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THE ILLUSTRATED CLASSICS

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CICERO

DE AMICITIA

J. L. J. MASSÉ M.A.



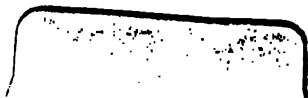
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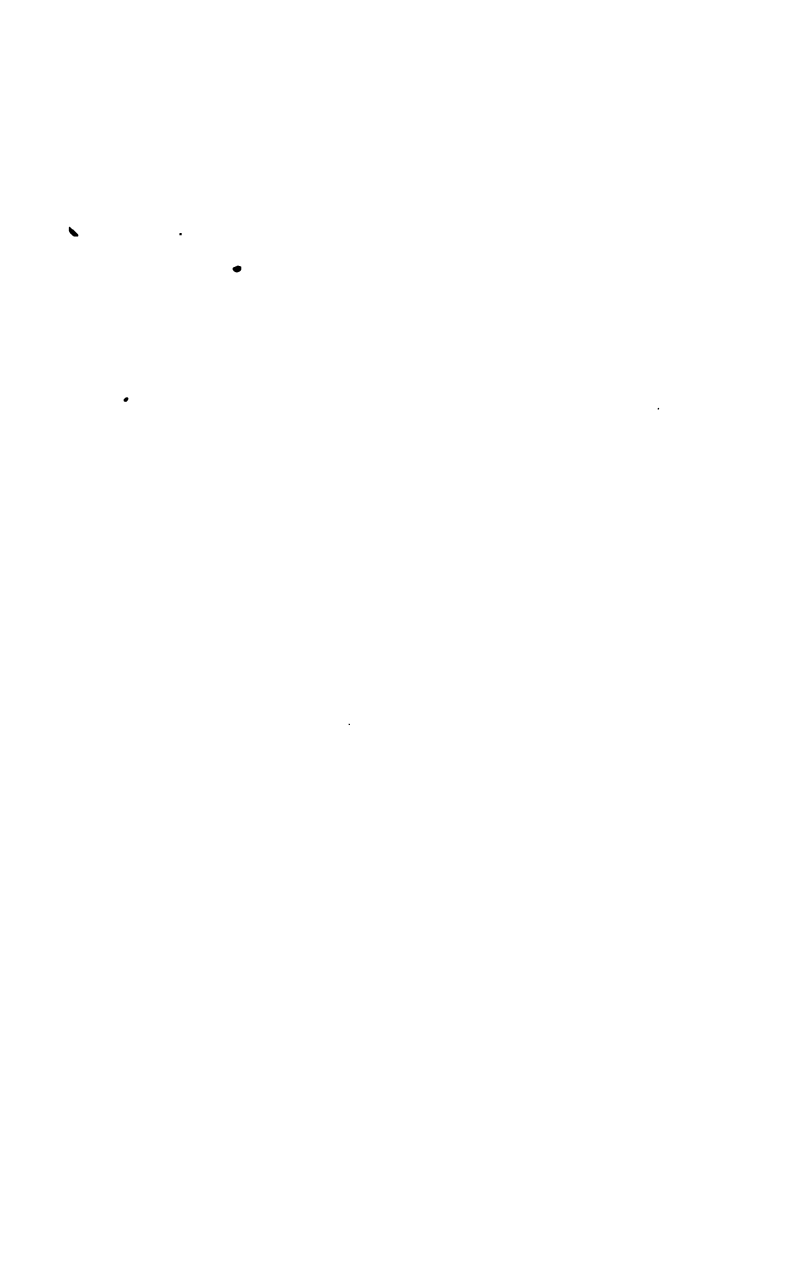


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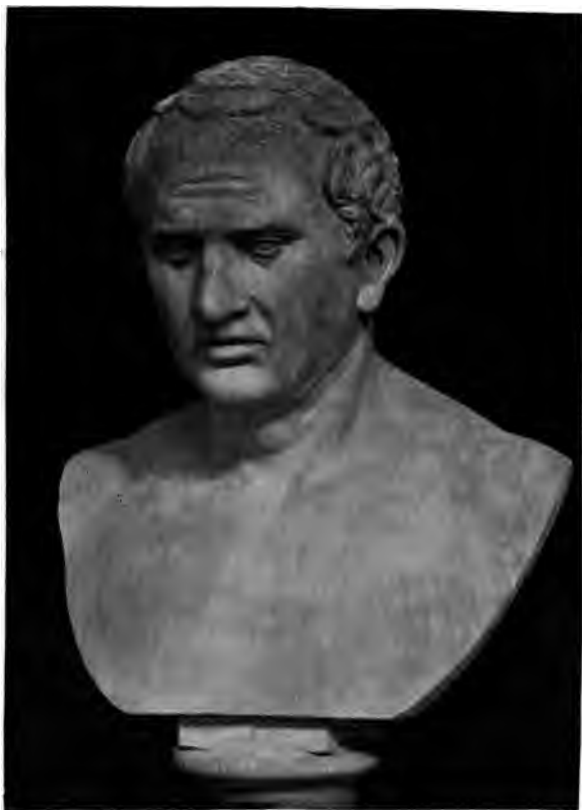


BELL'S ILLUSTRATED CLASSICS

EDITED BY E. C. MARCHANT, M.A.

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CICERO: DE AMICITIA



Alinari photo.]

CICERO.
(From the bust in the Vatican.)

CICERO
DE AMICITIA

EDITED

WITH INTRODUCTION AND NOTES

BY

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P R E F A C E

IN preparing this volume, the chief object in view has been to give assistance in what must always be a difficult matter for young readers—the adequate rendering of a difficult original. This help is the more necessary in a treatise like the *de Amicitia*, for boys are so apt, unless prevented, to use the word in English which looks most like the Latin.

The chapters have been broken up into various headings, and wherever possible illustrative quotations have been added.

As regards the text, that of the Teubner edition has as a rule been followed, except where otherwise stated, but the punctuation has been considerably simplified, and the spelling brought into line with that now in common use in English schools.

As regards the notes, it has not been deemed advisable to tell a boy what he knows, or ought to know, by average attention to his grammar and syntax. By the time a boy begins the *de Amicitia* he should have some clear idea of the Subjunctive Mood and its uses, and without this knowledge the time given to the work will in part be wasted.

The chief value of the Latin, to the boy of average intelligence, must be gauged from its potential effect on his prose composition. With this object in view much of the *de Amicitia* may be learned by *heart*.

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INTRODUCTION

Life of Cicero.

14
MARCUS TULLIUS CICERO was born at Arpinum, B. C. 106. He was sent to Rome with his brother Quintus, and was educated there under Archias, a Greek poet, and other teachers. In B. C. 91 he donned the *toga virilis*, and studied under Q. Mucius Scaevola with a view to a public career. During the Social War he served under Cn. Pompeius Strabo (Consul in B. C. 89), the father of Pompeius Magnus, but during the stirring time of the contest between Sulla and Marius he was devoting himself to Roman Law.

In B. C. 81, when he was twenty-six years of age, he delivered his defence of P. Quintius, in the following year that of Sextus Roscius. By so doing he seems to have offended Sulla, for he withdrew to Athens and was away for nearly two years, filling up the time with study, travel, and practice in oratory. Returning to Rome in B. C. 77, he at once came to the front as an orator, and his public life may be said to have begun in earnest. He married Terentia, B. C. 76, a lady of great sense, very resolute and determined, and from Cicero's letters to her apparently a very great help to him, as she was endowed with just the qualities that he lacked.

Cicero was Quaestor (in Sicily) in B. C. 75, an important

event in his life, for it led to his selection to impeach Verres. Successively holding the offices of Curule Aedile, B. C. 69; Praetor, B. C. 66—a year famous for his speech Pro Cluentio and Pro Lege Manilia—he was elected Consul with C. Antonius in B. C. 63. His year of office was celebrated for the unmasking of the conspiracy of L. Catiline. Catiline was put to death and Cicero was



JULIUS CAESAR.

