the number of those whom I have mentioned; but M. Tullius differed so[1] greatly from them, that[2] I could neither altogether conceal nor lightly pass over his example. For[3] that man truly great and his country's saviour, who, provided that[4] he was protecting his country, had feared neither the contumelies of men factious and at last despairing, nor the swords of assassins, nevertheless,[5] when[6] misfortunes were to be suffered for his country, showed himself unequal to bearing[7] such a load. He dishonoured that very condition of exile which Providence[8] had imposed upon him with the very[9] design, that to his glory a crowning triumph[10] should be added. Uncertain where[11] he was to go,[12] what[11] was to be done[12]—more timid than even a woman, more froward[13] than even a child—he lamented the loss[14] of (his) dignity, (his) wealth, (his) splendid favour among (his) countrymen. The ornaments of eloquence did not blot out the mark of ignominy, but only branded[15] it deeper. He wept over the ruins of his house destroyed by P. Clodius: perhaps also at that time[16] he grieved that he had[17] to live apart from Terentia, whom nevertheless not long after he repudiated. To[18] a man whom affliction has

[1] Tantopere. [2] Pref. 1. 6. [3] Quippe. [4] Dum. Pref. 1. 4 (1). [5] Idem. [6] Pref. 1. 1 (d). [7] Gerundive of fero, dative case. [8] Deus Opt. Max. [9] Scilicet. [10] Quasi cumulus. Vid. Cic. pro Rosc. Amer. 3, 8; ad Att. 4, 18, fin. [11] Pref. 1. 10. [12] Eundum—faciendum est. [13] Impotens. [14] Queribundus desidero. [15] Inuro. [16] Tum temporis. [17] Carendum est, governed by quod, 'that.' Pref. 1. 2 (b). [18] Commence the clause with Nempe; which is used to introduce a sentiment, generalised from previous statements.

once prostrated, all things become intolerable: those things by whose possession[19] he was not pleased, he nevertheless longs for: already overburdened with his load, he shrinks[20] from the weight even of a feather.[21]

[19] Usus. [20] Detrecto. [21] Flocci.

XXIV.

Original Passage.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome: 'Bare-headed, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune; and they trembled—good God, how they trembled!' As long as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man, whom their pride and interest provoked them to hate: his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonnas and Ursini was suspended for a moment by their common disgrace; they associated their wishes, and perhaps their designs. An assassin was seized and tortured: he accused the nobles: and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims of a tyrant. On the same day, under various pretences, he invited to the Capitol his principal enemies, among whom were five members of the Ursini, and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehension of danger. At the sound of the great bell the people assembled; they were arraigned for a conspiracy against the tribune's life; and though some might

sympathise in their distress, not a hand, not a voice was raised to rescue the first of the nobility from their impending doom.—GIBBON, *Decline and Fall of the Roman Empire.*

SAME PASSAGE ADAPTED.

A certain man from the people, pitying or mocking, thus describes the stricken and abject nobles: 'They standing before the tribune, with bare head, with hands folded[1] on the breast, their eyes fixed upon the ground, how, good gods, did they tremble!' In truth,[2] as long as[3] Riensius commanded things just and advantageous[4] for the state, the Roman nobles indeed hated the man, as distasteful[5] to their ambition[6] and pride, and yet they were not able not to revere him in their conscience;[7] soon they began to despise,[8] and more openly hate him, raising himself above measure; a hope was also conceived of subverting his power, since its[9] credit and influence[10] had now been lessened in the sight[11] of the people. Accordingly, the old discord between the Colonnas and the Ursini was for a short time suspended by a common disgrace; and perhaps their counsels, their wishes[12] certainly, were associated. By chance a certain assassin having been apprehended and tortured, accused the nobles, and Riensius having now deserved the death of a tyrant, at once adopted[13] the maxims[14] and suspicions of a tyrant. On that very day, he summoned to the Capitol the chief men among his enemies, giving one reason to one, another to another; among whom were present five men of the Ursini, three of the Colonnas. Soon they all became aware[15] that they had been caught by the hope of a council or banquet, and that the sword either of a despot[16] or a judge[17] was impending over their

[1] Compositus. [2] Nimirum. [3] Quamdiu. Pref. I. 1 (h). [4] Commodus. [5] Infestus. [6] Cupiditates. [7] Ex animi sensu. [8] Historical infinitive. [9] Pref. I. 8 (b). [10] Auctoritas. [11] Apud. [12] Studium. [13] Ineo. [14] Ratio [15] Intelligo. [16] Dominans. [17] Judicans. Pref. II. 8.

necks: nor was the expectation of evil less to the innocent than to those conscious of fault. After the people had assembled at[18] the sound of the great bell,[19] they are declared to have conspired concerning the killing of the tribune; and perhaps some pitied their calamity: however, neither any voice nor hand was lifted up, to[20] rescue the noblest men from impending destruction.

[18] Ad. [19] Campana. [20] Pref. I. 8 (e).

XXV.

Original Passage.

He belonged to those thin and pale men, as Cæsar names them, who sleep not in the night, and who think too much; before whom the most fearless of all hearts has shaken. The quiet peacefulness of a face, always the same, hid a busy, fiery soul, which stirred not even the veil behind which it worked, and was equally inaccessible to cunning or love; and a manifold, formidable, never-tiring mind, sufficiently soft and yielding momentarily to melt into every form, but sufficiently proved to lose itself in none, and strong enough to bear every change of fortune. None was a greater master than he, in seeing through mankind, and in winning hearts; not that he let his lips, after the manner of the court, confess a bondage to which the proud heart gave the lie; but, because he was neither covetous, nor extravagant in the marks of his favour and esteem, and by a prudent economy in those means through which one binds men, he multiplied his real store of them. Did his mind bear slowly? so were its fruits perfect; did his resolve ripen late? so was it firmly and unshakeably fulfilled. The plan to which he once had paid homage as the first, no resistance would tire, no chances destroy; for they had all stood before his soul, before they really took place. As much as his mind was raised above terror and

joy, so much was it subjected to fear; but his fear was then earlier than the danger, and in the tumult he was tranquil, because he had trembled when at rest.—*Character of the Lord Keeper Coventry.* HOLDEN'S *Foliorum Centuriæ*, p. 36.

SAME PASSAGE ADAPTED.

He was, indeed, one[1] of those pale and thin[2] men, as Cæsar calls them, who, harassed by want of sleep, and too much thought, have sometimes inspired terror even in the bravest. A soul, spirited[3] and fiery, lay beneath[4] a countenance, tranquil and immoveable, (a soul) which did not move even the veil,[5] as it were,[6] stretched before itself (when) working,[7] equally obstinate[8] against cunning and love:[9] a mind[10] lay beneath, manifold, formidable, untired, so pliant[11] that it could momentarily[12] put on[13] any form, so hardened[14] that it never departed from its own nature, so strong that it sustained, without injury,[15] all vicissitudes of fortune. He used to see through the dispositions of men, to conciliate their favour, as no one else (did): do not, however, think that he,[16] after the manner of courtiers,[17] professed with his lips[18] a homage[19] which his proud[20] soul would have denied;[21] but rather that, neither sparing nor prodigal of his favour[22] and esteem, he increased, by cautiously dispensing it, the wealth whereby men are bound down. His mind produced fruits, if rather[23] slow, yet perfect: his counsels, admitting[24] that they may have ripened[25] rather[23] late, were yet fulfilled[26] firmly, and without vacillation. The plan to which[27] he had once

[1] E. [2] Macilentus. [3] Acer. [4] Subesse. [5] Involucrum. Comp. Cic. ad Q. F. I. 1, 5: Multis simulationum involucris tegitur, et quasi velis quibusdam obtenditur. [6] Quasi. [7] Operans. [8] Obstinatus. [9] Studia. [10] Ingenium. [11] Facilis. [12] Ex tempore. [13] Induo. [14] Duratus. [15] Impune. [16] Qui. [17] Urbanus. [18] Os. [19] Obsequium. [20] Contemptor. Pref II. 23. [21] Infitior [22] Officiosa benevolentia. [23] Pref. II. 19 (d). [24] Ut. Pref. I. 5 (b). [25] Provenire. [26] Peragor. [27] Pref. I. 11.

assigned the palm,[28] no force of opposers[29] could break, no chances subvert, since[30] he had anticipated[31] them all. As much as his mind was raised above terrors and joys, so much was it subject to fear; but that fear anticipated[32] the danger, to such a degree,[33] that he who[27] had trembled (when) at rest,[34] remained tranquil amid the trembling of others.

[28] Primæ: *sub.* partes. [29] Participle. Pref. II. 8. [30] Quippe qui. Pref. I. 2 (g). [31] Animo præcipio. [32] Prævenio. [33] Adeo. [34] In tranquillo.

XXVI.

Original Passage.

Will he meet the matter fairly? Will he answer to this one question distinctly? If France had abstained from any act of aggression against Great Britain, and her ally, Holland, should we have remained inactive spectators of the last campaign, idle, apart, and listening to the fray, leaving the contest to Austria and Prussia, and whatever allies they could themselves have obtained? If he says this, mark the dilemma into which he brings himself, his supporters, and the nation. This war is called a war unlike all other wars that ever man was engaged in. It is a war, it seems, commenced on a different principle, and carried on for a different purpose, from all other wars. It is a war in which the interests of individual nations are absorbed in the wider consideration of the interests of mankind. It is a war in which personal provocation is lost in the outrage offered generally to civilized man;—it is a war for the preservation of the possessions, the morals, and the religion of the world; it is a war for the maintenance of human order, and the existence of human society. Does he then mean to say, that he would have sat still, that Great Britain would have sat still, with arms folded, and reclining in luxurious ease in her commercial couch.

have remained an unconcerned spectator of this mighty conflict, and left the cause of civil order, government, morality, and religion, and its God, to take care of itself? or to owe its preservation to the mercenary exertions of German and Hungarian barbarians, provided only that France had not implicated Great Britain by a special offence, and forced us into this cause of divine and universal interest by the petty motive of a personal provocation?—SHERIDAN, *Address in reply to Lord Mornington*, 1794. *Speeches*, vol. i. p. 198.

SAME PASSAGE ADAPTED.

Will he treat the matter[1] openly, and will he clearly answer me, asking this one thing? If the French had made[2] war neither on Britain nor Batavia, her ally, were we likely to have beheld[3] leisurely the contest of the preceding year? and, leaving the conduct[4] of the war to Austria, Borussia, and their allies, if they were likely to have[3] any, to have listened[5] to the fray from afar, unconcerned?[6] If he should say this, see into what[7] straits he drives himself, and his own supporters[8] and the state. For it is said that there is a great difference[9] between this and other wars, as many as men have ever waged: this war, if it please the gods, was neither undertaken for[10] the same reasons as the rest, nor carried on with a like purpose. This is a war of that sort, wherein[11] the interests of individual[12] nations are overwhelmed by the greater interests of the whole race;[13] wherein[11] each man's personal[14] offence is obscured by the common injury of all; wherein[11] all the goods of all men, morals, religion, are at stake:[15] and all the society of men among themselves, and the discipline of life, has to be defended.[16] Will this man

[1] Res. [2] Inferre. [3] 'Likely to behold,' spectaturus: 'Likely to have,' habiturus. [4] Decertatio. [5] Auscultor. [6] Vacuo animo. [7] Pref. I. 10. [8] Sui. [9] Pref. III. 61. [10] De [11] Pref. I. 8 (g). [12] Singulus. [13] Genus. [14] Proprius [15] In discrimine versari. [16] Gerundive of defendo.

say, then, that he himself, or rather, that Britain herself, reclining in the luxury of commerce, as it were, on any soft couch, would have been likely[3] to behold so mighty a contest without any concern,[17] and would have suffered the cause of the laws, of government,[18] of morals, of religion, of God Himself, indeed, either to want all protection, or to owe[19] safety to the barbarous mercenaries of Germany and Hungary, unless France had annoyed England by some special[14] injury, and had challenged her to undertake this universal and almost divine protectorship,[20] by the petty motive[21] of a private offence?

[17] Cura. [18] Disciplina. [19] Acceptam salutem referre. [20] Tutela [21] Incitamentum.

XXVII.

Original Passage.

No sooner was it known, that these towns, the latter of which is not two days' march from Paris, were in the hands of the enemy, than that great capital, defenceless, and susceptible of any violent alarm in proportion to its greatness, was filled with consternation. The inhabitants, as if the emperor had been already at their gates, fled in the wildest confusion and despair, many sending their wives and children down the Seine to Rouen, others to Orleans, and the towns upon the Loire. Francis himself, more afflicted with this than with any other event during his reign, and sensible as well of the triumph that his rival would enjoy in insulting his capital, as of the danger to which the kingdom was exposed, could not refrain from crying out in the first emotion of surprise and sorrow, 'How dear, O my God, do I pay for this crown, which I thought thou hadst granted me freely!' But, recovering in a moment from this sudden sally of peevishness and impatience, he devoutly added, 'Thy will, however, be done;' and proceeded to issue the necessary orders for opposing the enemy, with his usual activity and presence of mind.—Robertson, *Charles V.*, vol i. p. 214.

Same Passage adapted.

As soon as it was spread abroad[1] that these towns, whereof the one is distant within three days' march[2] from Paris,[3] were in the enemy's hands, that great city, unarmed, and in proportion[4] (as it was) greater, so[4] more liable[5] to sudden terrors, was struck with great fear. The citizens, as if[6] the emperor were already close[7] to the gates, their minds disturbed,[8] their hope thrown away, fled;[9] most of them sent[9] away their wives and children down[10] the Sequăna to Rotomăgus, others to Genăbum, and to the towns which are situated on[11] the Ligĕris. The king Franciscus himself, so much moved by no event before, reflecting with himself at once how[12] great joy the enemy would be likely to conceive from the city triumphed over, at the same time, in how[12] great peril his own kingdom was involved,[13] stupefied by new grief, is reported to have cried out[14] thus: 'How great a price do I pay, O immortal gods, for this crown, which I dreamed had been yielded to me by you gratuitously!' Afterwards, returning into himself out of this sudden emotion[15] of an impatient and petulant mind, he added in a moment: 'Thy will, however, be done!' and at the same time took care that those (things) which were[16] needful to oppose the enemy, should be executed, as he was wont, with activity,[17] and prompt counsel.

[1] Pervulgari. [2] Tridui: *sub.* iter. [3] Lutetia Parisiorum. [4] Quo—eo. [5] Obnoxius. [6] Pref. I. 7. [7] Insto. [8] Abl. abs. [9] Historical infin. [10] Secundum. [11] In. [12] Pref. I. 10. [13] Versor. [14] Hanc rupisse vocem. [15] Perturbatio. [16] Pref. I. 11. 'If,' says Madvig, L. G. § 369, obs. 1, 'when the leading proposition is in the perfect, a general idea is expressed in a subordinate proposition in the imperfect—not the present—it is thereby shown to be a member of the leading idea: e. g. *Rex parari ea jussit, quæ ad bellum necessaria essent*; but, *Rex arma, tela, machinas, cæteraque, quæ in bello necessaria sunt, parari jussit.*' [17] Acriter.

XXVIII.

Original Passage.

Meanwhile, the fight, or rather massacre, continued hot around the Inca, whose person was the great object of the assault. His faithful nobles, rallying about him, threw themselves in the way of assailants, and strove, by tearing them from their saddles, or, at least, by offering their own bosoms as a mark for their vengeance, to shield their beloved master. It is said, by some authorities, that they carried weapons concealed under their clothes. If so, it availed them little, as it is not pretended they used them. But the most timid animal will defend itself when at bay. That they did not do so in the present instance, is proof that they had no weapons to use. Yet they still continued to force back the cavaliers, clinging to their horses with dying grasp, and, as one was cut down, another taking the place of his falling comrade, with a loyalty truly affecting.

The Indian monarch, stunned and bewildered, saw his faithful subjects falling around him, without comprehending his situation. The litter on which he rode heaved to and fro, as the mighty press swayed backwards and forwards; and he gazed on the overwhelming ruin, like some forlorn mariner, who, tossed about in his bark by the furious elements, sees the lightning's flash, and hears the thunder bursting around him, with the consciousness that he can do nothing to avert his fate. At length, weary with the work of destruction, the Spaniards, as the shades of evening grew deeper, felt afraid that the royal prize might, after all, elude them; and some of the cavaliers made a desperate attempt to end the affray at once by taking Atahualpa's life.—Prescott's *Peru*, vol. i. p. 382.