(From the bust in the British Museum.)

awarded the unusual honour of a public vote of thanks. This was a glorious moment for Cicero, but the friends of the conspirators, waiting till his year of office was just going to expire, through their mouthpiece Metellus Nepos, the Tribune, prevented him from giving the usual address to the people. In B. C. 58 Clodius brought in

a bill to banish any one who had put a Roman citizen to death without a trial. This bill was passed and Cicero retired into exile, returning however, owing to the action of his friends, in the next year. For a few years now Cicero's life was a peaceful one.

In B. C. 51 he was obliged, much against his will, to serve as Governor of the province of Cilicia, and returned



Altari photo.]

POMPEY.

(From the bust in the Naples Museum.)

after a year to find that civil war had just broken out between Caesar and Pompeius. Cicero joined the latter and went with him to Greece. After the disastrous battle of Pharsalia Cicero was pardoned by Caesar and retired into private life. These next few years, which were Cicero's last, were given up exclusively to the writing

of philosophical and literary treatises. The chief works produced at this time were the *de Natura Deorum*, and its continuation, the *de Divinatione*, *de Gloria*, *de Officiis*, *Cato Maior* or *de Senectute*, *Laelius* or *de Amicitia*, the *Disputationes Tusculanae*, and several of the *Philippic Orations*, as the bitter invectives against Antonius were called.

The assassination of Caesar, in B. C. 44, caused Cicero again to enter the lists of political life. Setting on one side any personal feeling of gratitude to the murdered statesman, he applauded the act on the ground that a tyrant had been put out of the way; and for this same reason he decided to do his best to thwart and crush Antonius, Caesar's colleague in the consulship, and attacked him in the famous series of speeches known to us as *Philippics*. Immediately after that Octavianus, Antonius, and Lepidus formed the second Triumvirate, and Cicero was one of the first marked out for destruction. He was murdered at Formiae in B. C. 43, and his head and hands, by Antonius' orders, were nailed to the Rostra in the Forum, the scene of so many of his triumphs.

The 'de Amicitia.'

The *de Amicitia*, although cast in the form of a dialogue, after the model, *longo intervallo*, of those of Plato, is in reality a semi-rhetorical treatise, consisting of several rather long speeches made by Laelius, or rather Cicero, interrupted by a few questions from his supposed audience.

The dialogue, or rather conversation, was written in B. C. 44 by Cicero, and purports to be his account of Scaevola's recollection of Laelius' conversation on the subject of Friendship soon after the death of Scipio

Africanus. Scipio died or was murdered in B. C. 129, and Q. Mucius Scaevola gave his recollection of Laelius' remarks about forty years later. Cicero forty-four years later dedicated it, in what he considered a dramatic form, to his intimate friend T. Pomponius Atticus.

Friendship was a subject that had been just touched upon by all the Greek philosophers, and dealt with more fully by Plato and Aristotle.

There are many points in this treatise which show the effect upon Cicero's mind of the master-mind of Aristotle, and it may be as well here to refer the reader to the *Ethics*, books viii and ix, in which Aristotle's views, which Cicero had carefully read and studied, are given.

The subject-matter of the treatise, and its arrangement and treatment will be best perceived by a tabular analysis:—

A. CHAP. I, §§ 1-5. Dedication.

B. CHAPS. II-IV, §§ 6-16. Introduction to the actual dialogue.

C. CHAPS. V-XXVI, §§ 17-100. Laelius' discourse.

a. §§ 17-25. General introduction.

§§ 18-19. Friendship only possible *inter bonos*.

§§ 20-21. Is a priceless gift of the gods.

§§ 22-24. Life not worth living without friendship.

β. §§ 26-32. The basis of true friendship is in

§ 26. Nature, not in

§ 31. Interest or advantage.

§ 32. True friendship is permanent.

γ. §§ 33-35. The dangers to which friendship is liable.

δ. §§ 36-76. *De Amicitia Sapientium*.

(1) §§ 36-43. Concerning dishonourable requests.

- (2) §§ 44-55. Deal with false ideas about friendship.
- e. g. (a) § 45. Friendship is troublesome.
- (b) § 46. Friendship is selfish.
- (c) §§ 47, 48. Pain and pleasure inseparable from friendship.
- (d) §§ 49-51. Nature not utility the basis of friendship.
- (e) §§ 52-55. Life impossible without friends.
- (f) §§ 56-61. The right way to view friendship. False definitions exposed.
- §§ 62-64. Care necessary in choice of friends.
Tests may be necessary.
- e. g. § 64. Ambition or misfortune.
- §§ 65-66. Desiderata in friendships:
- (a) Loyalty ;
- (b) Frankness ;
- (c) Affability and sympathy ;
- (d) Absolute trust ;
- (e) Gentle kindness.
- ε. §§ 67-68. Oldest friends are the best.
- ζ. §§ 69-70. Absolute equality between friends.
- §§ 71-72. No superiority or inferiority.
- §§ 73-76. Childish friendships do not last.
- §§ 76-100. *De Vulgaribus Amicitiiis.*
- § 76. Friendships may be dropped.
- §§ 77-78. Friendship should not turn into hatred.
- (§§ 79-81. Parenthetical. General remarks upon utility.)
- §§ 82-85. Similarity of disposition a necessity.
- (§§ 86-88. Parenthetical. Carelessness in choice of friends to be avoided.)

- §§ 89-90. Candour and truth, even at the risk of giving offence.
- §§ 91-94. The bane of flattery.
- § 96. Historical instances.
- §§ 97-99. The evils of flattery (*resumed*).
- D. CHAP. XXVII, §§ 100-104. Peroration.
 - § 100. Virtue the chief bond in friendship.
 - § 101. Age no bar to real friendship.
 - §§ 102-104. Scipio's friendship—a priceless boon.



[linari photo]

CATO.

(From the statue in the Lateran Museum, Rome.)

M. TULLI CICERONIS
LAELIUS DE AMICITIA

LIBER

DEDICATED TO T. POMPONIUS ATTICUS



I

Introduction. Cicero explains why the 'de Amicitia' was written.

Q. MUCIUS augur multa narrare de C. Laelio ¹ socero suo memoriter et iucunde solebat nec dubitare illum in omni sermone appellare sapientem. Ego autem a patre ita eram deductus ad Scaevolam sumpta virili toga, ut, quoad possem et liceret, a senis latere numquam discederem. Itaque multa ab eo prudenter disputata, multa etiam breviter et comode dicta memoriae mandabam, fierique studebam eius prudentia doctior. Quo mortuo me ad pontificem Scaevolam contuli, quem unum nostrae civitatis et ingenio et iustitia praestantissimum audeo dicere. Sed de hoc alias; nunc redeo ad augurem.

Cum saepe multa, tum memini domi in hemi- ² cyclo sedentem, ut solebat, cum et ego essem una

et pauci admodum familiares, in eum sermonem illum incidere, qui tum fere¹ multis erat in ore. Meministi enim profecto, Attice, et eo magis, quod P. Sulpicio utebare multum, cum is tribunus plebis



A HEMICYCLIUM. (Pompeii)

capitali odio a Q. Pompeio, qui tum erat consul, dis-
sideret, quocum coniunctissime et amantissime
vixerat, quanta esset hominum vel admiratio vel
3 querela. Itaque tum Scaevola, cum in eam ipsam

¹ v. l. forte.

mentionem incidisset, exposuit nobis sermonem Laeli de amicitia, habitum ab illo secum et cum altero genero, C. Fannio, Marci filio, paucis diebus post mortem Africani.

I made notes of their discourse and have put them into the form of a dialogue.

Eius disputationis sententias memoriae mandavi, quas hoc libro exposui arbitrato meo; quasi enim ipsos induxi loquentes, ne *inquam* et *inquit* saepius interponeretur, atque ut tamquam a praesentibus coram haberi sermo videretur.

Dedication to Atticus.

Cum enim saepe mecum ageres, ut de amicitia 4 scriberem aliquid, digna mihi res cum omnium cognitione, tum nostra familiaritate visa est. Itaque feci non invitus, ut prodessem multis rogatu tuo. Sed ut in Catone Maiore, qui est scriptus ad te de senectute, Catonem induxi senem disputantem, quia nulla videbatur aptior persona quae de illa aetate loqueretur, quam eius, qui et diutissime senex fuisset, et in ipsa senectute praeter ceteros florisset: sic, cum accepissemus a patribus maxime memorabilem C. Laeli et P. Scipionis familiaritatem fuisse, idonea mihi Laeli persona visa est, quae de amicitia ea ipsa dissereret, quae disputata ab eo meminisset Scaevola. Genus autem hoc sermonum positum in hominum veterum auctoritate, et eorum illustrium, plus nescio quo pacto videtur

habere gravitatis; itaque ipse mea legens sic afficior interdum, ut Catonem, non me loqui existimem.
 5 Sed ut tum ad senem senex de senectute, sic hoc libro ad amicum amicissimus scripsi de amicitia. Tum est Cato locutus, quo erat nemo fere senior temporibus illis, nemo prudentior; nunc Laelius et sapiens (sic enim est habitus) et amicitiae gloria excellens de amicitia loquetur.

Laelius is supposed to be speaking.

Tu velim a me animum parumper avertas, Laelium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem Africani; ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens te ipse cognosces.

II

Chapter II contains an inquiry by Fannius and Mucius as to the way in which Laelius bore the death of Scipio Africanus, his great friend.

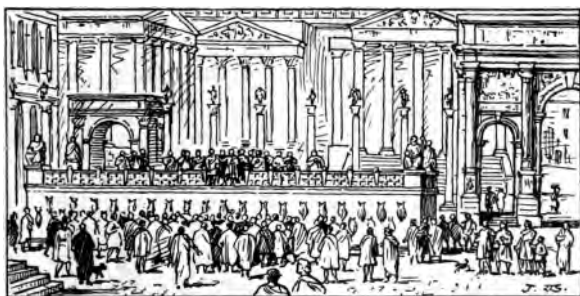
[*Chapters II to IV are a further introduction to the actual dialogue.*]

6 *FANNIUS.* Sunt ista, Laeli; nec enim melior vir fuit Africano quisquam nec clarior. Sed existimare debes omnium oculos in te esse coniectos unum; te sapientem et appellant et existimant. Tribuebatur hoc modo M. Catoni, scimus L. Acilium apud patres nostros appellatum esse sapientem, sed uterque alio quodam modo, Acilius, quia prudens

esse in iure civili putabatur, Cato, quia multarum rerum usum habebat ; (multa eius et in senatu et in foro vel provisiva prudenter vel acta constanter vel responsa acute ferebantur;) propterea quasi cognomen iam habebat in senectute sapientis.

ἀνδρῶν δ' ἀπάντων Σωκράτης σοφώτατος.

Te autem alio quodam modo non solum natura et



THE ROSTRA IN THE ROMAN FORUM.
(From a relief on the Arch of Constantine.)

moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus, sed ut eruditi solent appellare sapientem, qualem in reliqua Graecia neminem (nam qui septem appellantur, eos, qui 7 ista subtilius quaerunt, in numero sapientium non habent), Athenis unum accepimus, et eum quidem etiam Apollinis oraculo sapientissimum iudicatum ; hanc esse in te sapientiam existimant, ut omnia tua

in te posita esse ducas, humanosque casus virtute inferiores putes. Itaque ex me quaerunt, credo ex hoc item Scaevola, quonam pacto mortem Africani feras, eoque magis, quod proximis Nonis cum in hortos D. Bruti auguris commentandi causa, ut assolet, venissemus, tu non adfuisti, qui diligentissime semper illum diem et illud munus solitus esses obire.

SCAEVOLA. Quaerunt quidem, C. Laeli, multi¹, ut est a Fannio dictum, sed ego id respondeo, quod animum adverti, te dolorem, quem acceperis cum summi viri, tum amicissimi morte, ferre moderate nec potuisse non commoveri, nec fuisse id humanitatis tuae; quod autem Nonis in collegio nostro non adfuisses, valetudinem respondeo causam, non maestitiam fuisse.

LAELIUS. Recte tu quidem, Scaevola, et vere; nec enim ab isto officio, quod semper usurpavi, cum valerem, abduci incommodo meo debui, nec ullo casu arbitror



AN AUGUR. (From a bas-relief in the National Museum at Florence.)

¹ v. l. multum.

hoc constanti homini posse contingere, ut ulla intermissio fiat officii. Tu autem, Fanni, quod 9 mihi tantum tribui dicis, quantum ego nec agnosco nec postulo, facis amice; sed, ut mihi videris, non recte iudicas de Catone. Aut enim nemo, quod quidem magis credo, aut, si quisquam, ille sapiens fuit. Quomodo, ut alia omittam, mortem filii tulit! memineram Paulum, videram Gallum; sed hi in pueris, Cato in perfecto et spectato viro. Quamobrem cave Catoni anteponas 10 ne istum quidem ipsum, quem Apollo, ut ais, sapientissimum iudicavit; huius enim facta, illius dicta laudantur. De me autem, ut iam cum utroque loquar, sic habetote.

III

Laelius replies that he felt Scipio's loss acutely. He then eulogizes Scipio and consoles himself by the feeling that a sudden death came as the end to a splendid life.

'He was a man; take him for all in all
I shall not look upon his like again.'

Ego si Scipionis desiderio me moveri negem, quam id recte faciam, viderint sapientes; sed certe mentiar. Moveor enim tali amico orbatus, qualis, ut arbitror, nemo umquam erit, ut confirmare possum, nemo certe fuit. Sed non egeo medicina, me ipse consolor, et maxime illo solacio, quod eo errore careo, quo amicorum decessu plerique ang

solent. Nihil mali accidisse Scipioni puto: mihi accidit, si quid accidit; suis autem incommodis



Alinari photo.] SCIPIO AFRICANUS.
(From the bust in the Capitoline Museum, Rome.)

graviter angere non amicum, sed se ipsum amantis est.

A sketch of Scipio's brilliant career.

- 11 Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non adeptus est, quod homini fas esset optare? qui summam spem civium, quam de eo iam puero habuerant, continuo adulescens incredibili virtute superavit; qui consulatum

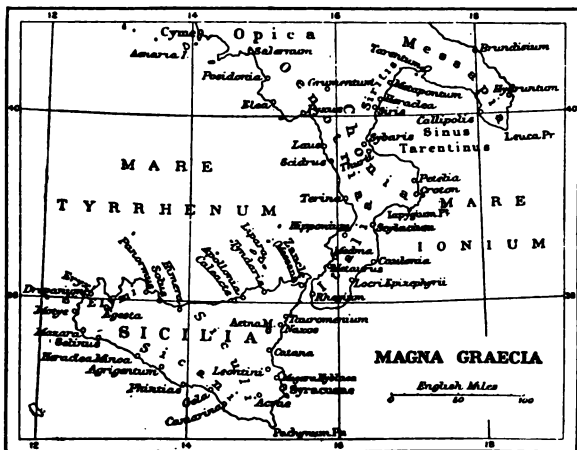
petivit numquam, factus consul est bis; primum ante tempus, iterum sibi suo tempore, rei publicae paene sero; qui duabus urbibus eversis inimicissimis huic imperio non modo praesentia, verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate in matrem, liberalitate in sorores, bonitate in suos, iustitia in omnes? Nota sunt vobis. Quam autem civitati carus fuerit, maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio iuvare potuisset? Senectus enim quamvis non sit gravis, ut memini Catonem anno ante, quam est mortuus, mecum et cum Scipione disserere, tamen ~~aufert~~ eam viriditatem, in qua etiam nunc erat Scipio. Quamobrem ¹² vita quidem talis fuit vel fortuna vel gloria, ut nihil posset accedere, moriendi autem sensum celeritas abstulit; quo de genere mortis difficile dictu est, quid homines suspicentur, videtis. Hoc vere tamen licet dicere, P. Scipioni ex multis diebus, quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse, cum senatu dimisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita, ut ex tam alto dignitatis gradu ad superos videatur deos potius quam ad inferos pervenisse.