Same Passage adapted.

Meanwhile, the fight, unless it is rather to be called a massacre, raged fiercely around the king: to such a degree[1]

[1] Adeo.

was the attack directed against[2] him alone. Then, a most faithful nobility threw[3] themselves in a dense band (before) those attacking (him): they endeavoured,[4] by pulling their foes from their horses, or, at least, by opposing their own breasts to the coming enemies, to protect[5] the beloved head of their lord. It is said[6] that they wore weapons concealed beneath their clothes. Which thing, although it may have been so, nevertheless profited little: for that they used[7] them, neither does any one profess. Yet each most idle animal, after it has come[8] into the last danger, is wont to defend itself. And since[9] they, in a like case,[10] were unwilling to defend themselves with arms, it is sufficiently clear that they were also [11] not able. Yet they, no otherwise than they had begun,[12] tried to force back[13] the horsemen, embraced their horses with their hands (while) dying, and as often as[14] each had fallen, another succeeded into another's place with wonderful faith.

The Indian himself, struck with the din and with consternation, wonders that his friends are everywhere thrown down around him, hardly sufficiently knowing what[15] is the matter. The chair in which he was carried is tossed hither (and) thither by the various impulse of the fluctuating crowd: he himself is appalled-at[16] the imminent destruction: as a sailor caught on the sea, his ship being beaten by the force of the tempest, sees with awe[17] the fiery gleams, hears[18] Jove thundering, conscious at the same time that no[19] resource is supplied to him from any other quarter[20] by which he may avert his fate. The Spaniards were at last wearied by very slaughter, the evening now overshadowing ;[21] and since[9] they feared lest, the king being preserved, they should be destined to lose[22] both their prey

[2] Incursatum est in. [3] Objicio: historical infin. [4] Operam do. [5] Ut, with subjunctive. [6] Auctores habeo. [7] Infin. [8] Ventum est. [9] Quum. Pref. I. 2 (d). [10] Res. [11] Idem. [12] Cœptum erat. [13] Propulso. [14] Pref. I. 1 (f). [15] Quid rei sit. [16] Stupeo. [17] Stupet intueri. [18] Infin. *governed by* 'stupet.' [19] Nihil opum. [20] Alicunde. [21] Inumbrans, abl. abs. [22] Perditurus.

and labour, a few out of the horsemen, an attack[23] having been made with all their force, strive together[24] that they may slay Atahualpa, and bring the affair to a conclusion.

[23] Incursio. [24] Connitor.

XXIX.

Original Passage.

In the meanwhile, the Turks, who had kept by the side of them at a small distance, being covered from their sight by some rising ground, were informed by their scouts, that the two parts of the Christian army were separated so far as not to be able to assist each other; upon which, with great expedition, they went and possessed themselves of the top of the mountain, where the French vanguard had been ordered to encamp. Then, having formed a line of battle, they suffered the rearguard to advance unmolested, till their foremost squadrons had almost reached the summit of the ascent, and the rest were far engaged in the deep hollow ways, which embarrassed the middle of the hill. Having thus drawn them on to inevitable destruction, they made a sudden attack upon them, first with showers of arrows, and then sword in hand, which threw them immediately into the greatest confusion. For, as they expected no enemy, but imagined that the troops they saw over their heads had been their own vanguard, they marched in a very careless, disorderly manner; and many of them, to ease themselves of the weight of their arms, had thrown them into the waggons that carried the baggage. All things concurred to aid the Turks, and render the valour of the French ineffectual; the narrow defiles in which they could not form any order of battle; the roughness and steepness of the ascent, which made their heavy-armed cavalry useless; the impediment of their baggage, which, being placed in the midst of them, hindered those behind from assisting the foremost, and the

inferiority of their number to that of the enemy; so that scarce seven thousand out of above thirty thousand were able to escape; the rest being all either killed or taken.—HOLDEN'S *Foliorum Centuriæ*, p. 75.

SAME PASSAGE ADAPTED.

While[1] these things are being carried on, the Turks, who, concealed from sight[2] by some higher[3] ground, had followed them on the flank,[4] find, through scouts,[5] that the two parts of the Christian army were separated so far, that the one could not bring aid to the other. Which having been heard, they advance[6] as fast as possible,[7] to occupy[8] the top of the mountain where the vanguard[9] of the French had been ordered to halt. Then, the line of battle[10] having been formed, they allow the rearguard[11] of the enemy to progress so far,[12] until they see the hastati and principes almost in possession[13] of the top[14] of the mountain, the rest entangled in the hollow and deep ways which embarrass the middle of the hill. Whom when they had thus allured to an inevitable death,[15] having first suddenly attacked them with arrows, then hand to hand[16] with swords, they confuse them as much as possible. For they, suspecting that no enemy was near, but believing that the soldiers whom they saw above[17] their heads, were the vanguard of their own army, were marching irregularly[18] enough; many, too, had thrown aside their arms into the waggons which carried the baggage, that they might release themselves from the weight. All things, at the same time, on every side aided the Turks, rendered the valour of the

[1] When the particle *dum* denotes what happens, while something else happens, the present is used, although the perfect is the tense of the leading proposition: e. g. Cæs. B. G. I. 46. [2] Conspectus. [3] Editiora juga. [4] E latere. [5] Explorator. [6] Contendo. [7] Quam celerrime. [8] Gerundive. [9] Primum agmen. [10] Acies. [11] Agmen novissimum. [12] Eo usque. [13] Partic. perf. of assequor. [14] Summus. [15] Mortis necessitas. [16] Cominus. [17] Imminens. [18] Incomposite.

French useless: the narrowness of the paths in which they could not deploy;[19] the difficulty of the ascent, which rendered the heavy-armed cavalry[20] useless; the baggage which, placed in the midst, hindered the rear[21] from[22] aiding those who were first: at the same time, the fewness of the men, compared with[23] the multitude of the enemy; so that scarcely seven thousand escaped out of more than thirty thousand. The rest (were) either slain or taken.

[19] Ordines explicare. [20] Equitatus gravis armaturæ. [21] Novissimi. [22] Quominus. Pref. I. 3 (a). [23] Pro.

XXX.

Original Passage.

At the sight of the enemy, those who had not already passed mingled with the Polanders, and rushed precipitately towards the bridge. The artillery, the baggage-waggons, the cavalry, and the foot-soldiers, all pressed on, contending which should pass the first. The strongest threw into the river those who were weaker, and hindered their passage, or unfeelingly trampled under foot all the sick whom they found in their way. Many hundreds were crushed to death by the wheels of the cannon: others, hoping to save themselves by swimming, were frozen in the middle of the river, or perished by placing themselves on pieces of ice which sunk to the bottom. Thousands and thousands of victims, deprived of all hope, threw themselves headlong into the Beresina, and were lost in the waves.

The division of Gérard made its way, by force of arms, through all the obstacles that retarded its march; and climbing over that mountain of dead bodies which obstructed the way, gained the other side. Thither the Russians would soon have followed them, if they had not hastened to burn the bridge. Then the unhappy beings who remained on the other side of the Beresina, abandoned

themselves to absolute despair. Some of them, however, yet attempted to pass the bridge, enveloped, as it was, in flames: but, arrested in the midst of their progress, they were compelled to throw themselves into the river, to escape a death yet more horrible. At length, the Russians, being masters of the field of battle, our troops retired: the uproar ceased, and mournful silence succeeded.—LABAUME.

SAME PASSAGE ADAPTED.

At first sight of the enemy, those who had not yet passed the river, mingled with the Sarmatæ, in headlong flight[1] seek the bridge. The artillery,[2] the baggage-waggons, the cavalry, the infantry, all press-on[3] the same way, they contend with one another to gain safety.[4] And now[5] (those) infirm in strength and health, and hindering[6] the hastening (soldiers), were either thrust into the river by the stronger, or trampled by the feet of the unfeeling.[7] Many were overwhelmed and crushed beneath the wheels of the cannon. Others, to whom (was) hope to escape by swimming, (were) either in the middle of the river frozen,[8] or, when[9] they trusted themselves to fragments of ice, these sinking, perished by drowning.[10] Besides these, many thousands, now[5] thrown down-from all hope, by plunging[11] headlong into the Beresina, courted[12] death amid the waves.

The cohort of Girardus, if anything anywhere should be likely to delay[13] (them) advancing, opened a way for itself with the sword; and, climbing over that heap of corpses which besieged the road, passed over to the other bank. Whither the Russians, not long after, were about to follow,[14] unless they should at once hasten to burn the

[1] Effusus in fugam. [2] Tormentum. [3] Insisto. [4] Certatim præripio salutem. [5] Pref. II. 34. [6] Moram afferens. [7] Negligens. [8] Captus gelu. [9] Pref. I. 1 (d). [10] Fluctibus haustus. [11] Sese dando præcipites. [12] Conscisco. [13] Remoraturus erat [14] Pref. I. 4 (h).

bridge. Then, indeed (those) who now remained on the farther bank of the river, an unhappy band, (began to) despond utterly, and to despair of safety.[15] A part, indeed, attempted to pass over the bridge, even though[16] wrapped in flames: but, arrested[17] when[18] in mid course, (were) compelled to throw themselves down, to avoid,[19] by death, a death more savage, more bitter. Thus, at length, the Russians having gained the victory, our troops retire from the field[20] of battle: soon the uproar was hushed, a mournful silence followed.

[15] De summâ. [16] Vel. [17] Præclusus. [18] Jam. [19] Partic. fut. of vito. [20] Acies.

XXXI.

Original Passage.

Oh! how sincerely do I wish that tragedies had never been invented! I might, then, have been yet in a state capable of appearing on the stage; and, if I should not have attained the glory of sustaining sublime characters, I should, at least, have trifled agreeably, and worked off my spleen in laughing. I have wasted my lungs in the violent emotions of jealousy, love, and ambition. A thousand times have I been obliged to force myself to represent more passions than Le Brun ever painted or conceived. I saw myself frequently obliged to dart terrible glances; to roll my eyes furiously in my head, like a man insane; to frighten others by extravagant grimaces; to imprint on my countenance the redness of indignation and hatred; to make the paleness of fear and surprise succeed each other by turns, to express the transports of rage and despair; to cry out like a demoniac; and, consequently, to strain all the parts of my body to render my gestures fitted to accompany these different impressions. The man, then, who would know of what I died, let him not ask if it were of the fever, the dropsy, or the gout:

but let him know that it was of the Andromache!—MONTFLEURY, in the *Parnasse Reformé*, as given by DISRAELI, *Curiosities of Literature*, vol. i. p. 278.

SAME PASSAGE ADAPTED.

How could I wish[1] that tragedy had never been invented! If[2] it had not existed, I might,[2] perhaps, even now have appeared[3] upon[4] the stage; and, although[5] the glory of sustaining sublime characters[6] might not have fallen[7] to me, I should, at least, have trifled agreeably, and purged my bile by laughter. On the contrary, I have in vain undermined my lungs, in trying[8] to imitate the violent emotions of jealousy,[9] love, ambition. Not even the well-known[10] Le Brun[11] either ever painted or conceived so many passions[12] as I have very often been obliged to represent[13] against[14] my inclination. It was often my duty[15] to dart threats with terrible glances;[16] often to roll round furiously the orbs of my eyes like an insane (man); to frighten others by a countenance distorted after[17] a horrible fashion; to give to my face the flush of anger or hatred; to turn pale with fear and wonder by turns; to signify, by clear signs, now the transports[18] of rage, now hope thrown away; to utter fanatical cries; lastly, to weary all the parts of my body, to stretch all my muscles, in order that[19] my gestures might become more fit to express[20] so many and so diverse passions. If, therefore, any one shall wish to know by what[21] disease I perished, let him not ask whether[21] fever carried me off, or the dropsy,[22] or gout: let him know that the Andromache carried me off!

[1] Pref. I. 3 (d). [2] Pref. I. 4 (b). [3] Pref. I. 4 (f). [4] In, accus. [5] Ut. Pref. I. 5 (b). [6] Persona. [7] Contingo. [8] Dum. Pref. I. 1 (h). [9] Ζηλοτυπία. [10] Ille. [11] Fuscus. [12] Affectus. [13] Exprimo. [14] Pref. III. 224. [15] Oportet. [16] Lumen. [17] In, accus. [18] Impetus. [19] Quo. [20] Ad. [21] Pref. I. 10. [22] Aqua intercus Cic. Off. III. 24.

XXXII.

Original Passage.

My Lords, I should be ashamed if, at this time, I attempted to use any rhetorical blandishment whatever. Such artifices would neither be suitable to the body I represent, to the cause which I sustain, nor to my own individual disposition, upon such an occasion. My Lords, we know too well what these fallacious blandishments too frequently are. We know that they are used to captivate the benevolence of the court, and to conciliate the affections of the tribunal rather to the person than to the cause. We know that they are used to stifle the remonstrance of conscience in the judge, and to reconcile it to the violation of his duty: to induce all parties to separate in a kind of good humour, as if they had nothing more than a verbal dispute to settle, or a slight quarrel over a table to compromise; while nations, whole suffering nations, are left to beat the empty air with cries of misery and anguish, and to cast forth to an offended heaven the imprecations of disappointment and despair.—Holden's *Foliorum Centuriæ*, p. 152.

Same Passage adapted.

It would shame me, judges, especially at this time, to adopt[1] for my speech any blandishment or rhetorical fascination.[2] Which style[3] I believe to suit neither our order, nor this cause, nor my disposition. For we, judges, are not ignorant what[4] these oratorical ornaments[5] very often mean.[6] We know that they are intended[7] to catch the good-will of the court,[8] and to conciliate the minds of the judges, not towards the cause, but towards the man. We know that the object[9] is, that through these (means) the judge's conscience may be stifled, and that he may bear with

[1] Adhibeo. [2] Verborum illecebræ. [3] Genus. [4] Pref. 1. 10. [5] Pigmentum. [6] Volo. [7] Comparor. [8] Subsellia. [9] Id agi.

equanimity his violated duty: that all are, at last, brought to such a point,[10] that they depart full of a certain cheerfulness, as if merely a contest of words, or I know not what quarrel among cups were to be composed; and yet, in the meanwhile, tribes and nations oppressed beat[11] the empty air with grief and complaints, and annoy the angry gods with unavenged prayers[12] and curses

[10] Eo. [11] Plango. [12] Votis inultis (Hor. Od. 1. 28, 33) et imprecationibus.

PART III.

SUBJECTS FOR ORIGINAL COMPOSITION

I.

CIVIS Atheniensis, Romæ imperante Augusto commoratus, civium Romanorum instituta moresque, in epistolâ ad amicum scriptâ, currente calamo adumbrat.

See MERIVALE'S *Romans under the Empire*, vol. iv. ch. 41. 'Life in Rome.'

BECKER'S *Gallus*.

Quarterly Review, vol. 79, Article on BECKER'S *Gallus*.

II.—Utrum inter Epicureos, necne, P. Virgilius Maro jure censendus sit?

See *Ecl.* vi. 31, seqq., and cf. LUCRET. v. 407.

Georg. i. 127, and cf. LUCRET. v. 197. *Georg.* ii. 490; iv. 219.

Æn. iv. 379; vi. 434, 724—752.

KEBLE, *Prælect. Poët.* vol. ii. pp. 764, 781, seqq.

III.—Pro diversâ consuetudine mortuos condendi, qualis agnosci potest in quâque ætate ac gente ingenii ac consilii diversitas?

See *Encycl. Metropol.* vol. xix. p. 374, seqq. 'Funeral Rites.'

SCHLEGEL'S *Hist. of Literature*, Lecture iv. 'On the Modes of Interment among the Heathen Nations.'

Egypt.—See HEEREN'S *Egypt.* London, 1850. Vol. i. ch. 22. 'Embalmment, Sepulture, and Funeral Rites.'

Greece.—Becker's *Charicles:* Excurs. sc. ix. 'Sepulture.'
Cic. *de Legg.* ii. 20, seqq.
Pliny's *Nat. Hist.* vii. 55.

Etruria.—Dennis's *Etruria*, Murray, 1848. 'Introduction.' Vol. i. ch. 18. 'Tarquinii—the Cemetery.' Vol. ii. ch. 51. 'Clusium—the Cemetery.' Also the Index, *in voce* 'Sepulture.'

Armenia.—Layard's *Nineveh*, vol. ii. ch. 7.