IV

Laelius expresses his belief in the immortality of the soul.

‘Why shrinks the soul
Back on itself, and startles at destruction?
’Tis the divinity that stirs within us:
’Tis heaven itself that points out a hereafter
And intimates eternity to man.’

- 13 Neque enim assentior iis, qui haec nuper disserere
coeperunt, cum corporibus simul animos interire
atque omnia morte deleri. Plus apud me anti-



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quorum auctoritas valet, vel nostrorum maiorum,
qui mortuis tam religiosa iura tribuerunt, quod non
fecissent profecto, si nihil ad eos pertinere arbi-
trarentur, vel eorum, qui in hac terra fuerunt

magnamque Graeciam, quae nunc quidem deleta est, tum florebat, institutis et praeceptis suis erudierunt: vel eius, qui Apollinis oraculo sapientissimus est iudicatus, qui¹ non tum hoc, tum illud, ut in plerisque, sed idem semper, *animos hominum esse divinos, iisque, cum ex corpore excessissent, reditum in caelum patere, optimoque et iustissimo cuique expeditissimum.* Quod idem Scipioni videbatur, qui¹⁴ quidem, quasi praesagiret, perpaucis ante mortem diebus, cum et Philus et Manilius adesset et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica; cuius disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cuiusque animus in morte facillime evolet tamquam e custodia vinculisque corporis, cui censemur cursum ad deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc eius eventu vereor ne invidi magis quam amici sit.

‘Ergo dissolvi quoque convenit omnem animai
Naturam, ceu fumus, in altas aeris auras.’

LUCRETIUS (iii. 455-456).

Sin autem illa veriora, ut idem interitus sit animorum et corporum nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali; sensu enim amisso fit idem, quasi natus non esset omnino, quem tamen esse natum et nos gaudemus et haec civitas, dum erit, laetabitur. Quamobrem cum illo¹⁵

¹ Baier reads *cui*.

quidem, ut supra dixi, actum optime est, mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor, ut beate vixisse videar, quia cum Scipione vixerim, quocum mihi coniuncta cura de publica re et de privata fuit, quocum et domus fuit et militia communis et, id in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae, quam modo Fannius commemoravit, fama delectat, falsa praesertim, quam quod amicitiae nostrae memoriam spero sempiternam fore, idque eo mihi magis est cordi, quod ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum; quo in genere sperare videor Scipionis et Laeli amicitiam notam posteritati fore.

Fannius asks what the nature of friendship is, and inquires for maxims and guiding principles. Scaevola seconds this request.

16 *FANNIUS.* Istuc quidem, Laeli, ita necesse est. Sed quoniam amicitiae mentionem fecisti et sumus otiosi, pergratum mihi feceris—spero item Scaevolae—si, quem ad modum soles de ceteris rebus, cum ex te quaeruntur, sic de amicitia disputaris quid sentias, qualem existimes, quae praecepta des.

SCAEVOLA. Mihi vero erit gratum; atque id ipsum cum tecum agere conarer, Fannius antevertit. Quamobrem utrique nostrum gratum admodum feceris.

V

Laelius replies that friendship can only exist between the really good. §§ 17-25 form the introduction to the discourse of Laelius 'de Amicitia,' and are a panegyric, in general terms, on friendship.

LAELIUS. Ego vero non gravarer, si mihi ipse 17 confiderem; nam et praeclara res est et sumus, ut dixit Fannius, otiosi. Sed quis ego sum? aut quae est in me facultas? Doctorum est ista consuetudo, eaque Graecorum, ut iis ponatur, de quo disputent quamvis subito; magnum opus est egetque exercitatione non parva. Quamobrem, quae disputari de amicitia possunt, ab eis censeo petatis, qui ista profitentur; ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas.

ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος μόνῳ φίλος.

'Tis meet

That noble minds keep ever with their likes.'

SHAKESPEARE, *Julius Caesar*.

Sed hoc primum sentio, nisi in bonis amicitiam 18 esse non posse; neque id ad vivum reseco, ut illi, qui haec subtilius disserunt, fortasse vere, sed ad communem utilitatem parum; negant enim quemquam esse virum bonum nisi sapientem. Sit ita sane; sed eam sapientiam interpretantur, quam adhuc mortalis nemo est consecutus, nos autem ea, quae sunt in usu vitae communi,

non ea, quae finguntur aut optantur, spectare debemus. Numquam ego dicam C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientes nostri maiores iudicabant, ad istorum normam fuisse sapientes. Quare sibi habeant sapientiae nomen et invidiosum et obscurum, concedant, ut viri boni fuerint. Ne id quidem facient, negabunt id nisi
19 sapienti posse concedi. Agamus igitur *pingui*, ut aiunt, *Minerva*.

What constitutes a good man?

Qui ita se gerunt, ita vivunt, ut eorum probetur fides, integritas, aequitas, liberalitas, nec sit in eis ulla cupiditas, libido, audacia, sintque magna constantia, ut ii fuerunt, modo quos nominavi, hos viros bonos, ut habiti sunt, sic etiam appellandos putemus, quia sequantur, quantum homines possunt, naturam optimam bene vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos, ut inter omnes esset societas quaedam, maior autem, ut quisque proxime accederet. Itaque cives potiores quam peregrini, propinqui quam alieni; cum his enim amicitiam natura ipsa peperit; sed ea non satis habet firmitatis. Namque hoc praestat amicitia propinquitati, quod ex propinquitate benevolentia tolli potest, ex amicitia non potest; sublata enim benevolentia amicitiae nomen tollitur, propinquitatis manet.

'It cannot subsist, in its perfection, betwixt more than two.'
EMERSON.

Quanta autem vis amicitiae sit, ex hoc intellegi 20
maxime potest, quod ex infinita societate generis
humani, quam conciliavit ipsa natura, ita contracta
res est et adducta in angustum, ut omnis caritas aut
inter duos aut inter paucos iungeretur.

VI

*Friendship, with the single exception of Wisdom, the best gift
of Heaven.*

'The amity that wisdom knits not, folly may easily untie.'
SHAKESPEARE, *Troilus*, ii. 3.

Est enim amicitia nihil aliud nisi omnium divina-
rum humanarumque rerum cum benevolentia et
caritate consensio ; qua quidem haud scio an, excepta
sapientia, nihil¹ melius homini sit a dis immortalibus
datum. Divitias alii praeponunt, bonam alii vale-
tudinem, alii potentiam, alii honores, multi etiam
voluptates. Beluarum hoc quidem extremum, illa
autem superiora caduca et incerta, posita non tam
in consiliis nostris quam in fortunae temeritate. Qui
autem in virtute summum bonum ponunt, praeclare
illi quidem ; sed haec ipsa virtus amicitiam et gignit
et continet, nec sine virtute amicitia esse ullo pacto
potest. Iam virtutem ex consuetudine vitae ser- 21
monisque nostri interpretemur nec eam, ut quidam
docti, verborum magnificentia metiamur, viros-
que bonos eos, qui habentur, numeremus, Paulos,

¹ v. l. nil quidquam.

Catones, Gallos, Scipiones, Philos ; his communis vita contenta est ; eos autem omittamus, qui omnino nusquam reperiuntur.

‘This communicating of a Man’s Selfe to his Friend works two contrary Effects, for it redoubleth Joyes and cutteth Griefe in Halves.’—BACON.

- 22 Talis igitur inter viros amicitia tantas opportunitates habet, quantas vix queo dicere. Principio qui potest esse vita *vitalis*, ut ait Ennius, quae non in amici mutua benevolentia conquiescit? Quid dulcius quam habere, quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes, qui illis aequae ac tu ipse gauderet? adversas vero ferre difficile esset sine eo, qui illas gravius etiam quam tu ferret. Denique ceterae res, quae expetuntur, opportunae sunt singulae rebus fere singulis; divitiae, ut utare; opes, ut colare; honores, ut laudare; voluptates, ut gaudeas; valetudo, ut dolore careas et muneribus fungare corporis; amicitia res plurimas continet. Quoquo te verteris, praesto est, nullo loco excluditur, numquam intempestiva, numquam molesta est; itaque non aqua, non igni, ut aiunt, locis pluribus utimur quam amicitia. Neque ego nunc de vulgari aut de mediocri, (quae tamen ipsa et delectat et prodest,) sed de vera et perfecta loquor, qualis eorum, qui pauci nominantur, fuit. Nam et secundas res splendidiores facit amicitia, et adversas partiens communicansque, leviores.

VII

Everything in this life depends upon friendship.

'A man that hath friends must show himself friendly.'

Prov. xviii. 24.

'Friendship, mysterious cement of the soul,
Sweetener of life, and solder of society,
I owe thee much.'

Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum prae-²³stat omnibus, quod bonam spem praelucet in posterum, nec debilitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt et egentibus abundant et imbecilli valent, et, quod difficilius dictum est, mortui vivunt; tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum vita laudabilis.

'Every city or house divided against itself shall not stand.'

St. Matt. xii. 25.

Quod si exemeris ex rerum natura benevolentiae coniunctionem, nec domus ulla nec urbs stare poterit, ne agri quidem cultus permanebit. Id si minus intellegitur, quanta vis amicitiae concordiaeque sit, ex dissensionibus atque ex discordiis perspicitur potest. Quae enim domus tam stabilis, quae tam firma civitas est, quae non odiis et discidiis funditus possit everti? Ex quo, quantum boni sit in amicitia, iudicari potest. Agrigentinum quidem doctum²⁴ quendam virum carminibus Graecis vaticinatum

ferunt, quae in rerum natura totoque mundo constarent, quaeque moverentur, ea contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intellegunt et re probant.

‘Unus erat Pylades, unus qui mallet Orestes,
Ipse mori.’

Itaque, si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est, qui id non maximis efferat laudibus? Qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvi nova fabula! cum, ignorante rege, uter Orestes esset, Pylades Orestem se esse diceret, ut pro illo necaretur; Orestes autem, ita ut erat, Orestem se esse perseveraret! Stantes plaudebant in re ficta; quid arbitramur in vera facturos fuisse? Facile indicabat ipsa natura vim suam, cum homines, quod facere ipsi non possent, id recte fieri in altero iudicarent.

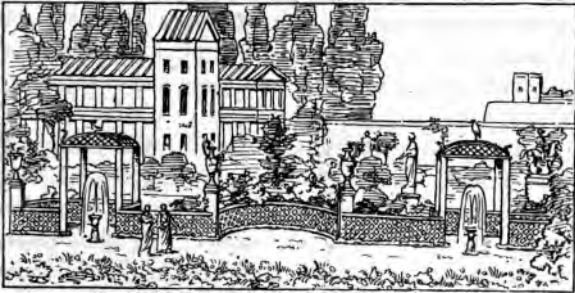
Hactenus mihi videor de amicitia quid sentirem potuisse dicere; si quae praeterea sunt (credo autem esse multa), ab iis, si videbitur, qui ista disputant, quaeritote.

Fannius and Scaevola ask for further explanation.

25 *FANNIUS.* Nos autem a te potius; quamquam etiam ab istis saepe quaesivi et audiivi non invitus equidem; sed aliud quoddam filum orationis tuae.

SCAEVOLA. Tum magis id diceres, Fanni, si nuper in hortis Scipionis, cum est de re publica dispu-

tatum, adfuisses. Qualis tum patronus iustitiae fuit contra accuratam orationem Phili!



ROMAN GARDEN.
(From Pompeian wall paintings.)

FANNIUS. Facile id quidem fuit, iustitiam iustissimo viro defendere.

SCAEVOLA. Quid? amicitiam nonne facile ei, qui ob eam summa fide, constantia iustitiaque servatam maximam gloriam ceperit?

VIII

Nature, not the hope of advantage, is the foundation of friendship.

‘The laws of friendship are austere and eternal, of one web with the laws of nature and morals.’—EMERSON.

LAELIUS. Vim hoc quidem est adferre. Quid enim refert, qua me ratione cogatis? cogitis certe. Studiis enim generorum, praesertim in re bona, cum difficile est, tum ne aequum quidem obsistere.

Saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut dandis recipiendisque meritis quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet; an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa. Amor enim, ex quo amicitia nominata est, princeps est ad benevolentiam coniungendam. Nam utilitates quidem etiam ab iis percipiuntur saepe, qui simulatione amicitiae coluntur et observantur temporis causa. In amicitia autem nihil fictum est, nihil simulatum, et, quidquid est, id est verum et voluntarium.

There is a natural affection between parent and child, and between one good man for another.

- 27 Quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, applicatione magis animi cum quodam sensu amandi quam cogitatione, quantum illa res utilitatis esset habitura. Quod quidem quale sit, etiam in bestiis quibusdam animadverti potest, quae ex se natos ita amant ad quoddam tempus et ab eis ita amantur, ut facile earum sensus appareat. Quod in homine multo est evidentius, primum ex ea caritate, quae est inter natos et parentes, quae dirimi nisi detestabili scelere non potest; deinde cum similis sensus exstitit amoris, si aliquem nacti sumus, cuius cum moribus et

natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. Nihil 28 est enim virtute amabilius, nihil, quod magis alluciat ad diligendum; quippe cum propter virtutem et probitatem etiam eos, quos numquam vidimus, quodam modo diligamus. Quis est, qui C. Fabrici,



Alinari photo.]

HANNIBAL.

(From the bust in the Naples Museum.)

M'. Curi non cum caritate aliqua benevolam memoriam usurpet, quos numquam viderit? quis autem est, qui Tarquinium Superbum, qui Sp. Cassium, Sp. Maelium non oderit? Cum duobus ducibus de imperio in Italia est decertatum, Pyrrho et Hannibale; ab altero propter probitatem eius non nimis

alienos animos habemus, alterum propter crudelitatem semper haec civitas oderit.

IX

We can admire good qualities even in an enemy. Friendship is not based on interest; if so based, it could not last. True genuine friendship is eternal because it is founded on nature.

- 29 Quod si tanta vis probitatis est, ut eam vel in eis, quos numquam vidimus, vel, quod maius est, in hoste etiam diligamus: quid mirum est, si animi hominum moveantur, cum eorum, quibuscum usu coniuncti esse possunt, virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adiuncta, quibus rebus ad illum primum motum animi et amoris adhibitis, admirabilis quaedam exardescit benevolentiae magnitudo.

Friendship is not based upon weakness.

- Quam si qui putant ab imbecillitate proficisci, ut sit, per quem assequatur, quod quisque desideret, humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae, quam ex inopia atque indigentia natam volunt. Quod si ita esset, ut quisque minimum esse in se arbitraretur, ita ad amicitiam esset aptissimus; quod longe secus est.
- 30 Ut enim quisque sibi plurimum confidit, et ut quisque maxime virtute et sapientia sic munitus est, ut nullo egeat suaque omnia in se ipso posita

iudicet, ita in amicitiiis expetendis colendisque maxime excellit.

My friendship with Scipio was not based on utility.