Rome.—Becker's *Gallus*, sc. xii. Exc. xii.
Smith's *Dict. Ant.* art. 'Funus.'

India.—Elphinstone's *Hist. of India*, vol. i. p. 355, seqq. 'Funerals.'

Christian Sepulture.—Bingham, *Orig. Eccles.* vol. vii. bk. 23. 'Of Funeral Rites in the Ancient Church.'

IV.—A Dialogue between an Epicurean and a Stoic, on the arrival at Rome of the intelligence of the death of Brutus.

The following passages reveal the sentiments of the ancients on suicide:—

Plato, *Phædo*, capp. v. vi. See Stalbaum's 'Notes.'
Aristot. *Nic. Ethics*, bk. v. cap. 11; iii. 11.
Cicero, *Cato Major*, cap. xx.; *Tusc. Disp.* i. 30; *De Off.* i. 31.
Virgil, *Æn.* vi. 434.
Lucret. iii. 946, seqq.; 1052, seqq.
Pliny, *Epist.* i. 12, 22; iii. 7; vi. 24.
Seneca, *Epist.* 24, 67; 71, 95, fin.
Cf. St. Aug. *de Civ. Dei*, i. 22—27.

A discussion of this subject, and a copious list of authorities, both classical and ecclesiastical, will be found in

Bp. Jeremy Taylor's *Works*, vol. x. pp. 88—97, Eden's edition. Lecky, *European Morals*, vol. i. p. 223, seqq.; ii. pp. 46—65.
See also Keble, *Prælect. Poët.* vol. ii. p. 760.
Neander, *Church Hist.* vol. i. p. 21.

PALEY, *Moral and Pol. Philos.* vol. i. bk. iv. ch. 3.

V.—De Situ Italiæ Vetustæ.

See Dean LIDDELL'S *Hist. of Rome.* Murray, 1856.
Vol. i. sect. 1. 'Physical Geography of Italy.'
SMITH'S *Dict. of Greek and Roman Geography*, art. 'Italia.'

VI.—A letter from Horace to a friend at Rome, giving an account of Virgil's villa in Campania.

See PLINY, *Epist.* ii. 17. Description of his Laurentine villa. v. 6. Description of his Tuscan villa.
Cf. CICERO, *ad Quint. F.* iii. 1.
BECKER'S *Gallus*, sc. v.
SMITH'S *Dict. Ant.* 'Villa.'

VII.—The administration of Pericles.

GROTE, *Hist. of Greece*, vols. v. vi. ch. 46—50.
THIRLWALL, *Hist. of Greece*, vol. iii. chs. 18, 19, 20.
PLATO, *Gorgias*, cap. 71, seqq.
THUCYD. ii. ch. 65.

VIII.—A Dialogue between Augustus Cæsar and Mæcenas, on the sources and the sufficiency of the supplies of wheat for the consumption of the Italian people.

A copious store of information on this subject will be found in an article in the

Edinburgh Review, April, 1849, on 'The Corn Laws of Athens and Rome.'
Cf. ARNOLD'S *Later Rom. Commonwealth*, vol. ii. p. 388
MERIVALE'S *Roman Empire*, vol. iii. pp. 501—504.
ALISON'S *Hist. of Europe*, vol. i. p. 12, seqq. Ed. 1849.
See also SUET. *Oct.* cap. 40, 42.
TAC. *Ann.* iii. 54; xii. 43.

IX.—Commodine plus an incommodi generi humano attulerit magni illius Alexandri mors immatura?

GROTE, *Hist. of Greece*, vol. xii. ch. 91—95. Especially ch. 94, pp. 342—370.

Bp. THIRLWALL, *Hist. of Greece*, vols. vi. vii.

SMITH'S *Biograph. Dict.* 'Alexander.'

X.—Mulierum conditio apud veteres Græcos et Romanos comparata.

BECKER'S *Gallus*, Exc. to sc. i.; *Charicles*, Exc. to sc. ii. and xii. LECKY, *European Morals*, vol. ii. ch. v.

An Essay in the *Quarterly Review*, 'On the State of Female Society in Greece,' vol. xxii. p. 163.

Professor SEWELL'S *Essay* 'On the Domestic Virtues and Habits of the Greeks and Romans,' published among the *Oxford Prize Essays*, A.D. 1828.

A *Latin Prize Essay*, by GOLDWIN SMITH, Esq.: 'Quænam fuerit Mulierum apud veteres Græcos conditio?' Oxford, 1846.

XI.—Quidnam potissimum intersit inter veterum colonias, et illas, quas recentiores deduxerunt?

SISMONDI, *Pol. Economy*. Translated, London, 1847. Pp. 245—286. 'The Colonies of the Ancients compared with those of the Moderns.'

NIEBUHR, *Hist. of Rome*, vol. ii. p. 43. 'Of the Colonies.'

GROTE, *Hist. of Greece*, vol. iii. chs. 22, 23.

THIRLWALL, *Hist. of Greece*, vol. ii. ch. 12. 'Colonies of the Greeks.'—MOMMSEN'S *Hist. of Rome*, Index: 'Colonies.'

ADAM. SMITH, *Wealth of Nations*. Edited by J. R. M'CULLOCH. Longman, 1853. Bk. iv. ch. 7. 'On Colonies.'

M'CULLOCH'S *Treatises on Economical Policy*. Edinb. 1853, p. 405. '*An Essay on the Colonial System of the Ancients*.'

XII.—Civis Romanus, apud Carthaginem commoratus, circa annum trecentesimum B.C., speciem ejus urbis, et vicinarum regionum, in epistolâ ad amicum scriptâ, breviter adumbrat.

The fullest account of the city of Carthage will be found in

HEEREN'S *African Nations*, vol. i. ch. 7. 'War Forces. The neighbouring territory is described in ch. 1. 'Dominions in Africa.'—MOMMSEN'S *Hist. of Rome*, vol. ii. ch. 1.—'Carthage,' by R. B. SMITH, chs. i. xxi.

Cf. SMITH'S *Geograph. Dict.* 'Carthago.'

XIII.—Compare ancient with modern history in reference to the insertion of speeches.

The chief authority upon this point is

Sir G. CORNEWALL LEWIS, Bart., *Methods of Observation and Reasoning in Politics*, vol. i. pp. 232—247.

Cf. Col. MURE'S *Hist. of Greek Literature*, vol. iv. pp. 499—503.

NIEBUHR, *Hist. of Rome*, vol. ii. p. 10; vol. iii. pp. 485—494.

CREVIER'S Preface to his edition of *Livy*, vii. ix.

DIONYS. HAL. *Ant. Rom.* vii. 66.

POLYB. ii. 56, 10.

Edinb. Review, vol. xlvii. p. 352, art. 'History.'

TEUFFEL, *Rom. Lit.* vol. i. sect. cclii. 12.

XIV.—A Dialogue between Horace, Mæcenas, and Augustus, on the Moral influence of the Drama upon the Roman People.

SCHLEGEL'S *Lectures on Dramatic Literature*, vol. i. ch. 8.

MOMMSEN'S *Hist. of Rome*, vol. iii. ch. 13; vol. iv. ch. 12.

Dean LIDDELL, *Hist. of Rome*, chs. l. lxxi.

DUNLOP'S *Roman Lit.* vol. i. pp. 328—347.

Quarterly Review, vol. lxxix. art. 'Becker's Gallus.'

MERIVALE, *Rom. Emp.* vol. iv. cap. 41.

Cf. CICERO *ad Fam.* vii. 1.

TERENCE, *Prologue to the Hecyra.*
HORACE, *Epist.* ii. 1.
OVID, *Tristia*, ii. 497.
LIVY, vii. 2.
TAC. *Ann.* i. 66, 77.—TEUFFEL, *Rom. Lit.* vol. i. pp. 5—27.

XV.—Quam in republicâ vim tum apud Athenienses tum apud Romanos sodalitia illa habuerint? (The influence of political Clubs at Athens and Rome.)

GROTE, *History of Greece*, vol. iv. p. 542; vi. p. 393; viii. pp. 11, 21—25.
ARNOLD, *History of Rome*, vol. i. p. 301.
MERIVALE, *Rom. Emp.* vol. ii. p. 419.
MOMMSEN, *Hist. of Rome*, vol. iv. pp. 296, 501, 503.
Bp. THIRLWALL, *Greek Hist.* vol. iv. p. 36.
SMITH'S *Dict. of Ant.* Ἔρανοι.
KENNEDY'S *Demosth.* note 7. 'Clubs.'
Canon WORDSWORTH'S *Athens and Attica*, p. 223, on the οἱ Εἰκαδεῖς.—CURTIUS, *Hist. of Greece*, vol. ii. p. 211; iii. 315.
PH. MOMMSEN, *de Collegiis et Sodalitiis Romanorum.* Kiel, 1843. Ch. iii. sect. v. vi. vii.
CICERO, *pro Cluentio*, 54, 148.
LIVY, iii. 37; ix. 29.
Q. CIC. *de Petit. Consul.* c. 5.
DEMOSTH. *contra Theocr.* c. xi. p. 1335; *de Coronâ*, 329
THUCYD. iii. 82.

XVI.—Utrum expediat, necne, scelera aliqua capite plecti?

Bp. JEREMY TAYLOR'S *Works*, vol. viii. p. 147; vol. x. p. 64, seqq.
PALEY, *Moral and Pol. Philosophy*, vol. ii. bk. vi. ch. 9. 'On Crimes and Punishments.'
Œuvres de J. BENTHAM. Bruxelles, 1829. Livre deuxième, ch. xiii. 'Des Peines Capitales,' xiv. 'Examen de la Peine de Mort.'
Sir S. ROMILLY, *Speeches.* London, 1820. Vol. i. 'Speeches on the Criminal Law.'

An Essay on Crimes and Punishments. By the Marquis BECCARIA, of Milan. Translated from the Italian, 1767. With a Commentary by M. de Voltaire. Essay 28. 'On the Punishment of Death.'

Sir J. MACKINTOSH, *Speeches*, vol. iii. p. 363. 'On the Criminal Law.' Longman, 1846.

STEPHEN'S *Blackstone*, vol. iv. bk. vi. ch. 1.

XVII.—Utrum reipublicæ intersit, necne, certam aliquam fenoris mensuram lege sanciri?

J. BENTHAM, *Letters on Usury.*

M'CULLOCH'S *Treatises on Econom. Policy.* Edinburgh, 1853. 'Essay on Interest and Usury Laws.'

HUME, *Essays*, part ii. essay iv. 'Of Interest.'

MILL, *Pol. Economy*, vol. ii. bk. iii. ch. 22. 'Of the Rate of Interest.' Bk. v. ch. x. § 2. 'Usury Laws.

SMITH'S *Dict. Ant.* 'Interest of Money.'

XVIII.—What are the conditions most favourable to the cultivation of Pastoral Poetry?

KEBLE, *Prælect. Poët.* vol. ii. ch. 30, 31.

JOHNSON, *Rambler*, Nos. 36, 37.

POPE, vol. i. J. Warton's edition. *Discourse on Pastoral Poetry.*

XIX.—Utrum in personis pingendis ac tuendis, Homero an Virgilio potius palma tribuenda sit?

Col. MURE, *Lit. of Greece*, vol. i. bk. ii. ch. 8.

KEBLE, *Prælect. Poët.* vol. ii. p. 725, seqq.

Prof. CONINGTON'S *Virgil*, vol ii. Introduction.

XX.—De vitâ ac moribus Tiberii Gracchi.

ARNOLD, *Hist. of the Later Rom. Commonwealth*, vol. i. ch. ii.

Dean LIDDELL, *Hist. of Rome*, vol. ii. ch. 51.

SMITH'S *Dict. Biog.* in voce.

MOMMSEN'S *Hist. of Rome*, vol. iii. ch. 2.

XXI.—Quænam præcipuè fuerint in caussâ, cur Carthago, diu labefactata, funditus eversa sit?

The chief authority for the history of the Decline and Fall of Carthage, is HEEREN, who, in his *African Nations*, vol. i. has given a valuable and detailed exposition of the Carthaginian system of government, both in Africa and abroad: of the Public Revenue: of the Land Trade, and the Maritime Commerce of the Republic: of the Military System: and of the causes which gradually undermined the Empire.

See also ARNOLD, *Hist. of Rome*, vol. ii. ch. 39.
GROTE, *Hist. of Greece*, vol. x. p. 544, seqq.
ARISTOT. *Pol.* ii. 11.—MOMMSEN'S *Hist. of Rome*, vol. ii. ch. 1.
CICERO, *de Rep.* ii. 4.

XXII.—Quatenus Mysteria illa apud veteres celebrata ad pietatem erga Deos excolendam profuerint?

GROTE, *Hist. of Gr.* vol. i. p. 583, seqq.
Bp. WARBURTON, *Divine Legation.*
SMITH'S *Dict. Antiq.* 'Mysteries.' 'Eleusinia.'
LOBECK, *Aglaophamus*, Bk. i. 'Eleusinia.'

XXIII.—HORACE, *Ars Poët.* 193.

Actoris partes chorus officiumque virile
Defendat; neu quid medios intercinat actus,
Quod non proposito conducat et hæreat aptè.
Ille bonis faveatque et consilietur amicis:
Et regat iratos, et amet peccare timentes.
Ille dapes laudet mensæ brevis, ille salubrem
Justitiam, legesque et apertis otia portis;
Ille tegat commissa, Deosque precetur et oret
Ut redeat miseris, abeat fortuna superbis.

Discuss the propriety of these rules: and compare the functions of the Chorus in the three Greek Tragedians respectively.

See ARISTOT. *Poët.* cap. xviii.

Bp. HURD'S *Works*, vol. i. 'Commentary upon the Ars Poetica.'

Cf. GIBBON'S Review of Bishop HURD'S 'Commentary,' Miscell. Works, vol. iv.

An Essay in the *Quart. Review*, 'On the Orestea of Æschylus,' attributed to DR. SCOTT, Master of Balliol, vol. lxx. p. 339, seqq.

XXIV.—Caius Julius Cæsar Dictator perpetuus consilia sua reipublicæ pace belloque firmandæ apud Senatum exponit.

MERIVALE, *Rom. Emp.* vol. ii. p. 401, seqq.

ARNOLD, *Later Rom. Commonw.* vols. i. ii. ch. viii. ix.

SMITH'S *Biog. Dict.* 'Cæsar,' p. 552, seqq.

XXV.—Quid boni, quidve mali, civitatibus aut antiquis attulit, aut huic nostræ allaturus est, suffragia clam ferendi mos?

The Athenian Ballot and Secret Suffrage. By the Rev. ROBERT SCOTT, Fellow (Master) of Balliol. John Murray, 1838.

Quarterly Review, vol. xvi. pp. 507—551.

Is the Ballot a Mistake? By S. C. DENISON, Esq. London: Ridgway, 1838.

'The Ballot.' SYDNEY SMITH'S *Works*, vol. iii. p. 141. Longman, 1840.

GIBBON, *Decline and Fall*, vol. v. ch. xliv. pp. 355, 356.

CICERO, *de Legg.* iii. 16.

MILL, *on Representative Government*, ch. 10.

XXVI.—'Quo ex genere cœperis translationis, hoc finias.'—QUINTILIAN, lib. viii. cap. 6.

Quintilian here lays down the law, that the unity of the metaphor must be maintained.

Criticise the following passages, and decide whether they are real or merely apparent violations of its unity :—

'Quantâ laborabas *Charybdi*,
Digne puer meliore *flammâ!*'—HORACE.

'If *cold water* were thrown upon a certain measure, it would *kindle a flame* that would *obscure* the lustre,' etc. etc. —Fragment of a Speech quoted by HARRIS, *Philolog. Enquiries*, p. 204.

'How sweetly did they *float* upon the *wings*
Of silence through the empty-vaulted night,
At every fall *smoothing* the *raven-down*
Of darkness, till it *smiled*.'—MILTON.

The subject of metaphors is treated by Quintilian, in *l. c.*

Cf. CICERO, *de Orat.* iii. 4', seqq.

ARISTOT. *Rhet.* iii. chs. 10, 11.

HARRIS, *Philolog. Enquiries*, p. 202, seqq.

Quarterly Review, vol. li. p. 35, seqq. 'Translations of Pindar.'

Spectator, No. 595.

JOHNSON, *Life of Addison*, p. 382. (*Lives of the Poets.*)

XXVII.—The comparative influence of the national religion in Greece, Rome, and Etruria, upon private morality.