Quid enim? Africanus indigens mei? Minime hercule! ac ne ego quidem illius; sed ego admiratione quadam virtutis eius, ille vicissim opinionē fortasse non nulla, quam de meis moribus habebat, me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multae et magnae consecutae sunt, non sunt tamen ab earum spe causae diligendi profectae. Ut enim benefici liberalesque sumus, 31 non ut exigamus gratiam (neque enim beneficium feneramur, sed natura propensi ad liberalitatem sumus), sic amicitiam non spe mercedis adducti, sed quod omnis eius fructus in ipso amore inest, expetendam putamus.

The Epicurean view of this.

Ab his, qui pecudum ritu ad voluptatem omnia 32 referunt, longe dissentiunt, nec mirum; nihil enim altum, nihil magnificum ac divinum suspicere possunt, qui suas omnes cogitationes abiecerunt in rem tam humilem tamque contemptam.

‘It is friendship, when a man can say to himself, I love this man without respect of utility.’—BACON.

Quamobrem hos quidem ab hoc sermone removeamus, ipsi autem intellegamus natura gigni sensum diligendi et benevolentiae caritatem facta

significatione probitatis. Quam qui appetiverunt applicant se et propius admovent, ut et usu eum quem diligere coeperunt, fruantur et moribus sique pares in amore et aequales propensioresque bene merendum quam ad repositum. Atque haec inter eos sit honesta certatio. Sic et utilitates eam amicitia maximae capientur, et erit eius ortus natura quam ab imbecillitate gravior et verior. Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret; sed quia natura mutari non potest, idcirco verae amicitiae sempiternae sunt. Ortum quidem amicitiae videtis, nisi quid ad haec forte vultis.

FANNIUS. Tu vero perge, Laeli; pro hoc enim, qui minor est natu, meo iure respondeo.

33 *SCAEVOLA.* Recte tu quidem. Quamobrem audiamus.

X

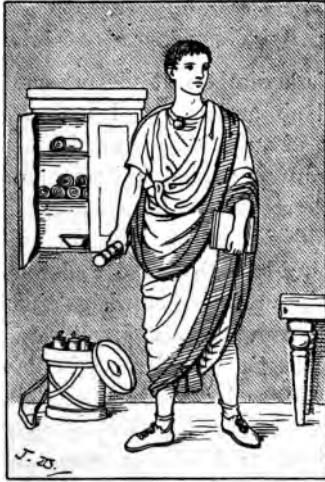
Friendships may be broken in various ways.

LAELIUS. Audite vero, optimi viri, ea, quae saepissime inter me et Scipionem de amicitia diserebantur. Quamquam ille quidem nihil difficilius esse dicebat, quam amicitiam usque ad extremum vitae diem permanere.

1. *By difference of opinion.*

Nam, vel ut non idem expediret, incidere saepe, vel ut de re publica non idem sentiretur; mutari

etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe una



ROMAN SCHOOLBOY IN THE TOGA PRAETEXTA.
(From a statue and a terra-cotta bas-relief.)

cum praetexta toga ponerentur; sin autem ad 34
adulescentiam perduxissent, dirimi tamen interdum
contentione vel uxoriae condicionis vel commodi
alicuius, quod idem adipisei uterque non posset.

2. *By rivalry.*

Quod si qui longius in amicitia proveci essent,
tamen saepe labefactari, si in honoris contentione

incidissent; pestem enim nullam maiorem esse amicitiiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certamen et gloriae; ex quo inimicitias maximas saepe inter amicissimos exstitisse.

3. *By a demand for what is base.*

- 35 Magna etiam discidia et plerumque iusta nasci, cum aliquid ab amicis, quod rectum non esset, postularetur, ut aut libidinis ministri aut adiutores essent ad iniuriam; quod qui recusarent, quamvis honeste id facerent, ius tamen amicitiae deserere arguerentur ab iis, quibus obsequi nollent. Illos autem, qui quidvis ab amico auderent postulare, postulatione ipsa profiteri omnia se amici causa esse facturos. Eorum querela inveterata non modo familiaritates extinguere solere, sed odia etiam gigni sempiterna. Haec ita multa quasi fata inpendere amicitiiis, ut omnia subterfugere non modo sapientiae, sed etiam felicitatis diceret sibi videri.

XI

How far a friend may help a friend.

It is a difficult thing for a friendship to continue, if by a peccatum there is any falling away from virtue (§ 37).

- 36 Quamobrem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? num Vecel-

linum amici regnum appetentem, num Maesium debuerunt iuvare? Tib. quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videbamus. At C. Blossius Cumanus, hospes familiae vestrae, Scaevola, cum ad me, quod aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc, ut sibi ignoscerem, causam afferebat, quod tanti Tib. Gracchum fecisset, ut, quidquid ille vellet, sibi faciendum putaret. Tum ego: *Etiamne, si te in Capitolium facces ferre vellet? Numquam, inquit, voluisset id quidem; sed si voluisset, paruissem.* Videtis, quam nefaria vox! Et hercule ita fecit vel plus etiam, quam dixit; non enim paruit ille Ti. Gracchi temeritati, sed praefuit, nec se comitem illius furoris, sed ducem praebuit. Itaque hac amentia, quaestione nova perterritus, in Asiam profugit, ad hostes se contulit, poenas rei publicae graves iustasque persolvit.

εἰ δὲ βοηθεῖν τῷ φίλῳ παρὰ τὸ δίκαιον.

Nulla est igitur excusatio peccati, si amici causa peccaveris; nam cum conciliatrix amicitiae virtutis opinio fuerit, difficile est amicitiam manere, si a virtute defeceris. Quod si rectum statuerimus vel concedere amicis, quidquid velint, vel impetrare ab iis, quidquid velimus, perfecta quidem sapientia si simus, nihil habeat res vitii; sed loquimur de iis amicis, qui ante oculos

sunt, quos vidimus aut de quibus memoria accepimus, quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt, et eorum quidem maxime, qui ad sapientiam proxime accedunt.

Patriotism comes before friendship.

- 39 Videmus Papum Aemilium Luscino familiarem fuisse (sic a patribus accepimus), bis una consules, collegas in censura; tum et cum iis et inter se coniunctissimos fuisse M'. Curium, Ti. Coruncanium memoriae proditum est. Igitur ne suspicari quidem possumus quemquam horum ab amico quippiam contendisse, quod contra fidem, contra ius iurandum, contra rem publicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset, impetraturum non fuisse? cum illi sanctissimi viri fuerint, aequae autem nefas sit tale aliquid et facere rogatum et rogare. At vero Tib. Gracchum sequebantur C. Carbo, C. Cato, et minime tum quidem C. frater nunc idem acerrimus.

XII

How far a friend may help a friend.

Friends are not to ask for, nor to do anything base.

- 40 Haec igitur lex in amicitia sancitur, ut neque rogemus res turpes nec faciamus rogati. Turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam

se amici causa fecisse fateatur. Etenim eo loco, Fanni et Scaevola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicae.

Exceptions have occurred, and may do so again.

Deflexit iam aliquantum de spatio curriculoque consuetudo maiorum. Tib. Gracchus regnum occupa- 4¹ pare conatus est, vel regnavit is quidem paucos menses. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipione effecerint, sine lacrimis non queo dicere. Nam Carbonem, quocumque modo potuimus, propter recentem poenam Tib. Gracchi sustinimus; de C. Gracchi autem tribunatu quid exspectem, non libet augurari. Serpit deinde res, quae proclivis ad perniciem, cum semel coepit, labitur. Videtis, in tabella iam ante quanta sit facta labes, primo Gabinia lege, biennio autem post Cassia. Videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi. Plures enim discent, quem ad modum haec fiant, quam quem ad modum iis resistatur.

Proposed remedy for revolutions.