GROTE, *Hist. of Greece*, vol. i. ch. 16.

KENRICK'S *Egypt*, vol. i. ch. xxi. sect. 3.

BOISSIER, *Religion Romaine*, 2 vols. Paris, 1874.

PLATO, *Republ.* iii. P. 389 D—391 E; ii. P. 375 E—383 C. The influence of Homeric Mythology on private Morality.

POLYB. vi. 56. Remarks on the Roman Religion.

DIONYS. HAL., *Archæol. Rom.* ii. cap. 18, compares the Roman with the Greek religion.

VARRO apud AUGUSTIN., *De Civ. Dei*, i. 41. 'On the old Roman Religion.'

MILL'S *Essays*. Oxford, 1846. First Discourse.

MERIVALE, *Rom. Emp.* vol. ii. ch. 22.
KEIGHTLEY'S *Mythology*, p. 502. 'Mythology of Italy.'
BENTLEY *on Freethinking*, p. 428, seqq.
HOOKER, *Eccl. Pol.* bk. v. § 3.
CICERO, *de Legg.* ii. cap. 8—12.
NEANDER, *Church Hist.* vol. i. p. 6, seqq.
HUME, *Essays.* Vol. ii. p. 443. 'Bad Influence of Popular Religions on Morality.'
ARNOLD, *Later Rom. Commonw.* vol. ii. pp. 394—400.
DENNIS'S *Etruria.* Murray, 1848. Vol. i. cap. 18; vol. ii cap. 41.
Bp. THIRLWALL, *Hist. of Greece*, vol. i. ch. 7. 'Connection between Religion and Morality.'
LECKY, *European Morals*, vol. i. p. 169, seqq.

XXVIII.—'Quid aliud exitio Lacedæmoniis et Athenis ensibus fuit, quanquam armis pollerent, nisi quod victos pro alienigenis arcebant?'—*Speech of the Emperor Claudius*, TAC. *Ann.* xi. 24.

Illustrate, by a reference to Greek and Roman history, the operation of the political principles of Exclusion and Incorporation.

See MERIVALE, *Rom. Emp.* vol. i. ch. 1.
Edinb. Review, art. on MERIVALE'S *Rom. Emp.* July, 1850.—MOMMSEN'S *Hist. of Rome*, vol. iii. ch. 2; vol. iv. ch. 1.
NIEBUHR, *Hist. of Rome*, vol. iii. pp. 534—539.
BACON'S *Essays.* Edited by Archbishop Whately. J. W. Parker, 1856. Essay 'On the true Greatness of States.'
Two Lectures, delivered in the Middle Temple, by GEORGE LONG. London: Knight. A clear exposition will be found in Lecture II., of the method whereby the provinces were gradually incorporated within the pale of Roman jurisdiction.

GROTE, *Hist. of Greece*, vol. vi. p. 4, seqq. 'On the Relation of Athens to her Dependencies at the Outbreak of the Peloponnesian War.'

Vol. ix. ch. 72. 'The Imperial System of Sparta compared with that of Athens.'

Vol. x. p. 54. 'Tendencies of the Foreign Policy of Sparta.'

Vol. ii. ch. 6. 'Spartan Treatment of the Helots and Periœci.' Ch. 7: 'Of Messenia.'

XXIX.—An rectè legibus Angliæ sanciatur, ut bestiæ quædam 'feræ naturæ' juris sint privati?

SYDNEY SMITH'S *Works*, vol. i. p. 303; ii. p. 49. Longman, 1840.

Edinb. Review, vol. xlix. art. iii. 'The Game Laws.'

XXX.—Quam vim habuerit in moribus populorum fingendis cæli temperies?

PLATO, *Legg.* v. 747 D.

ARISTOT. *Pol.* vii. 7, with the notes and references in Mr. Eaton's edition. London, 1855

CICERO, *de Nat. Deor.* ii. 16.

HEROD. iv. 122.

LIVY, xxix. 25.

COUSIN, *Lectures on Modern Philos.* Lect. viii.

HUME'S *Essays*. Essay 'On National Character.'

Sir G. C. LEWIS, *Polit. Method*, ii. xxvii. 10.

Col. MURE, *Lit. Greece*, vol. i. ch. 5.

HALLAM, *Lit. Europe*, vol. ii. p. 62, seqq.

WINCKELMANN, *History of Ancient Greek Art*. Translated. London: Chapman, 1850. p. 4.

XXXI.—Utrum id omninò reipublicæ profuturum sit, si singuli possint cives brevissimâ impensâ et ratione, quam vocant, compendiariâ, lege agere?

XXXII.—Quot vicissim domini usque a Phœnicum temporibus maris imperium sibi vindicaverint?

M'Culloch, *Treatises on Econ. Policy.* Edinburgh, 1853. pp. 251—341. 'Sketch of the History of Commerce to the 16th Century.' p. 341. 'An Essay on the Rise, Progress, and Decline of Commerce in Holland.' p. 373. The same 'Of the Hanseatic League.'

XXXIII.—M. Porcius Cato Censor in Senatu Diogenem Stoicum, Critolaum Peripateticum, Carneadem Novæ Academiæ principem, Atheniensium legatos, Româ statim abigendos esse censet.

Dunlop, *Hist. of Rom. Lit.* vol. ii. p. 346, seqq.

Dean Liddell, *Hist. of Rome*, vol. ii. ch. 42.

The decree of the senate on this occasion, and a subsequent edict of the censors in reference to the same subject, will be found in Aulus Gell. *Noct. Att.* xv. cap. 11.

XXXIV.—Quatenus ex Ægypto profluxisse videatur cultus ille Hellenum humanissimus?

Col. Mure, *Hist. of Greek Lit.* vol. i. ch. iv.

Sharpe's *Hist. of Egypt.* London, 1846. Pp. 40, 41, 98—101.

Grote, *Hist. of Greece*, vol. i. pp. 32, 38, 42; ii. 357; iii. 452, seqq.

XXXV.—Utrum sumptuariis legibus increscenti luxuriæ obviam eundum sit, inter Augustum Cæsarem disputatur ac Mæcenatem.

Merivale, *Rom. Emp.* vol. ii. p. 408. 'Sumptuary Enactments of Julius Cæsar.' Vol. iv. p. 555. 'Policy of Augustus.'

Tac. *Ann.* iii. 52, seqq. Speech of Tiberius, on a motion from the ædiles in favour of sumptuary enactments.

CICERO, *ad Att.* xiii. 7; *ad Div.* vii. 26.
SUET. *Jul.* 43; *Octav.* 34.
AULUS GELL. ii. 24.
HUME, *Essays.* Vol. i. p. 268. 'On Refinements in the Arts.'
LIVY, xxxiv. 2. Speech of Cato on the Oppian Law.

XXXVI. – Henrici Octavi, Regis Britanniæ, vita moresque.

FROUDE'S *Hist. of England.* Vols. iii. and iv.
An Essay in the *Edinburgh Review,* July, 1858, on the above history; attributed to Professor Goldwin Smith.

XXXVII.—Atheniensium et Romanorum judicia inter se comparata.

GROTE, *Hist. of Greece,* vol. v. p. 512, seqq., with the authorities there cited.
FORSYTH'S *Hortensius,* chs. ii.—vii. John Murray, 1849.
Bp. THIRLWALL, *Hist. of Greece,* vol. iv. ch. 32.
MERIVALE, *Rom. Emp.* vol. ii. p. 416. Julius Cæsar's Reforms. Vol. iii. ch. 32. Imperial Administration.
SMITH, *Dict. Ant.* 'Judex.'
GIBBON, *Decline and Fall,* ch. xliv. § 4.

XXXVIII.—Aristotle defines Tragedy: *Μίμησις πράξεως σπουδαίας, μέγεθος ἐχούσης, δι' ἐλέου καὶ φόβου περαίνουσα τὴν τοιούτων παθημάτων κάθαρσιν.* Discuss the propriety of this definition.

SCHLEGEL'S *Lectures on Dramatic Literature,* quoted in 'The Theatre of the Greeks,' p. 332, seqq.
Quarterly Review, 'Essay on the Orestea,' vol. lxx. p. 326, seqq.
PLATO, *Republ.* x. p. 606.
KEBLE, *Prælect. Poët.* p. 592.
HUME'S *Essays,* Essay on 'Tragedy.'

XXXIX.—De Tribunicîâ apud Romanos potestate.

CICERO, *de Legg.* iii. 8—12.

SMITH'S *Dict. Antiq.* 'Tribuni Plebis.'

NIEBUHR, *Hist. of Rome*, vol. i. p. 613, seqq. See also the Index, vol. iii. 'Tribunes of the People.'

XL.—'Nec verò ulla res magis labefactatam diu et Carthaginem et Corinthum pervertit aliquando, quam hic error ac dissipatio civium, quod mercandi cupiditate ac navigandi et agrorum et armorum cultum reliquerant.' —CICERO, *de Rep.* ii. 4.

Illustrate and account for the preference shown by the chief legislators and philosophers of antiquity for agricultural as compared with commercial tastes and pursuits, and for inland as compared with maritime sites.

ARISTOT. *Pol.* vii. 6; vi. 4, with Mr. EATON'S notes.

PLATO, *de Legg.* iv. p. 705.

CICERO, *de Rep.* ii. 3—5; *de Off.* i. 42; *ad Att.* vi. 2; *de Senect.* 16, 17.

XENOPH. *Œcon.* cap. iii. iv. v.

HEROD. ii. 167.

LIVY, xxi. 63.

VIRG. *Georg.* ii. 532, seqq.

GROTE, *Hist. Gr.* vol. ii. p. 296.

HORACE, *Carm.* iii. iv. 37, seqq.

HEEREN, *African Nations*, vol. ii. p. 156.

M'CULLOCH'S *Treatises on Econom. Questions.* Edinb. 1853. Two chapters in this work are devoted to 'Grecian and Roman Commerce,' p. 264, seqq.

On the peculiar dangers to which ancient civilization was exposed, from the corruption of national religion and institutions, through the foreign intermixture incident to commerce, see

ARNOLD, *Thucyd.* vol. iii. (preface, pp. xvi.—xix.).

On the Roman idea of the importance of maintaining the unity of the national religion, see

SEWELL, *Dialogues of Plato*, pp. 323—327.
CICERO, *de Legg.* ii. 8, seqq.
Bp. WARBURTON, *Divine Legation*, vol. i. p. 308.
LIVY, i. 20; iv. 30; xxv. 1; xxix. 9.
EUSEB. *Hist.* ii. 2.
NEANDER, *Church Hist.* vol. i. p. 118.

XLI.—'Ut Pictura Poësis.'—HORACE.

KEBLE, *Prælect. Poët.* vol. i. pp. 26, 27, 79; vol. ii. pp. 614, 728, 730.
Bp. COPLESTON, *Prælect. Poët.* Lect. iv. vi. x.
Canon BROWNE, *Rom. Lit.* p. 263.
HARRIS, on *Art.* London, 1744. Chs. ii. iii. iv. v.
DRYDEN'S *Parallel of Poetry and Painting*, in Sir J. REYNOLDS'S *Works*, vol. ii. p. 397. London, 1835.

XLII.—How far was the conduct of Roman generals and statesmen influenced by divination in the age of Cicero?

CICERO, *de Divin.* lib. i. ii.

In the first book, Quintus Cicero argues against the truth of the popular system of Divination; in the second M. Tullius Cicero endeavours to support it.

MERIVALE, *Rom. Emp.* vol. ii. p. 513, seqq.
BENTLEY, on *Freethinking*, p. 433, seqq.

XLIII.—Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.
Advantages of Foreign Travel.

XLIV.—Virgilii Georgica quænam præcipuè veneres insigniant?

KEBLE, *Prælect. Poët.* Lects. xxxvii. xxxviii.
VIRGIL, vol. i., edited by Prof. CONINGTON.
Essays on the Georgics, by ADDISON, in vol. xiv. of Sir WALTER SCOTT'S edition of Dryden. 1821.
SMITH, *Biograph. Dict.* 'Virgil.' P. 1266, A.

XLV.—Civis Romanus, Ægyptum peragrans imperante Tiberio, urbes florentissimas ejus regionis agrosque depingit.

MOMMSEN, *Provinces of the Rom. Emp.* vol. ii. ch. xii.
SMITH, *Biogr. Dict.* 'Egypt.' [Roman Era.]
MERIVALE, *Rom. Emp.* vol. iv. ch. 34.

XLVI.—Quam vim habuerit in moribus populi Romani corrigendis censoria potestas?

Dean LIDDELL, *Hist. of Rome*, vol. ii. p. 158.
ARNOLD, *Hist. of Rome*, vol. i. p. 348, seqq.
NIEBUHR, *Hist. of Rome*, vol. iii. p. 320, seqq.; ii. 397, seqq.—MOMMSEN'S *Hist. of Rome*, vol. i. pp. 317, 446.
MERIVALE, *Rom. Emp.* vol. iii. ch. 30.

XLVII.—Quænam sint literarum in pejus labentium præcipua indicia?

XLVIII.—Antiquum Romanorum ingenium in hodiernis Europæ populorum institutis quid momenti habuerit?

The obligations of modern jurisprudence to the Roman law are traced, at length, by

SAVIGNY, *History of the Roman Law.* Translated. Longman, 1829.

The obligations of the equitable portion of English law to the Prætorian or Edictal Law of Rome, have been fully investigated by

Mr. GEORGE SPENCE, Q.C. in his learned work, *The Equitable Constitution of the Court of Chancery*, vol. i.

See also GUIZOT, *Hist. of Civilization*, Lecture ii.

XLIX.—Quonam consilio Æneidem Virgilius scripsisse videatur?

1. *Suggestions on the Æneid*, by H. NETTLESHIP. Oxford, 1875.
2. KEBLE, *Prælect. Poët.* vol. ii. p. 738, seqq.

3. *Remains of* R. H. Froude, vol. ii. pp. 317, 318. London, 1838.—Teuffel, *Rom. Literature*, ii. p. 415.
4. Dryden's *Works*. Edited by Sir W. Scott. 1808. Vol. xiii. 'Life of Virgil.' Vol. xiv. 'Dedication of the Æneis.'—Boissier, *Relig. Romaine*, vol. i. ch. 4.
5. Merivale, *Rom. Emp.* vol. iv. ch. 41.
6. Prof. Conington's *Virgil*, vol. ii. Introduction.

L.—A dialogue between Augustus, Mæcenas, and Agrippa, on the government of the Imperial Provinces.

Merivale, *Rom. Emp.* vol. iii. ch. 32; iv. chs. 34, 39.
Smith, *Dict. Antiq.* 'Provincia.'

LI.—Ætas gentis cujusvis quænam rectius, priscane an politissima, aurea vocanda sit?

LII.—Quibus præcipuè de causis Socratem Aristophanes insectatus sit?

Suvern's *Essay on the 'Clouds.'* Translated by W. R. Hamilton. John Murray, 1836.
Grote, *Hist. Gr.* vol. viii. ch. 68.
Ritter, *Hist. of Anc. Philos.* vol. ii. p. 26.
Smith's *Biog. Dict.* p. 848.

LIII.—Poëseos Horatianæ quænam summa sit?

Merivale, *Rom. Emp.* vol. iv. ch. 41.
Keble, *Præl. Poët.* vol. ii. p. 801.—Teuffel, *Rom. Lit.* ii. p. 437.
Smith, *Biog. Dict.* 'Horace,' pp. 521—524
Lord Lytton, *Translation of Horace's Odes.* Introd.

LIV.—Conferantur inter se cultus artesque Europeæ et Orientales, jam inde ab ultimâ rerum memoriâ discrepantes.

Grote, *Hist. Gr.* vol. iii. ch. 19. 'Greeks contrasted with Phœnicians, Assyrians, Egyptians.'

SHARPE, *Hist. of Egypt*, p. 98, seqq.
ALISON, *Hist. of Europe*, vol. x. ch. 69, sub init.
LAYARD, *Nineveh*, vol. ii. part ii.
SEWELL, *Dial. of Plato*, p. 316, seqq.

LV.—Hannibalis vita moresque.
HEEREN, *African Nations*, vol. i. ch. 8.
ARNOLD, *Rom. Hist.* vol. iii. ch. 43.
SMITH, *Biog. Dict.* 'Hannibal.'

LVI.—Ludi Olympiaci, vinculum concordiæ, in civitate intestinis odiis jactatâ.
Bp. THIRLWALL, *Hist. of Greece*, vol. i. p. 390, seqq.
GROTE, *Hist. of Greece*, vol. ii. p. 316, seqq.
Canon WORDSWORTH'S *Greece*, p. 303.

LVII.—Civium Atheniensium, et Lacedæmoniorum, Periclis temporibus, vita privata.
BECKER'S *Charicles*.—MAHAFFY, *Social Life in Greece*. London, 1874
XENOPH. *de Rep. Lacedæm.*
Professor SEWELL'S *Essay*. 'The Domestic Virtues of the Greeks and Romans.'
THUCYD. bk. i. c. 84. Speech of Archidamus. Bk. ii. c. 37—43. Speech of Pericles.
Quart. Rev. vol. xxii. art. 9. 'State of Female Society in Greece.' Vol. xxiii. art. 12. 'Manners of the Athenians.'
Bp. THIRLWALL, *Hist. of Greece*, vol. i. ch. 8. 'Legislation of Lycurgus.'
Edinb. Rev. vol. liii. p. 134, seqq. 'Domestic Life, Literature, etc., of the Spartans.' Vol. lvi. art. 4. 'Greek Banquets.' Vol. lxxii. art. 2. 'Character of the Athenians.'
MÜLLER'S *Dorians*, vol. ii. bk. iv. 'Domestic Institutions, Arts, and Literature of the Dorians.'

LVIII.—'Επεισόδια Virgiliana cum Homericis comparata.

KEBLE, *Prælect. Poët.* ii. pp. 727, 745, seqq.
Col. MURE, *Lit. Gr.* i. p. 297, seqq.

LIX.—C. Julius Cæsar, Rubiconem amnem transituus, ad Ravennam milites alloquitur.

SMITH, *Biog. Dict.* 'Cæsar.'
MERIVALE, *Rom. Emp.* vol. ii. p. 106, seqq.

LX.—Augusti Cæsaris vita moresque.

TAC. *Ann.* i. 9, seqq.
SMITH, *Biog. Dict.* 'Augustus.'
MERIVALE, *Rom. Emp.* vol. iv. p. 379, seqq.
ARNOLD, *Later Rom. Commonw.* vol. ii. chs. 10, 11.

LXI.—Paupertas utrum virtutis an pravitatis magis incitamentum est?

LXII.—Sophistæ apud Veteres Græcos.

GROTE, *Hist. of Greece*, vol. viii. ch. 67. 'The Sophists.'
RITTER, *Hist. of Anct. Philos.* vol. i. bk. vi. p. 525, seqq.
Bp. THIRLWALL, vol. iv. ch. 32.

LXIII.—Quænam præcipuè è mercaturâ commoda percipiantur?

HUME, *Essays*, part ii. Essay I. 'Of Commerce.'
M'CULLOCH, *Principles of Pol. Econ.* part i. chs. 5, 6.
MILL, *Pol. Econ.* vol. ii. p. 116, seqq.

LXIV.—Servorum conditio, qualis apud Græcos, qualis apud Romanos erat, cum hodiernâ comparata.

MÜLLER'S *Dorians*, vol. ii. chs. 3, 4.
SMITH, *Dict. Antiq.* 'Servus' (Greek), 'Servus' (Roman).
BECKER, 'Gallus.' 'Charicles.'
Dean LIDDELL, *Hist. of Rome*, vol. i. ch. 37.

LXV.—A Letter from a Roman patrician to a friend, giving an account of an entertainment at the house of Mæcenas on the Esquiline.

Becker, *Gallus*, sc. ix.

LXVI.—Indicia quæ in hoc seculo tam florentem quam labentem reipublicæ conditionem denotent.

LXVII.—Veterum Græcorum instituta moresque, et animorum habitus, præ vario locorum situ discrepantes.

Smith, *Geogr. Dict.* 'Greece,' § v.

Grote, *Hist. Gr.* ii. part ii. ch. i. Effects of the physical configuration of Greece on the political relations of her communities. Ch. ii. Prevalent idea of the autonomy of each city, and its effects.

LXVIII.—Quænam sit apud nostrates artis oratoriæ conditio?

LXIX.—'Corporis deformitas satis bella materies ad jocandum.' The comparative refinement of classical and modern wit.

LXX.—Africa provincia, postquam ditionis Romanæ facta sit, quas potissimum vices ad hanc usque ætatem subierit?

LXXI.—De primævis animalibus et hujusce orbis terrarum mirandis vicibus.

LXXII.—Testentur Cæsaris Commentarii, quænam fuerit ipsius temporibus Galliæ conditio.

LXXIII.—Quænam sint præcipuæ narrationis oratoriæ virtutes?

LXXIV.—Quid sibi voluerit Homerus, quum Cyclopa depingeret?

LXXV.—Athens, in the days of Horace.

LXXVI.—'New arts are long in the world before poets describe them; for they borrow everything from their predecessors, and commonly derive very little from nature or from life.'—JOHNSON, on DRYDEN: *Lives of the Poets* Examine this statement.

LXXVII.—Utrum jure dixerit M. de Voltaire, 'Si c'est Homère qui a fait Virgile, c'est son plus bel ouvrage?'

LXXVIII.—Do states, like individuals, inevitably tend to decay?

LXXIX.—Τὰς παιδιὰς εἶναι δεῖ τὰς πολλὰς μιμήσεις τῶν ὕστερον σπουδαζομένων.—ARIST. *Pol.* viii. 17, 5.

LXXX.—'Nullus in orbe sinus Baiis prælucet amœnis. *Description of Brighton in the Season.*

LXXXI.—Γίγνονται αἱ στάσεις οὐ περὶ μικρῶν ἀλλ' ἐκ μικρῶν, στασιάζουσι δὲ περὶ μεγάλων.—ARIST. *Pol.* v. 4, 1. Illustrate this.

LXXXII.—Vectis insula describitur.

LXXXIII.—'Is tamen humano intellectui error est proprius ac perpetuus, ut magis moveatur et excitetur affirmativis quàm negativis.'

LXXXIV.—Utrum rectè dicatur, 'Artis est celare artem?'

LXXXV.—Position and prospects of literary men in society in the days of Augustus and in those of Louis the Fourteenth.

LXXXVI.—Proverbs, as illustrative of national character and manners.

LXXXVII.—Utrum prodesse an obesse reipublicæ censendæ sint operariorum societates (Trades' Unions)?

LXXXVIII.—Facilities for Divorce—their fruits in classic Rome.—GIBBON, *Decline and Fall*, ch. 44.

LXXXIX.—The merits and defects of the style of Cicero.

XC.—Dean LIDDELL, *Hist. of Rome*, alleges the late æra of the first recorded divorce at Rome—that of Carvilius Ruga, A.U.C. 523—as a proof of early Roman virtue. Expose the fallacy of this criticism.—See GIBBON, *Decline and Fall*, ch. 44, p. 296, W. SMITH'S edition, 1854.

XCI.—Mr. KEBLE (*Prælect. Poët.*) cites the following line of Horace:—

'Molle atque facetum
Virgilio annuerunt gaudentes rure Camœnæ'—

as evincing the critical poet's opinion that Virgil was indebted for his fame not to his Æneid, but to his Bucolics and Georgics. Show from internal evidence, that the line referred to was written before the publication of the Æneid.

XCII.—Trace the gradual development of Roman Law from the narrow basis of the Twelve Tables.

XCIII.

'————In gremium qui sæpe tuum se
Rejicit, æterno devinctus vulnere amoris:
Atque ita suspiciens, tereti cervice reposta,
Pascit amore avidos inhians in te, Dea, vultus,
Eque tuo pendet resupini spiritus ore.'

LUCRET. i. *init.*

Illustrate the influence of sculpture and painting on the imagery of Lucretius and Virgil.

XCIV.—Livy, speaking of his own countrymen, says:—'Nemini gentium mitiores placuere pœnæ.'

Pœnarum ratio apud Romanos.

XCV.—'The laws of a nation form the most instructive portion of its history.'—GIBBON, ch. 44, *init.*

What light does the history of Roman jurisprudence, under the republic and the empire, throw upon Roman life, character, and manners?

XCVI.—Ex partium studiis quid boni quidve mali in nostram Rempublicam redundet?

XCVII.—Quæritur, quid ad rem politicam hodiernam historia rerum publicarum Græcarum collatura sit?

XCVIII.—Discuss the question, whether a good poet or a good artist need also be a good man?

XCIX.—Does it appear, on a comparison of the Homeric and Virgilian similitudes, that Virgil drew his imagery from art, as contrasted with nature, to a greater extent than Homer?

C.—Utrum verè dictum sit ab ornatissimo scriptore 'Labentis et lapsi Imperii Romani,'

'The various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful.'—GIBBON, *Decline and Fall*, ch. ii. 1.

CI.—'As civilisation advances, poetry almost necessarily declines.'—Lord MACAULAY, *Essay on Milton*, p. 3.

CII.—Vita qualis Oxoniæ a junioribus transigi solet.

CIII.—'Latifundia perdidere Italiam.'
Discuss this dictum of Pliny.

CIV.—'Nisi forte rebus cunctis inest quidam velut orbis, ut, quemadmodum temporum vices, ita morum vertantur: nec omnia apud priores meliora, sed nostra quoque ætas multa laudis et artium, imitanda posteris, tulit.'—TAC. *Ann.* iii. 55.

CV.—The superstitious man—in ancient and in modern society.

CVI.—The parasite—in Athenian and Roman society.

CVII.—Why are there so few descriptions of scenery in the Attic poets?

CVIII.—'Sunt geminæ Somni portæ,' etc.
Discuss the principal versions of the meaning of this passage. See BOISSIER, *Religion Romaine*, vol. i. ch. 5.

CIX.—Compare Virgil's influence on Latin with Dryden's influence on English versification.

CX.—Quidnam populus commodi e tabularum pictarum ac statuarum studio percipere possit?

CXI.—Omnis ferè error verum quiddam simulat.

CXII.—Field sports in the time of Xenophon compared with those of our own age and country.

CXIII.—The classic communities of Greece and Rome have been frequently reproached by modern writers with a systematic disregard of charity. Examine the justice of this charge.

CXIV.—Hortorum cultura apud Romanos.

CXV. 'Servetur ad imum
Qualis ab incepto processerit, et sibi constet.
HOR. *Ars Poët.*

Do the principal characters of Shakspeare conform to this rule?

CXVI.—Athens in the days of Pericles.

CXVII.—De causis conjurationis Catilinariæ.

CXVIII.—'Naturam expellas furcâ, tamen usque recurret.'—HORACE.

Affectation, socially considered.

PART IV.

I.

AND then, though the hand and judgment of God will be very visible, in the infatuating a people (as ripe and prepared for destruction) into all the perverse actions of folly and madness, making the weak to contribute to the designs of the wicked, and suffering even those, by degrees, out of the consciousness of their guilt, to grow more wicked than they intended to be; letting the wise be imposed upon by men of no understanding, and possessing the innocent with laziness and sleep in the inmost visible article of danger; uniting the ill, of the most different opinions, divided interests, and distant affections, in a firm and constant league of mischief; and dividing those, whose opinions and interests are the same, into faction and emulation, more pernicious to the public than the treason of the others: whilst the poor people, under pretence of zeal for religion, law, liberty, and parliaments (words of precious esteem in their just signification), are furiously hurried into actions introducing atheism and dissolving all the elements of Christian religion; cancelling all obligations, and destroying all foundations of law and liberty; and rendering, not only the privileges, but very being, of parliaments desperate and impossible: I say, though the immediate finger and wrath of God must be acknowledged in these perplexities and distractions, yet he who shall diligently observe the distempers and conjunctures of time, the ambition, pride, and folly of persons, and the sudden growth of wickedness, from want of care and circumspection in the first impressions, will find all this bulk of

misery to have proceeded, and to have been brought upon us, from the same natural causes and means which have usually attended kingdoms swollen with long plenty, pride, and excess, towards some signal mortifications and castigation of Heaven.—Lord CLARENDON, *Rebellion*, bk. i. p. 1.

II.

The friend and correspondent of Cicero, T. Pomponius, from his long attachment to this city and country, had attained such a perfection in its arts and language, that he acquired to himself the additional name of Atticus. This great man may be said to have lived during times of the worst and cruelest factions. His youth was spent under Sylla and Marius; the middle of his life during all the sanguinary scenes that followed; and, when he was old, he saw the proscriptions of Antony and Octavius. Yet, though Cicero and a multitude more of the best men perished, he had the good fortune to survive every danger. Nor did he seek a safety for himself alone; his virtue so recommended him to the leaders of every side, that he was able to save not himself alone, but the lives and fortunes of many of his friends. When we look to this amiable character, we may well suppose that he chose to live at Athens; but rather that, by residing there, he might so far realise Philosophy as to employ it for the conduct of life, and not merely for ostentation.—HARRIS, *Philological Enquiries*, part iii. ch. iii.

III.

It is a valley, having on each hand, as you enter, immense cliffs, but closed up at one of its ends by a semicircular ridge of them, from which incident it derives its name. One of the most stupendous of these cliffs stands in the front of the semicircle, and has at its foot an opening into an immense cavern. Within the most retired and gloomy part of this cavern is a large oval basin, the production of Nature, filled with pellucid and unfathomable water; and

from this reservoir issues a river of respectable magnitude, dividing, as it runs, the meadows beneath, and winding through the precipices that impend from above.

This is an imperfect sketch of that spot[1] where Petrarch spent his time with so much delight, as to say that this alone was life to him, the rest but a state of punishment. —HARRIS, *Philological Enquiries*, part iii. ch. xiii.

IV.

I have often admired the importance of the subjects which are discussed by these enlightened and polished Whites, in their accidental concurrences and social assemblies. In the first place, they take particular care to enquire into the state of each other's health: 'My dear sir, how do you do? How do you feel this morning? I hope you are well.' Why do they ask these preposterous questions? Do they feel any solicitude for the health and prosperity of their friends and acquaintances? No such thing. They would send each other to the devil in a moment, if it were in their power. Do they wish to render each other unhappy, by bringing to their respective recollections the frailties, pains, diseases, and infirmities of the body? Do they wish to damp the general joy, by calling up ideas of death and the grave?

In the second place, they proceed to inform one another seriously and formally concerning the nature of the weather, the temperature of the air, the course of the wind, and the changes of the moon. 'Well,' says one, 'this is a pleasant morning; the rain we had yesterday was very refreshing; and this warm sun, following the rain, will promote vegetation with rapidity.' If it be summer, we hear: 'A very warm day this; is it not, sir? My God! 't is excessive hot; it makes me perspire like the devil.' Here I must remark, that these polished beings are very apt to hook

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[1] Vaucluse, near Avignon.

God and the devil into the same sentence. Why they do so, I cannot tell; unless it be merely to embellish their discourse.

Father! I speak English fluently; but I never could exactly discover when to introduce God, or when to have recourse to the devil, in my conversation; indeed, sometimes I am ready to conclude, that these names are used without the least discrimination. Thus, 'Good God, how it rains!' and, 'It rains like the devil,' seem to convey the same idea precisely. If two friends encounter each other in the street, in December or January, after the customary interrogations and responses concerning the health of themselves and families; after having coughed and complained of a cold, and having given a circumstantial detail of the manner in which this cold was unfortunately caught; after having whined about an aching head, a poor appetite, a sick stomach, a miserable digestion, a weakness of the back, a sore skin, a crick in the neck, a pain in the hip, etc., etc., they proceed :—

'A cold day, sir.'

'Yes, sir, quite cold.'

'It blows confoundedly.'

'Yes, sir, a blustering day; a blustering day, indeed, sir!'

'Quite a deep snow, this.'

'Yes, sir, quite a snowy day: this is what I call winter.'

What is their purpose—if they have any purpose at all—in relating these circumstances, which must necessarily be as well known to one as to the other?—From '*The Savage*,' *Laconics*, p. 238.

V.

Diogenes asked Plato for a glass of wine, and he presently sent him a gallon. When next Diogenes met him, he said to him: 'I asked you, how many were two and two? and you have answered, Twenty.' There are some of so noble a disposition, that, like trees of ripe fruit, by degrees they

drop away all that they have; they would even outdo the demands of all their friends, and would give as if they were gods, that could not be exhausted; they look not so much either at the merit of others, or their own ability, as the satisfaction of themselves from their own bounty I find not a higher genius this way, than glowed in the victorious Alexander. He warred as if he coveted all things, and gave away as if he cared for nothing. You would think he did not conquer for himself, but his friends; and that he took, only that he might have wherewith to give; so that one might well conclude the world itself was too little for either his ambition or his bounty. When Perillus begged that he would be pleased to give him a portion for his daughters, he immediately commanded him fifty talents. The modest beggar told him ten would be enough. To which the prince replied, 'Though they might be enough for him to receive, yet they were not enough for himself to bestow.'—FELTHAM, *Resolves.*

VI.