Quorsum haec? Quia sine sociis nemo quicquam 4² tale conatur. Praecipendum est igitur bonis, ut, si in eius modi amicitias ignari casu aliquo incidierint, ne existiment ita se alligatos, ut ab amicis in magna aliqua re publica peccantibus non discedant;

improbis autem poena statuenda est, nec vero minor iis, qui secuti erunt alterum, quam iis, qui ipsi fuerint impietatis duces. Quis clarior in Graecia Themistocle, quis potentior? qui cum imperator bello Persico servitute Graeciam liberavisset propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit, quam ferre debuit, fecit idem, quod xx annis ante apud nos fecerat Coriolanus. His adiutor contra patriam inventus est nemo; itaque mortem sibi uterque conscivit. Quare talis improborum consensio non modo excusatione amicitiae tegenda non est, sed potius supplicio omni vindicanda est, ut ne quis concessum putet amicum vel bellum patriae inferentem sequi; quod quidem, ut res ire coepit, haud scio an aliquando futurum sit. Mihi autem non minori curae est, qualis res publica post mortem meam futura, quam qualis hodie sit.



THEMISTOCLES. (From the bust in the Vatican.)

XIII

Honour to be the guiding rule in friendship.

Haec igitur prima lex amicitiae sanciat, ut ab 44
amicis honesta petamus, amicorum causa honesta
faciamus; ne exspectemus quidem, dum rogemur;
studium semper adsit, cunctatio absit; consilium
vero¹ dare audeamus libere. Plurimum in amicitia
amicorum bene suadentium valeat auctoritas, eaque
et adhibeatur ad monendum non modo aperte, sed
etiam acriter, si res postulabit, et adhibitae pareatur.

Does friendship, if too close, cause trouble and anxiety?

Nam quibusdam, quos audio sapientes habitos in 45
Graecia, placuisse opinor mirabilia quaedam (sed
nihil est, quod illi non persequantur argutiis):
partim fugiendas esse nimias amicitias, ne necesse
sit unum sollicitum esse pro pluribus; satis super-
que esse sibi suarum cuique rerum, alienis nimis
implicari molestum esse; commodissimum esse
quam laxissimas habenas habere amicitiae, quas vel
adducas, cum velis, vel remittas; caput enim esse
ad beate vivendum securitatem, qua frui non possit
animus, si tamquam parturiat unus pro pluribus.

*The idea that friendship is to be sought for the good that can
be got out of it is absurd. Pain and pleasure may both
proceed from friendship.*

Alios autem dicere aiunt multo etiam inhuma- 46
nius (quem locum breviter paulo ante perstrinxi)

¹ v. l. verum.

praesidii adiumentique causa, non benevolentiae neque caritatis amicitias esse expetendas; itaque, ut quisque minimum firmitatis haberet minimunique virium, ita amicitias appetere maxime; ex eo fieri, ut mulierculae magis amicitiarum praesidia quaerant quam viri, et inopes quam opulenti, et
47 calamitosi quam ii, qui putentur beati. O praeclaram sapientiam! Solem enim e mundo tollere videntur, qui amicitiam e vita tollunt, qua nihil a dis immortalibus melius habemus, nihil iucundius. Quae est enim ista securitas? Specie quidem blanda, sed reapse multis locis repudianda. Neque enim est consentaneum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. Itaque videas rebus iniustis iustos maxime dolere, imbellibus fortes, flagitiosis modestos. Ergo hoc proprium est animi bene constituti, et laetari bonis rebus et dolere contrariis.

There must be some sense of emotion in friendship.

48 Quamobrem, si cadit in sapientem animi dolor, qui profecto cadit, nisi ex eius animo extirpatam humanitatem arbitramur, quae causa est, cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest,

motu animi sublato, non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvis generis eiusdem? Neque enim sunt isti audiendi, qui virtutem duram et quasi ferream esse quandam volunt; quæ quidem est cum multis in rebus, tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quamobrem angor iste, qui pro amico saepe capiendus est, non tantum valet, ut tollat e vita amicitiam, non plus quam ut virtutes, quia non nullas curas et molestias afferunt, repudientur.

XIV

Chapter XIV takes up the thread of the discourse (chapters VIII, IX)—shows that nature is the foundation of friendship.

‘Non igitur utilitatem amicitia, sed utilitas amicitiam secuta est.’

‘Great souls by instinct to each other turn,
Demand alliance, and in friendship burn.’

Cum autem contrahat amicitiam, ut supra dixi, si quasi significatio virtutis eluceat, ad quam se similis animus applicet et adiungat, id cum contigit, amor exoriatur necesse est. Quid enim tam absurdum quam delectari multis inanimis rebus, ut honore, ut gloria, ut aedificio, ut vestitu cultuque corporis, animante¹ virtute praedito, eo qui vel amare vel, ut ita dicam, redamare possit, non ad-

¹ v. l. animo autem.

modum delectari? Nihil est enim remuneratione benevolentiae, nihil vicissitudine studiorum officio-
 50 rumque iucundius. Quid? si illud etiam addimus, quod recte addi potest, nihil esse, quod ad se rem ullam tam alliciat et attrahat quam ad amicitiam similitudo: concedetur profecto verum esse, ut bonos boni diligant adsciscantque sibi quasi propinquitate coniunctos atque natura.

ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.

Nihil est enim appetentius similium sui nec rapacius quam natura. Quamobrem hoc quidem, Fanni et Scaevola, constet, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiae fons a natura constitutus. Sed eadem bonitas etiam ad multitudinem pertinet. Non enim est inhumana virtus neque immunis neque superba, quae etiam populos universos tueri eisque optime consulere soleat; quod non faceret profecto, si a caritate vulgi abhorreret.

Expediency has a place in friendship, but not the first place.

51 Atque etiam mihi quidem videntur, qui utilitatis¹ causa fingunt amicitias, amabilissimum nodum amicitiae tollere. Non enim tam utilitas parta per amicum quam amici amor ipse delectat, tumque illud fit, quod ab amico est profectum, iucundum, si cum studio est profectum; tantumque abest, ut amicitiae propter indigentiam colantur, ut ii, qui

¹ v. l. utilitatum.

opibus et copiis maximeque virtute, in qua plurimum est praesidii, minime alterius indigeant, liberalissimi sint et beneficentissimi. Atque haud sciam an ne opus sit quidem nihil unquam omnino deesse amicis. Ubi enim studia nostra viguissent, si numquam consilio, numquam opera nostra nec domi nec militiae Scipio eguisset? Non igitur utilitatem amicitia, sed utilitas amicitiam secuta est.

XV

No one would wish to be without a friend, but friendship cannot be bought.

'If he have not a friend, he may quit the stage.'—BACON.

Non ergo erunt homines deliciis diffuentes audiendi, si quando de amicitia, quam nec usu nec ratione habent cognitam, disputabunt. Nam quis est, pro deorum fidem atque hominum! qui velit, ut neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere?

Haec enim est tyrannorum vita, nimirum in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia, omnia semper suspecta atque sollicita, nullus locus amicitiae.

'He hath no friends, but who are friends for fear;
Which, in his dearest need, will flee from him.'

SHAKESPEARE, *Richard III.* v. 2.

Quis enim aut eum diligat, quem metuat, aut eum, a quo se metui putet? Coluntur tamen simu-

latione dumtaxat ad tempus. Quod si forte, ut fit plerumque, ceciderunt, tum intellegitur, quam fuerint inopes amicorum. Quod Tarquinius dixisse ferunt exulantem, tum se intellexisse, quos fidos amicos habuisset, quos infidos, cum iam neutris
 54 gratiam referre posset. Quamquam miror, illa superbia et importunitate si quemquam amicum habere potuit. Atque ut huius, quem dixi, mores veros amicos parare non potuerunt, sic multorum opes praepotentium excludunt amicitias fideles.

ἔστι δὲ οὐ μόνον τυφλή, ἀλλὰ καὶ μαινομένη καὶ κωφή.

‘That goddess blind,
 That stands upon the rolling restless stone.’

SHAKESPEARE, *Henry V.* iii. 6.