The unhappy news I have just received from you equally surprises and afflicts me. I have lost a person I loved very much, and have been used to from my infancy; but am much more concerned for your loss, the circumstances of which I forbear to dwell upon, as you must be too sensible of them yourself; and will, I fear, more and more need a consolation that no one can give, except He who has preserved her to you so many years, and at last, when it was His pleasure, has taken her from us to Himself: and perhaps, if we reflect upon what she felt in this life, we may look upon this as an instance of His goodness both to her and to those that loved her. She might have languished many years before our eyes, in a continual increase of pain, and totally helpless; she might have languished to end her misery without being able to attain it; or perhaps even lost all sense, and yet continued to breathe -- a sad spectacle to such as must have felt more for her

than she could have done for herself. However you may deplore your own loss, yet think that she is at least easy and happy; and has now more occasion to pity us, than we her. I hope and beg you will support yourself with that resignation we owe to Him who gave us our being for our good, and who deprives us of it for the same reason. I would have come to you directly, but you do not say whether you desire I should or not; if you do, I beg I may know it; for there is nothing to hinder me, and I am in very good health.—GRAY, *Letters.*

VII.

I am equally sensible of your affliction and of your kindness, that made you think of me at such a moment: would to God I could lessen the one, or requite the other with that consolation which I have often received from you when I most wanted it! But your grief is too just, and the cause of it too fresh, to admit of any such endeavour. What, indeed, is all human consolation? Can it efface every little amiable word or action of an object we loved, from our memory? Can it convince us that all the hopes we had entertained, the plans of future satisfaction we had formed, were ill-grounded and vain, only because we have lost them? The only comfort, I think, that belongs to our condition, is to reflect (when time has given us leisure for reflection) that others have suffered worse, or that we ourselves might have suffered the same misfortune, at times and in circumstances that would probably have aggravated our sorrow.—HOLDEN, *Foliorum Centuriæ*, p. 2

VIII.

Sir Roger, being at present too old for fox-hunting, to keep himself in action, has disposed of his beagles, and got a pack of stop-hounds. What these want in speed, he endeavours to make amends for by the deepness of their mouths and the variety of their notes, which are suited in such a manner to each other, that the whole cry makes up

a complete concert. He is so nice in this particular, that a gentleman having made him a present of a very fine hound the other day, the knight returned it by the servant, with a great many expressions of civility; but desired him to tell his master, that the dog he had sent was indeed a most excellent BASS, but that at present he only wanted a COUNTER-TENOR. Could I believe my friend had ever read Shakspeare, I should certainly conclude he had taken the hint from Theseus in the *Midsummer Night's Dream*:—

> My hounds are bred out of the Spartan kind,
> So flued, so sanded; and their heads are hung
> With ears that sweep away the morning dew.
> Crook-knee'd and dew-lapp'd like Thessalian bulls,
> Slow in pursuit, but match'd in mouths like bells,
> Each under each. A cry more tuneable
> Was never halloo'd to, nor cheer'd with horn.

Sir Roger is so keen at this sport, that he has been out almost every day since I came down: and upon the Chaplain's offering to lend me his easy pad, I was prevailed upon yesterday morning to make one of the company. I was extremely pleased, as we rode along, to observe the general benevolence of all the neighbourhood towards my friend. The farmers' sons thought themselves happy if they could open a gate for the good old knight as he passed by; which he generally requited with a nod or a smile, and a kind enquiry after their fathers or uncles.—*Spectator*, No. 116.

IX.

Chremylus, who was an old and a good man, and withal exceeding poor, being desirous to leave some riches to his son, consulted the oracle of Apollo on the subject. The oracle bade him follow the first man he should see upon his going out of the temple. The person he chanced to see was, to all appearance, an old sordid blind man; but, upon his following him from place to place, he at last found, by his own

confession, that he was Plutus, the god of riches, and that he was just come out of the house of a miser. Plutus further told him, that when he was a boy, he used to declare, that so soon as he was of age, he would distribute wealth to none but virtuous and just men; upon which Jupiter, considering the pernicious consequences of such a resolution, took his sight away from him, and left him to stroll about the world in the blind condition wherein Chremylus beheld him. With much ado, Chremylus prevailed upon him to go to his house where he met an old woman in a tattered raiment, who had been his guest for many years, and whose name was Poverty. The old woman refusing to turn out so easily as he would have her, he threatened to banish her not only from his own house but out of all Greece, if she made any more words upon the matter.—*Chancellor's Medal*, 1816.

X.

The houses were full of dying women and children, the streets with old men gasping out their last breath. The bodies remained unburied; for either the emaciated relatives had not strength for the melancholy duty, or in the uncertainty of their own lives neglected every office of kindness and charity. Some, indeed, died in the act of burying their friends; others crept into the cemeteries, lay down on a bier, and expired. There was no sorrow, no wailing; they had not strength to moan; they sate with dry eyes, and mouths drawn up into a kind of bitter smile. Those who were more hardy looked with envy on those who had already breathed their last. Many died, says the historian, with their eyes steadily fixed on the Temple. There was a deep and heavy silence over the whole city, broken only by the robbers as they forced open houses to plunder the dead, and in licentious sport dragged away the last decent covering from their bodies; they would even try the edge of their swords on the dead. The soldiers, dreading the stench of the bodies, at first ordered

them to be buried at the expense of the public treasury, as they grew more numerous, they were thrown over the walls into the ravines below.—*Classical Tripos*, 1836.

XI.

I lately wrote to you to tell you that I had reported to his Majesty the King that you had received, as you stated in your letter, the volume which his Majesty had sent you. In a very few months I trust you will be in possession of another volume extending as far as the execution of Mary. For so the King desired me to tell you, and Sir Robert Cotton, the author of this history, assured me that that portion was now almost completed. When you have received all the information which can be looked for from England, it will then be your duty so to handle the subject as not to sacrifice truth, and yet prove that you have felt some regard for this great King. More than once has he solemnly assured me that he would not allow anything to be sent you from hence, if he had not a clear conviction of its entire truth. Still I do not forget the remarks you lately made in a friendly letter, and I feel sure that you will have more trouble than enough to satisfy a son's natural affection. But a man of your discretion will have little difficulty in finding, as they say, ἐκ τῶν ἀπόρων πόρον.—[*St. John's College, Cambridge*, 1838.]

XII.

It is very hard, that because you do not get my letters, you will not let me receive yours, who do receive them. I have not had a line from you these five weeks. Of your honours and glories Fame has told me; and for aught I know, you may be a *veldt-marshal* by this time, and despise such a poor cottager as me. Take notice, I shall disclaim you in my turn, if you are sent on a command against Dantzick, or to usurp a new district in Poland. I have seen no armies, kings, or empresses, and cannot send

you such august gazettes; nor are they what I want to hear of. I like to hear you are well and diverted. For my part, I wish you were returned to your plough. Your Sabine farm is in high beauty. I have lain there twice within this week, going to and from a visit to G. Selwyn, near Gloucester—a tour as much to my taste as yours to you. For fortified towns I have seen ruined castles. What can I tell you more? Nothing. Everybody's head but mine is full of elections. I had the satisfaction at Gloucester, where G. Selwyn is canvassing, of reflecting on my own wisdom. *Suave mari magno turbantibus æquora ventis*, etc. I am certainly the greatest philosopher in the world, without ever having thought of being so: always employed, and never busy; eager about trifles, and indifferent to everything serious. Well, if it is not philosophy, at least it is content. I am as pleased here with my own nutshell, as any monarch you have seen these two months astride his eagle—not but what I was dissatisfied when I missed you at Park Place, and was peevish at your being in an Aulic Chamber. Adieu! They tell us from Vienna that the peace is made between Tisiphone and the Turk: is it true?—[*Trinity College, Cambridge*, 1841.]

XIII.

SIRE,—I do not think that your Majesty can ever do me so much good as you have done me ill this day. Every one of your faithful servants has been tortured by apprehensions of fatal consequences from your wound; and as for myself, I have been like one inspecting a map wherein all, except the countries with which we are acquainted, is laid down as a frightful desert, and a *terra incognita*. No man, indeed, can look beyond your life, without finding himself enveloped in thick darkness and inconceivable misery. If your Majesty fails to understand this for your own sake, you should learn it for that of your servants. We praise God that He has given us in such times as the

present, a warlike monarch; for the state could not maintain itself under a prince skilled only in the cabinet, and devoted to sedentary pursuits. Nevertheless we cannot but wish that, if you exceed the ordinary bounds of a king, you would limit yourself within those of a great captain; and that, after having played the part of Alexander for thirty years, you would think it time to represent that of Augustus. For us, Sire, to die for your Majesty is our true glory: but I must be bold enough to add, that it is not less the duty of your Majesty to live on our account.—[*Classical Tripos*, 1837.]

XIV.

Immediately after the conclusion of the peace, the French forces left Scotland, as much to their own satisfaction as to that of the nation. The Scots soon found that the calling to their assistance a people more powerful than themselves, was a dangerous expedient. They beheld with the utmost impatience those who had come to protect the kingdom, taking upon them to command it; and on many occasions they repented the rash invitation which they had given. The peculiar genius of the French nation heightened this disgust, and prepared the Scots to throw off the yoke, before they had well begun to feel it. The French were, in that age, what they are at present—one of the most polished nations in Europe. But it is to be observed, in all their expeditions into foreign countries, whether towards the south or north, that their manners have been remarkably incompatible with the manners of every other people. Barbarians are tenacious of their own customs, because they want knowledge and taste to discover the reasonableness and propriety of customs which differ from them. Nations which hold the first rank in politeness, are frequently no less tenacious out of pride. The Greeks were so in the ancient world; and the French are the same in the modern. Full of themselves, flattered by the imitation of their neighbours, and accustomed to

consider their own modes as the standards of elegance, they scorn to disguise or lay aside the distinguishing manners of their own nation, or to make any allowance for what may differ from them among others.—ROBERTSON, *Hist. Scot.*, book ii.

XV.

Human souls in this low situation, bordering on mere animal life, bear the weight and see through the dusk of a gross atmosphere, gathered from wrong judgments daily passed, false opinions daily learned, and early habits of an older date than either judgment or opinion. Through such a medium the sharpest eye cannot see clearly. And if by some extraordinary effort the mind should surmount this dusky region, and snatch a glimpse of pure light, she is soon drawn backwards, and depressed by the heaviness of the animal nature to which she is chained. And if, again, she chances, amid the agitation of wild fancies and strong affections, to spring upwards, a second relapse speedily succeeds into this region of darkness and dreams. Nevertheless, as the mind gathers strength from repeated acts, we should not despond, but continue to exert the prime and flower of our faculties, still recovering and reaching on, and struggling into the upper region, whereby our natural weakness and blindness may be in some degree remedied, and a taste attained of truth and intellectual life.—HOLDEN, *Foliorum Centuriæ*, p. 69.

XVI.

To consider him in the most favourable light, it may be affirmed that his dignity was exempted from pride, his humanity from weakness, his bravery from rashness, his temperance from austerity, his frugality from avarice: all these virtues in him maintained their proper bounds, and merited unreserved praise. To speak the most harshly of him, we may affirm that many of his good qualities were attended by some latent frailty, which, though seemingly

inconsiderable, was able, when seconded by the extreme malevolence of his fortune, to disappoint them of all their influence. His beneficent disposition was clouded by a manner not very gracious; his virtue was tinctured by superstition; his good sense was disfigured by a deference to persons of a capacity much inferior to his own; and his moderate temper exempted him not from hasty and precipitate resolutions. He deserves the epithet of a good, rather than of a great man; and was more fitted to rule in a regular established government, than either to give way to the encroachments of a popular assembly, or finally to subdue their pretensions. He wanted suppleness and dexterity sufficient for the first measure: he was not endowed with the vigour requisite for the second. Had he been born an absolute prince, his humanity and good sense had rendered his reign happy, and his memory precious: had the limitations on prerogative been, in his time, quite fixed and ascertained, his integrity had made him regard as sacred the boundaries of the constitution. Unhappily, his fate threw him into a period, when the precedents of many former reigns savoured strongly of arbitrary power, and the genius of the people ran violently towards liberty. And if his political prudence was insufficient to extricate him from so perilous a situation, he may be excused; since, even after the event, when it is commonly easy to correct all errors, one is at a loss to determine what conduct, in his circumstances, could have maintained the authority of the Crown, and preserved the peace of the nation. Exposed to the assaults of furious, implacable, and bigoted factions, it was never permitted him, without the most fatal consequences, to commit the smallest mistake—a condition too rigorous to be imposed upon the greatest human capacity.—HUME, *History of England* (*Character of Charles I.*), vol. v. ch. x.

XVII.

Charles came forth from that school with social habits.

with polite and engaging manners, and with some talent for lively conversation, addicted, beyond measure, to sensual indulgence, fond of sauntering and of frivolous amusements, incapable of self-denial and of exertion, without faith in human virtue or in human attachment, without desire of renown, and without sensibility to reproach. According to him, every person was to be bought. But some people haggled more about their price than others; and, when this haggling was very obstinate and very skilful, it was called by some fine name. The chief trick by which clever men kept up the price of their abilities was called integrity. The chief trick by which handsome women kept up the price of their beauty was called modesty. The love of God, the love of country, the love of family, the love of friends, were phrases of the same sort, delicate and convenient synonyms for the love of self. Thinking thus of mankind, Charles naturally cared very little what they thought of him. Honour and shame were scarcely more to him than light and darkness to the blind. His contempt of flattery has been highly commended; but seems, when viewed in connection with the rest of his character, to deserve no commendation. It is possible to be below flattery as well as above it. One who trusts nobody will not trust sycophants. One who does not value real glory will not value its counterfeit.—LORD MACAULAY, *Character of Charles II.*, vol. i. p. 68.

XVIII.

I will likewise do justice—I ought to do it—to the honourable gentleman* who led us in this house. Far from the duplicity wickedly charged upon him, he acted his part with alacrity and resolution. We all felt inspired by the example he gave us, down even to myself, the weakest in that phalanx. I declare, for one, I knew well enough (it could not be concealed from anybody) the true

* General Conway.

state of things; but, in my life, I never came with so much spirits into this house. It was a time for a *man* to act in. We had powerful enemies; but we had faithful and determined friends, and a glorious cause. We had a great battle to fight; but we had the means of fighting: not as now, when our arms are tied behind us. We did fight that day, and conquer. I remember, Sir, with a melancholy pleasure, the situation of the honourable gentleman who made the motion for the repeal: in that crisis, when the whole trading interest of this empire, crammed into your lobbies, with a trembling and anxious expectation, waited, almost to a winter's return of light, their fate from your resolutions. When, at length, you had determined in their favour, and your doors, thrown open, showed them the figure of their deliverer in the well-earned triumph of his important victory, from the whole of that grave multitude there arose an involuntary burst of gratitude and transport. They jumped upon him like children on a long absent father. They clung about him as captives about their redeemer. All England, all America, joined in his applause. Nor did he seem insensible to the best of all earthly rewards—the love and admiration of his fellow-citizens. Hope elevated and joy brightened his crest. I stood near him; and his face, to use the expression of the Scripture of the first martyr—'his face was as if it had been the face of an angel.'—BURKE'S *Speech on American Taxation*, vol. ii. p. 407.

XIX.

It was, indeed, a dreadful evening. The howling of the storm mingled with the shrieks of the sea-fowl, and sounded like the dirge of the three devoted beings, who, pent between two of the most magnificent, yet most dreadful objects of nature—a raging tide and an insurmountable precipice—toiled along their painful and dangerous path, often lashed by the spray of some giant billow, which threw itself higher upon the beach than those that had preceded

:t. Each minute did their enemy gain ground perceptibly upon them! Still, however, loth to relinquish the last hope of life, they bent their eyes on the black rock pointed out by Ochiltree. It was still distinctly visible among the breakers, and continued to be so, until they came to a turn in their precarious path, where an intervening projection of rock hid it from their sight. Deprived of the view of the beacon on which they had relied, they now experienced the double agony of terror and suspense. They struggled forward, however; but when they arrived at the point from which they ought to have seen the crag, it was no longer visible. The signal of safety was lost amid a thousand white breakers, which, dashing upon the point of the promontory, rose in prodigious sheets of snowy foam, as high as the mast of a first-rate man of war, against the dark brow of the precipice.—SCOTT, *Antiquary*.

XX.

Language proceeds, like everything else, through improvement to degeneracy. The fate of the English tongue has been similar to that of others. We know nothing of the scanty jargon of our barbarous ancestors: but we have specimens of our language when it began to be adapted to civil and religious purposes, and find it such as might naturally be expected—artless and simple, unconnected and concise. The writers seem to have desired little more than to be understood, and seldom, perhaps, aspired to the praise of pleasing: their verses were considered chiefly as memorial, and, therefore, did not differ from prose but by the measure or the rhyme. In this state, varied a little, according to the different purposes or abilities of writers, our language may be said to have continued to the time of Gower, whom Chaucer calls his master, and who, however obscured by his scholar's popularity, seems justly to claim an honour, which has been hitherto denied him, of showing his countrymen that something more was to be desired, and that English verse might be exalted into poetry.

XXI.

It was the funeral day of the late man who made himself to be called Protector. And though I bore but little affection either to the memory of him, or to the trouble and folly of all public pageantry, yet I was forced, by the importunity of my company, to go along with them, and be a spectator to that solemnity, the expectation of which had been so great, that it was said to have brought some very curious persons (and no doubt singular virtuosos) as far as from the Mount in Cornwall, and from the Orcades. I found there had been much more cost bestowed, than either the dead man, or indeed death itself, could deserve. There was a mighty train of black assistants, among which, too, divers princes, in the persons of their ambassadors (being infinitely afflicted for the loss of their brother), were pleased to attend. The hearse was magnificent, the idol crowned, and (not to mention all other ceremonies which are practised at royal interments, and therefore by no means could be omitted here) the vast multitude of spectators made up, as it is used to do, no small part of the spectacle itself. But yet, I know not how, the whole was so managed, that methought it somewhat represented the life of him for whom it was made; much noise, much tumult, much expense, much magnificence; much vain-glory; briefly, a great show—and yet, after all this, but an ill-sight. At last (for it seemed long to me, and like his short reign, too, very tedious), the whole scene passed by, and I retired back to my chamber, weary, and, I think, more melancholy than any of the mourners.—HOLDEN, *Foliorum Centuriæ*, p. 10.

XXII.

Nobody admires more than I do the historical merit of Livy; the majestic flow of his narrative, in which events follow each other with rapidity, yet without hurry or confusion; and the continued beauty and energy of his

style, which transports his readers from their closets to the scene of action. But here we have to do, not with the orator, but with the witness. Considered in this view, Livy appears merely as a man of letters, covered with the dust of his library, little acquainted with the art of war, careless in point of geography, and who lived two centuries after Hannibal's expedition.

In the whole of his recital, we may perceive rather a romantic picture, calculated to please the fancy, than a faithful and judicious history, capable of satisfying the understanding. The god who appeared to the Carthaginian general, the mountains accessible to him alone, the vinegar with which he split the rocks, are fables which Livy relates without criticism, as without suspicion. We seem to read Homer describing the exploits of Achilles.

In Polybius, on the other hand, we meet with nothing but unadorned simplicity and plain reason. A justness of thinking, rare in his age and country, united with a sterility of fancy still more rare, made him prefer the truth, which he thoroughly knew, to ornaments which he was, perhaps, more inclined to despise, because he felt himself incapable of attaining them.—HOLDEN, *Foliorum Centuriæ*, p. 24.

XXIII.

Hitherto, Tiberius had kept within bounds: he was frugal, just in the distribution of offices, a rigid punisher of injustice in others, and an example of temperance to his luxurious court. But now, from the ninth year of his reign, it is that historians begin to trace the bloody effects of his suspicious temper. Having no object of jealousy to keep him in awe, he began to pull off the mask entirely, and appear more in his natural character than before. He no longer adopted that wisest maxim, the truth of which has familiarised it into a proverb, that 'Honesty is the best policy.' With him, judgment, justice, and extent of thinking, were converted into slyness, artifice, and expe-

dients adapted to momentary conjunctures. He took upon himself the interpretation of all political measures; and gave morals whatever colour he chose, by the fine-drawn speculations of his own malicious mind. He began daily to diminish the authority of the senate; which design was much facilitated by their own aptitude to slavery; so that he despised their meanness, while he enjoyed its effects. A law at that time subsisted, which made it treason to form any injurious attempt against the majesty of the people. Tiberius assumed to himself the interpretation and enforcement of this law; and extended it not only to the cases which really affected the safety of the state, but to every conjuncture that could possibly be favourable to his hatred or suspicions. All freedom was consequently banished from convivial meetings, and diffidence reigned amongst the dearest relations. The gloomy disposition and insincerity of the prince were diffused through all ranks of men; friendship had the air of an allurement to betray, and a fine genius was but a shining indiscretion: even virtue itself was considered as an impertinent intruder, that only served to remind the people of their lost happiness.—HOLDEN, *Foliorum Centuriæ*, p. 31.

XXIV.

The feeling of the Cavaliers was widely different. During eighteen years, they had, through all vicissitudes, been faithful to the crown. Having shared the distress of their prince, were they not to share his triumph? Was no distinction to be made between them and the disloyal subject who had fought against his rightful sovereign, and who had never concurred in the restoration of royalty, till it appeared that nothing else would save the nation from the tyranny of the army? Grant that such a man had, by his recent services, fairly earned his pardon; yet was he to be ranked with men who had no need of the royal clemency —with men who had in every part of their lives merited the royal gratitude? Above all, was he to be suffered to

retain a fortune raised out of the substance of the ruined defenders of the throne? Was it not enough that his head and his patrimonial estate, a hundred times forfeited to justice, were secure; and that he shared with the rest of the nation in the blessings of that mild government of which he had long been the foe? Was it necessary that he should be rewarded for his treason at the expense of men whose only crime was the fidelity with which they had observed their oath of allegiance? And what interest had the King in gorging his old enemies with prey torn from his old friends? What confidence could be placed in men who had opposed their sovereign, made war upon him, imprisoned him, and who even now vindicated all that they had done, and seemed to think that they had given an illustrious proof of loyalty by just stopping short of regicide? It was true, that they had lately assisted to set up the throne; but it was not less true, that they had previously pulled it down, and that they still avowed principles which might compel them to pull it down again.—HOLDEN, *Foliorum Centuriæ*, p. 156.

XXV.

While their minds were in this state of suspense and agitation, Fiesco appeared. With a look full of alacrity and confidence, he addressed himself to the persons of chief distinction, telling them that they were not now called to partake of the pleasure of an entertainment, but to join in a deed of valour, which would lead them to liberty and immortal renown. He set before their eyes the exorbitant as well as intolerable authority of the elder Doria, which the ambition of Giannetino, and the partiality of the Emperor to a family more devoted to him than to their country, was about to enlarge and to render perpetual. 'This unrighteous domination,' continued he, 'you have it now in your power to subvert, and to establish the freedom of your country upon a firm basis. My associates are numerous. I can depend on allies and

protectors, if necessary. Happily, the tyrants are as secure as I have been provident. Their insolent contempt of their countrymen has banished the suspicion and timidity which usually render the guilty quick-sighted to discern, as well as sagacious to guard against, the vengeance which they deserve. They will now feel the blow, before they suspect any hostile hand to be nigh. Let us, then, sally forth, that we may by one generous effort deliver our country.'—HOLDEN, *Foliorum Centuriæ*, p. 203.

XXVI.

It was now broad day; the hurricane had abated nothing of its violence, and the sea appeared agitated with all the rage of which that destructive element is capable. All the ships, on which alone the whole army knew that their safety and subsistence depended, were seen driven from their anchors; some dashing against each other, some beat to pieces on the rocks, many forced ashore, and not a few sinking in the waves. In less than an hour, fifteen ships of war and a hundred and forty transports, with eight thousand men, perished; and such of the unhappy crews as escaped the fury of the sea, were murdered without mercy by the Arabs, as soon as they reached land. The emperor stood in silent anguish and astonishment beholding this fatal event, which at once blasted all his hopes of success, and buried in the depths the vast stores which he had provided, as well for annoying the enemy as for subsisting his own troops. At last the wind began to fall, and to give some hopes that as many ships might escape as would be sufficient to save the army from perishing by famine, and transport them back to Europe. But these were only hopes: the approach of evening covered the sea with darkness; and it being impossible for the officers aboard the ships which had outlived the storm to send any intelligence to their companions who were ashore, they remained during the night in all the anguish of suspense and uncertainty.—HOLDEN, *Foliorum Centuriæ*, p. 52.

XXVII.

We have hitherto seen this great people, by slow degrees, rising into power, and, at length, reigning without a rival. We have hitherto seen all the virtues which give strength and conquest, progressively entering into the state, and forming a mighty empire. From this time forward, we are to survey a different picture: a powerful state, giving admission to all the vices that tend to divide, enslave, and at last totally destroy, society. This seems to be the great period of Roman power: their conquests afterwards might be more numerous, and their dominions more extensive; but their extension was rather an increase of glory, than of strength. For a long time, even after the admission of their vices, the benefits of their former virtues continued to operate: but their future triumphs rather spread their power, than increased it; they rather gave it surface than solidity. They now began daily to degenerate from their ancient modesty, plainness, and severity of life. The triumphs and the spoils of Asia brought in a taste for splendid expenses, and these produced avarice and inverted ambition; so that from thenceforward the history seems that of another people.—HOLDEN, *Foliorum Centuriæ*, p. 42.

XXVIII.

I purpose to write the history of England from the accession of King James the Second, down to a time which is within the memory of men still living. I shall recount the errors which, in a few months, alienated a loyal gentry and priesthood from the House of Stuart. I shall trace the course of that revolution which terminated the long struggle between our sovereigns and their parliaments, and bound up together the rights of the people and the title of the reigning dynasty. I shall relate how the new settlement was, during many troubled years, successfully defended against foreign and domestic enemies; how, under that settlement, the authority of law and the security of

property were found to be compatible with a liberty of discussion and of individual action never before known; how, from the auspicious union of order and freedom, sprang a prosperity of which the annals of human affairs had furnished no example; how our country, from a state of ignominious vassalage, rapidly rose to the place of umpire among European powers; how her opulence and her martial glory grew together; how, by wise and resolute good faith, was gradually established a public credit fruitful of marvels which to statesmen of any former age would have seemed incredible; how a gigantic commerce gave birth to a maritime power, compared with which every other maritime power, ancient or modern, sinks into insignificance; how Scotland, after ages of enmity, was at length united to England, not merely by legal bonds, but by indissoluble bonds of interest and affection; how in America the British colonies rapidly became far mightier and wealthier than the realms which Cortes and Pizarro had added to the dominions of Charles the Fifth; how, in Asia, British adventurers founded an empire not less splendid and more durable than that of Alexander —LORD MACAULAY, *History of England*, vol. i. ch. i.

PART V.

IDIOMATIC TRANSLATIONS FROM LATIN CLASSICS, FOR RE-TRANSLATION.

I.

LET us imagine darkness as intense as the darkness which is said, in former times, on an eruption of the flames of Ætna, to have obscured the adjacent region; allowing no man to recognise his neighbour; and making every one feel that he had come to life again, when, three days afterwards, the sun shone. Now, supposing it were our fate, after living in constant darkness, suddenly to behold light: how lovely would the sky look. But the mind becomes accustomed to it by daily repetition and the habituation of the eye; men cease to wonder, or to enquire into the principles of things which are always before them: it seems, indeed, as if it were rather the novelty than the grandeur of natural phenomena, which ought to excite us to investigate their causes.

Can any human being, worthy of the name, when he sees how regular are the motions of the heavenly bodies, how fixed the courses of the stars, how universal the harmony of creation, deny the existence of design, and ascribe to chance the phenomena whose wisdom our wisdom fails to apprehend? When we see things moved by mechanism —a globe, for instance, or a clock, and a multitude of other objects—we do not hesitate to pronounce them the work of design; and yet, when we behold the wonderfully rapid revolution of the celestial system, accomplishing its annual changes with the utmost constancy, combined with the integrity of all its elements, are we to doubt that all this is

not only the work of design, but of a most wise and godlike design? Indeed, we may contemplate with our own eyes, apart from the refinements of speculation, the beauty of that creation which we attribute to a Divine Providence.

Let us first contemplate the whole earth, situated in the centre of the universe, solid and spherical, and rounded like a globe by its own gravity, clothed with flowers, herbs, trees, fruits; whose incredible profusion is diversified by an inexhaustible variety. Consider, too, the fountains' cool eternal flow, the rivers' crystal streams, the verdurous mantle of the banks, the grottoes' concave depths, the craggy steeps of the rocks, the beetling mountains' heights, and the vast immeasurable plains: consider, too, the latent veins of silver and gold, and the exhaustless store of marble. Then the prodigal varieties of the animal creation, whether tame or wild; the flight and song of birds; the flocks that feed; and the tribes that haunt the woods! And what shall I say of the race of man, the destined cultivator of the earth, who suffers it not to be embruted by the ferocity of savage beasts, nor to run riot in the waste of barren exuberance; with whose creations the country, the isles, the shores glitter, adorned with mansions and cities? Now, if we could contemplate this fair scene with our eyes as we can with our minds, no one, after a survey of the whole earth, could doubt of a Divine Providence.

And then, how vast and beautiful is the sea! beautiful in its vast expanse, in the multitude and variety of its islets, and the delicious retreats of its coasts and shores! How numerous and how chequered are the tribes that dwell beneath the waves, or float and toss upon them, or cling to the rocks in their native shells!

II.

There was a citizen of Lanuvium, named L. Thorius Balbus; before your time. In his habits of life, he exhausted the most exquisite pleasures the imagination can devise. He was at once a votary of luxury, an adept

in all its branches, and a rich man; free from superstition, inasmuch as he despised the sacrifices and temples so numerous in his birth-place; fearless of death, inasmuch as he died on the battle-field in his country's cause. His pleasures were not bounded by the limitations of Epicurus, but by his own satiety. Nevertheless, he was careful of his health: he practised those exercises which secured him an appetite at dinner; his fare was at once the most delicious and the easiest of digestion; wine he used alike for luxury and for health. Nor did he neglect those other pleasures, in the absence whereof Epicurus declares he cannot understand how anything can be good. Pain of every kind was a stranger to him; though had it assailed him, he would have borne it with courage. He had a fine complexion, excellent health, great influence: in one word, a life teeming with pleasures of every description. Now, your principles argue Thorius a happy man. For my own part, I will not presume to mention one whom I prefer to him: Virtue herself shall speak in my name; and she will not scruple to prefer Marcus Regulus to your representative of happiness. Regulus—who of his own free will, and unfettered by constraint, in fulfilment of a pledge he had given the foe, returned from his own country to Carthage—is pronounced by Virtue to have been, amid the very agonies of exposure and hunger, a happier man than Thorius amid the roses of the most exquisite banquet. He had waged momentous wars; he had twice been consul; he had triumphed; nevertheless, he did not consider those former achievements so great and glorious as the final catastrophe which his own good-faith and constancy had brought upon him: a catastrophe which excites our compassion, but was a real luxury to the sufferer. It is not only in mirth and playfulness, or in laughter and jest, the accompaniments of frivolity, that men are happy. No! integrity and constancy lend happiness even to sorrow.

III.

Most of the doctrines I have mentioned are the dreams of insanity, not the decisions of philosophy. They are scarcely surpassed in absurdity by the poetical legends which have been mischievous from their very fascination; representing the gods incensed with passion and raging with lust: painting in clear relief their wars, fights, battles, wounds: their antipathies, dissensions, discords, births, deaths, grievances, sorrows; the unbounded extravagance of their passions, their adulteries, imprisonments, their incestuous loves with the human race, and the mortal scions of an immortal stock. With the illusions of poetry we may associate the portents of the Magi, and the kindred insanity of the Egyptian doctrines; to which we may add the popular notions, involved, from ignorance of the truth, in flagrant inconsistency.

Any one who weighs the frivolity and rashness of dogmas such as these, ought to venerate Epicurus, and to enrol him among those divinities whose attributes we are now examining. For he was the only philosopher who, in the first place, deduced the existence of gods from the fact that nature has spontaneously imprinted in all men's minds a belief in them. Can any nation, indeed, or any race of men, be found, destitute of a kind of preconception of the gods, independently of anything they have learnt? This Epicurus terms πρόληψις; or, in other words, an innate idea, without which no subject can be understood, examined, or discussed.

IV.

This science of divination has not been neglected even among barbarians. In France, for instance, there are the Druids, among whom I knew personally one named Æduus, a host and eulogist of yours: who professed himself acquainted with natural philosophy, which the Greeks call 'physiology': and used to reveal coming events partly by

observing omens, partly by conjecture. Among the Persians, too, the Magi explain omens and practise divination: they collect together in temples for the sake of meditation and converse, as you also used formerly to do during the Nones. Nor can any one be king of Persia, unless he has previously learnt the doctrine and science of the Magi.

We may also observe that certain races and castes are devoted to this art. There is a city called Telmessus, in Caria, eminent for its knowledge of soothsaying. Elis, in Peloponnese, also contains two special families—that of the Iamidæ and that of the Clutidæ—famous for their proficiency in the art. In Syria, the Chaldæans are distinguished by their knowledge of the stars, and the acuteness of their intellects. Etruria, on the other hand, understands the whole theory of objects struck by lightning, and also interprets the revelations made by successive prodigies and portents. On this account, the Roman senate wisely decreed, in the days of our ancestors, while the Tuscan power flourished, that six of the children of our nobles should be sent to the several Etruscan communities for the purpose of instruction, in order that so important a science might not, through the poverty of its professors, degenerate from the dignity of a religious rite to a mercenary traffic. Again, the Phrygians and Pisidians and Cilicians and the people of Arabia are very attentive to the intimations afforded by birds; a mode of divination which, we have heard, is frequently practised in Umbria.

V.

The great abilities of Lucius Lucullus, his devoted study of literature and the arts, and all the liberal and patrician culture which he had received, were lost to public affairs at Rome, at a time when he might have achieved the highest honours of the Forum. In early youth he followed up with great éclat his father's feuds, in conjunction with his brother, who possessed the same energy and filial affec-

.ion. He afterwards went to Asia as quæstor, where he administered his province, for many years, with the highest credit: his next post was Africa; after which he attained the consulate—an office in which his industry was the marvel, and his abilities the theme, of his countrymen. After this, he was despatched by the senate to the Mithridatic war; when he surpassed, not only the general conception of his talents, but even the *prestige* of his predecessors. His success created greater astonishment, in proportion as military fame was hardly expected from a man who had spent his youth amid the toils of the Forum, and the prolonged term of his quæstorship, while Muræna was carrying on the war in Pontus, in the profound peace of Asia. His genius dispensed with those lessons which can only be learnt in the school of experience. So that, after spending the whole of his journey, both by sea and land, partly in making inquiries from persons well informed, partly in military studies, he arrived in Asia a formed general, though he had left Rome little versed in the art of war. He had an astonishing power of recollecting facts; Hortensius, perhaps, had a better memory for words: this faculty, however, was as far above that of the orator, as deeds are above words in the conduct of affairs —a faculty which, they say, Themistocles, to whom we readily assign the first place in Greece, possessed in an extraordinary degree. Themistocles, indeed, is said to have replied to a man who offered him a *memoria technica*—a new idea at that time—that he would rather learn the art of forgetting: I suppose, because all that he had heard or seen, clung to his recollection.

VI.

Is it possible to predict those events which are not antecedently probable? Do we not mean by the terms *chance, fortune, casualty, issue,* an occurrence or event which might either not have happened at all, or have happened otherwise? How, then, can the capricious results

of the blindness of fortune and the fluctuation of chance be foreseen and foretold? The physician foresees, by means of science, the growth of a disease; the general foresees an ambush; the pilot a tempest: nevertheless, even these men, who form their conclusions on scientific grounds solely, are frequently misled. Just as the farmer, when he sees the olive's blossom, thinks he shall see its berries also; not, indeed, unreasonably; yet he is occasionally deceived. Now, if men who assert nothing, save from conclusions grounded on probability, are misled, what are we to think of the conclusions of those whose presages of the future are derived from entrails, from birds, from prodigies, from oracles or dreams? I will not now say what utter nonentities are the following signs: a cleft in the liver, the caw of a rook, the flight of an eagle, the shooting of a meteor, the cries of delirium, responses, dreams; each of which I will afterwards discuss in turn: I am now speaking of them collectively.

Indeed, I do not believe that the knowledge of futurity is even desirable for us. For what sort of life would Priam have led, had he been conscious from his youth of the calamities that awaited his age? Let us relinquish legends, and glance at events nearer home. In my 'Consolation,' I collected together the terrible catastrophes that have befallen some of the most distinguished of our countrymen. To take an illustration—omitting former instances—do you suppose it was desirable for Crassus to know, in the flower of his influence and prosperity, that he was destined, after the slaughter of his son and the destruction of his army, to an ignominious and shameful death beyond the Euphrates? Can you believe that Pompey would have rejoiced in his triple consulate, in his triple triumph, and in the splendour of his grand achievements, had he known that it was his fate to lose his army, and to be murdered amid the solitudes of Egypt; and that his death was to be followed by indignities which I cannot allude to without tears? And then as to Cæsar Suppose

he had divined that, in the very senate a majority of whose members he had himself returned, he should be murdered, while so many of his own centurions were looking on, by the noblest citizens of Rome, on many of whom he had heaped every distinction; and should there lie so dreadfully disfigured, that not even a single servant, far less a friend, could approach him; in what agony of mind would he have passed his life. Assuredly, therefore, ignorance of future calamities is more desirable than knowledge.

VII.

If the plaintiff produce in his own behalf his account-books,[1] written at his own free-will, I shall not resist a verdict in his favour. What brother, what father, was ever so indulgent as to admit such entries as valid proof? My client, however, will admit them as valid proof. Produce the books: what you were assured of, he will be assured of; what satisfied you, shall satisfy him.

Why do you not produce them accordingly? Is he not in the habit of keeping accounts? He is—with the greatest care. Perhaps he does not enter trifling items in his ledger?[2] Oh yes, every item! Is the present claim a small item? It amounts to 100,000 sesterces. How came you to omit so vast a sum? How is it the 100,000 sesterces were omitted in your ledger? In heaven's name, is it possible a man can be audacious enough to make a demand for a sum which he was afraid of entering in his own ledger: to venture, in furtherance of his suit, to swear to a debt which he would not register in his ledger, when he had no oath to take: to try to satisfy another of what he cannot satisfy himself?

He says my indignation about his account-books is premature: he avows he has not the item entered in his regular ledger; but contends it is as large as life in his memoranda.[3] You must be extremely fond of yourself, and entertain a magnificent opinion of yourself, if you

[1] Tabulæ accepti et expensi. [2] Codex. [3] Adversaria.

demand money on the strength, not of account-books, but of memoranda! To produce one's ledger instead of a witness, is an impudent thing; but is it not madness to put forward mere memoranda of entries and erasures?[4] If these day-books[3] possess equal weight and authority, and are written with the same care as account-books, what is the use of keeping the latter? of drawing them up with care and regularity? and of making a permanent record of old documents? If, on the contrary, we take the pains to construct account-books because we have no confidence in memoranda, shall that which every one regards as not to be relied upon, be held to possess weight and authority when brought before a court? Why do we write memo randa carelessly? Why do we make up account-books accurately? Because the one are to last only for a month; the others for ever: the one are effaced on the spot; the others are religiously preserved: the one embrace the records of a brief period; the others, the good faith and integrity of a man's character through life: the one are tossed aside; the others regularly engrossed. Accordingly, people never produce memoranda before a court of justice: they produce ledgers; they read accounts.

VIII.

A definite sum, which is now sought to be recovered at law, is due to you. Under these circumstances, if you have claimed a single sesterce more than your due, you are nonsuited; for trial before a judge is one thing, arbitration is another. A trial is held for a definite, an arbitration for an indefinite, sum. We come before a court of law with the prospect of either gaining or losing the whole sum at issue; an arbitration we approach with the expectation of getting neither nothing at all, nor the whole amount of our demand. The very terms of the formula afford evidence of this. What is the issue before a court

[4] Perscriptiones et lituræ.

of law? It is downright, stern, and simple: the court has to try whether it is clear that 50,000 sesterces ought to be paid. Unless the plaintiff makes it clear that 50,000 sesterces, to a farthing,[1] are due to him, he is nonsuited. What is the issue in an arbitration? It is mild and temperate: 'that whatever is equitable and right, may be granted.' Yet the plaintiff in this case avows that he is demanding more than his due: he declares, however, that he shall be fully satisfied with whatever the arbiter adjudges to him. The one party, therefore, has confidence in, the other distrusts, his cause.

Such being the case, I ask you why you agreed to abide by arbitration with reference to this sum—this very 50,000 sesterces—involving the credit of your own accounts? why you invoked an arbiter to decide that what was equitable and right should be paid to you, or secured to you by bond, if it were proved to be due? Who was the arbiter in this case? 'I wish,' you say, 'he was at Rome.' He is at Rome. 'Would he were present in court!' He is present. 'I wish he were sitting as assessor to Caius Piso.' He is no other than C. Piso.

IX.

It is traditional belief, sustained by the earliest Greek records, literary and monumental, that the island of Sicily is consecrated, throughout its length and breadth, to Ceres and Libera. Other nations entertain the notion; but the Sicilians are so firmly persuaded of its truth, that it has all the air of an inborn and national creed: for they believe that these divinities were born in the realm, and that corn was first discovered in their land; and that Libera, whom they also call Proserpine, was carried off from the grove at Henna—a spot which is called the 'navel' of Sicily, owing to its situation in the centre of the isle. Ceres is said, in the course of her anxious search for her daughter, to have kindled her torch at the fires

[1] Ad libellam.

that burst from Ætna's summit; and, holding it before her, to have wandered over the whole world.

Now Henna, where the events I allude to are said to have happened, stands on a lofty acclivity, on the summit of which is a level plain and ever-flowing springs. It is, however, entirely cut off from access on every side: around it are lakes and numerous groves, and flowers luxuriant at every season of the year; indeed, the spot tells its own tale of the abduction of the virgin, which we have heard of ever since our boyhood. For nigh is a cavern, opening towards the north, of unfathomable depth, where, they say, father Pluto suddenly appeared with his chariot, and carried off with him the virgin whom he had torn away from the scene; and they add that in the vicinity of Syracuse he plunged beneath the earth, when a lake instantly formed upon the spot. The Syracusans still celebrate there an annual festival, amid a crowded concourse of men and women.

Owing to the antiquity of this belief, and because the footsteps and almost the cradles of these divinities are found in these regions, great veneration is paid to Ceres of Henna, both in private and in public, throughout all Sicily; for numerous prodigies attest her divinity and power. Unto many, in the greatest emergencies, she has extended her efficacious aid; so that this island seems not only to be loved, but to be tenanted and guarded by her. Nor is she worshipped by the Sicilians only, but by other countries and nations also.

X.

Greece attests what I say; for though she was devoted to the study of eloquence, and has long excelled all her competitors in it, yet all her arts are of greater antiquity, and were not only invented, but brought to perfection, before her remarkable force and fluency of style was wrought to its utmost finish. And when I turn my eyes towards Greece, your beloved Athens is the most conspicuous and

brilliant image that meets my eye; for in that city an orator first reared his head, and eloquence was first consigned to enduring literary record. Yet before the age of Pericles (to whom some writings are attributed) and of Thucydides, who flourished not in the infancy, but in the maturity of Athens, there is no literature of elegance and finish, and bearing the stamp of an orator's art. Though a belief prevails that Pisistratus, who preceded them by many years, and Solon, in a still earlier æra, and subsequently Cleisthenes, were very influential speakers for those days. Several years later, as we ascertain from Attic records, lived Themistocles, who was evidently as distinguished for his eloquence as for his political wisdom. After him, Pericles, who had culled the flower of every excellence, yet was chiefly illustrious for his eloquence. Cleon, in the same age, though a very turbulent citizen, was undoubtedly an able speaker. Nearly cotemporary were Alcibiades, Critias, Theramenes. Of the style of oratory then in vogue, we may form a clear estimate from the writings of Thucydides, who flourished in those days. Their style was lofty and sententious; their narrative was pregnant and condensed; and for that very reason it occasionally bordered on obscurity.

As soon, however, as the efficacy of exact and polished composition was recognised, many professors of rhetoric suddenly arose. Gorgias of Leontium, Thrasymachus of Chalcedon, Protagoras of Abdera, Hippias of Elis, enjoyed high repute; and many others, at the same period, professed, conceitedly enough, their ability to teach how the worse might by eloquence be made the better cause.

XI.

Isocrates composed many admirable pieces himself, and taught others to do so: he understood the whole science better than his predecessors, and was the first to perceive that even in prose, so long as you avoid metre, nevertheless a certain measure and rhythm ought to be main-

tained. Before his time, the arrangement of words and the rhythmical rounding off of sentences did not exist; or, if they occasionally occurred, there was nothing to show that it was the effect of design. This, indeed, may be a merit; but at that time it resulted naturally, sometimes accidentally, rather than from any principle, or from deliberate intention. For a sentence is by its very nature embraced within and brought to a close by a certain compass of words; and when its constituent terms are well chosen, it has also, in general, a musical fall. For the ears judge for themselves what is a full, and what is an empty sound; and the orbit of a period is bounded by the breath as by an impassable barrier; to be short of which —far more to be out of breath—is a mortifying failure.

Next came Lysias, who did not personally engage in pleadings at the bar, but was a writer of great subtlety and taste, whom you might almost venture to style a perfect speaker: for that absolute perfection, to which nothing is wanting, we can only ascribe to Demosthenes. Nothing that acuteness, nothing that craft, nothing that dexterity could suggest, ever escaped him in the pleadings which he composed; in point of simplicity, exactness, and perspicuity, nothing could be more exquisite; while in point of grandeur, of rapidity, and of ornament, whether arising from dignity of expression or of sentiment, the loftiness of his style cannot be surpassed. Next in succession were Hyperides, Æschines, Lycurgus, Dinarchus, and Demades, of whose compositions nothing remains, and many more: for this æra was prolific of orators; and, in my opinion, their admirable vigour and energy survived, in all its purity, down to this epoch in the annals of eloquence, which was graced by a natural, not an artificial splendour.

XII.

Our ancestors wished to arm the censors with an instrument of alarm, not with the powers of life and death.

Consistently with this, I will not only show that, as you are already aware, the censorian decrees have been frequently cancelled by the suffrages of the Roman people, but even by the verdicts of men who, as they were sworn judges, were bound to decide with the most conscientious and scrupulous care. In the first place, the judges—Roman senators and knights—have, in the case of numerous culprits charged by the censors with the illegal receipt of money, followed their own conscience, rather than the censors' opinion. In the second place, the prætors of the city, bound by oath to enrol men of the highest character among the select jury, have never held that the censorial stigma ought to restrict their choice. Lastly, the censors themselves have repeatedly declined to abide by the judgments—if you choose to call them judgments—of their predecessors. Moreover, the very censors attach so high a value to their own judgments, that one of them not merely censures, but cancels his colleague's decree; while one decrees a senator's expulsion, the other retains him, and pronounces him a worthy member of a most honourable order; while one censor decrees the disfranchisement or degradation of a citizen, the other interdicts it. How, then, can you reconcile it to yourselves to give the name of 'judgments' to decrees which you see rescinded by the Roman people, rejected by sworn judges, slighted by magistrates, commuted by men clothed with the same functions, and disputed between colleagues in office?

Such being the case, let us consider what opinion the censors may be said to have formed on the question of bribery in that judgment. And first let us determine the following point:—whether the charge is true because the censors signed it, or whether they signed it because it was true? If it is true by virtue of their signature, take care what you are doing; take care that you are not arming the censors, for the future, with regal powers over all our fellow-subjects: that a censor's signature prove not as calamitous as that terrible proscription to our countrymen·

that we may not hereafter have equal cause to dread the censorial stylus, whose virulence our ancestors devised many an antidote to soften, as the sword of a dictator. If, on the other hand, a charge subscribed by a censor owes its gravity to its truth, let us enquire whether it is true or false; let the censors' decrees be put out of court; let the cause be divested of matter foreign to itself; show me what sum the defendant gave, by whose agency, and in what manner it was given; lastly, show me one single trace of the money having come from the defendant.

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