Non enim solum ipsa Fortuna caeca est, sed eos etiam plerumque efficit caecos, quos complexa est; itaque efferuntur fere fastidio et contumacia, nec quicquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerint moribus, imperio, potestate, prosperis rebus immutari, [sperni ab iis veteres
 55 amicitias, indulgeri novis]. Quid autem stultius quam, cum plurimum copiis, facultatibus, opibus possint, cetera parare, quae parantur pecunia, equos, famulos, vestem egregiam, vasa pretiosa, amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, suppellectilem? Etenim cetera cum parant, cui parent, nesciunt, nec cuius causa laborent¹

¹ v. l. laborant.

(eius enim est istorum quidque, qui vicit viribus), amicitiarum sua cuique permanet stabilis et certa possessio ; ut, etiam si illa maneant, quae sunt quasi dona Fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. Sed haec haec hactenus.

XVI

The limitations of friendship.

'Est modus in rebus, sunt certi denique fines.'

HORACE, *Sat. I. I. 106.*

Is a man to love his neighbour as himself? (No.)

Constituendi autem sunt qui sint in amicitia fines 56 et quasi termini diligendi. De quibus tres video sententias ferri, quarum nullam probo : unam, ut eodem modo erga amicum affecti simus, quo ergo nosmet ipsos : alteram, ut nostra in amicos benevolentia illorum erga nos benevolentiae pariter aequaliterque respondeat : tertiam, ut, quanti quisque se ipse facit, tanti fiat ab amicis. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est, ut, quem ad modum in se quisque sit, sic in amicum sit animatus. Quam multa enim, quae nostra causa numquam faceremus, facimus causa amicorum ! precari ab indigno, supplicare, tum acerbius in aliquem invehi insectarique vehementius, quae in nostris rebus non satis honeste, in amicorum fiunt honestissime ; multaeque res sunt, in quibus de suis commodis viri boni multa detrahunt detrahi que patiuntur, ut iis amici potius quam ipsi fruuntur.

Is a man to love as he is loved? (No.)

58 Altera sententia est, quae definit amicitiam paribus officiis ac voluntatibus. Hoc quidem est nimis exigue et exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Divitior mihi et affluentior videtur esse vera amicitia nec observare restricte, ne plus reddat quam acceperit; neque enim verendum est, ne quid excidat, aut ne quid in terram defluat, aut ne plus aequo quid in amicitiam congeratur.

Is a man to love according to his friend's estimate of him? (No.)

59 Tertius vero ille finis deterrimus, ut, quanti quisque se ipse faciat, tanti fiat ab amicis. Saepe enim in quibusdam aut animus abiectior est aut spes amplificandae fortunae fractior. Non est igitur amici talem esse in eum, qualis ille in se est, sed potius eniti et efficere, ut amici iacentem animum excitet inducatque in spem cogitationemque meliorem.

Is a man to love as though he would one day hate his friend? (No.)

Alius igitur finis verae amicitiae constituendus est, si prius, quid maxime reprehendere Scipio solitus sit, dixero. Negabat ullam vocem inimiciorum amicitiae potuisse reperiri quam eius, qui dixisset ita amare oportere, ut si aliquando esset osurus; nec vero se adduci posse, ut hoc (quem ad

modum putaretur) a Biante dictum esse crederet, qui sapiens habitus esset unus e septem; impuri cuiusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit ei¹, cui se putabit inimicum esse posse? quin etiam necesse erit cupere et optare, ut quam saepissime peccet amicus, quo plures det sibi tamquam ansas ad reprehendendum; rursus autem recte factis commodisque amicorum necesse erit angi, dolere, invidere.

Be careful in making friends.

Quare hoc quidem praeceptum, cuiuscumque est, 60 ad tollendam amicitiam valet; illud potius praecipendum fuit, ut eam diligentiam adhiberemus in amicitiiis comparandis, ut ne quando amare inciperemus eum, quem aliquando odisse possemus. Quin etiam, si minus felices in deligendo² fuisset, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

XVII

In a difficulty one must support a friend, even if this involves a slight lapse from what is right, but there must not be 'summa turpitudō' in this lapse.

Great care is necessary in choosing friends.

His igitur finibus utendum arbitror, ut, cum 61 emendati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum sine ulla

¹ v. l. eius.

² v. l. diligendo.

exceptione communitas, ut, etiam si qua fortuna acciderit ut minus iustae amicorum voluntates adiuvandae sint, in quibus eorum aut caput agatur aut fama, declinandum de via sit, modo ne summa turpitudine sequatur; est enim, quatenus amicitiae dari venia possit. Nec vero neglegenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium; quam blanditiis et assentando colligere turpe est; virtus, quam sequitur caritas, minime repudianda est.

It is a difficult matter to choose friends.

- 62 Sed (saepe enim redeo ad Scipionem, cuius omnis sermo erat de amicitia) querebatur, quod omnibus in rebus homines diligentiores essent; capras et oves quot quisque haberet, dicere posse, amicos quot haberet, non posse dicere; et in illis quidem parandis adhibere curam, in amicis eligendis neglegentes esse nec habere quasi signa quaedam et notas, quibus eos, qui ad amicitias essent idonei, iudicarent. Sunt igitur firmi et stabiles et constantes eligendi; cuius generis est magna penuria. Et iudicare difficile est sane nisi expertum; experiendum autem est in ipsa amicitia. Ita praecurrit amicitia iudicium tollitque experiendi potestatem.

A preliminary test is advisable.

‘If thou wouldest get a friend, prove him, and be not hasty to credit him.’—JESUS BEN SIRACH.

- 63 Est igitur prudentis sustinere ut currum¹, sic

¹ MSS. cursum.

impetum benevolentiae, quo utamur quasi equis temptatis, sic amicitia ex aliqua parte periclitatis moribus amicorum. Quidam saepe in parva pecunia perspiciuntur quam sint leves; quidam autem, quos parva movere non potuit, cognoscuntur in magna. Sin erunt aliqui reperti, qui pecuniam praeferre amicitiae sordidum existiment, ubi eos inveniemus, qui honores, magistratus, imperia, potestates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? Imbecilla enim est natura ad contemnendam potentiam; quam etiam si neglecta amicitia consecuti sint, obscuratum iri arbitrantur, quia non sine magna causa sit neglecta amicitia.

Ambition, money, and adversity are severe tests.

Itaque verae amicitiae difficillime reperiuntur in 64 iis, qui in honoribus reque publica versantur; ubi enim istum invenias, qui honorem amici anteponat suo? Quid? haec ut omittam, quam graves, quam difficiles plerisque videntur calamitatum societates! ad quas non est facile inventu qui descendant. Quamquam Ennius recte:

Amicus certus in re incerta cernitur,

tamen haec duo levitatis et infirmitatis plerosque convincunt, aut si in bonis rebus contemnunt aut in malis deserunt. Qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit,

hunc ex maxime raro genere hominum iudicare debemus et paene divino.

XVIII

The essential qualities in friendship are loyalty, frankness, sympathy, unsuspectingness, kindly disposition.

‘The essence of friendship is entireness, a total magnanimity and trust.’—EMERSON.

‘A faithful friend is a strong defence,
A faithful friend is the medicine of life.’

JESUS BEN SIRACH.

- 65 Firmamentum autem stabilitatis constantiaeque est eius, quem¹ in amicitia quaerimus, fides; nihil est enim stabile, quod infidum est. Simplicem praeterea et communem et consentientem, id est qui rebus isdem moveatur, eligi par est; quae omnia pertinent ad fidelitatem. Neque enim fidum potest esse multiplex ingenium et tortuosum, neque vero, qui non isdem rebus movetur naturaque consentit, aut fidus aut stabilis potest esse. Addendum eodem est, ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent omnia ad eam, quam iam dudum tracto, constantiam. Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos esse non posse.

‘There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either. . . . One is Truth . . . the other element is Tenderness.’—EMERSON.

Est enim boni viri, quem eundem sapientem licet

¹ MSS. quam.

dicere, haec duo tenere in amicitia: primum, ne quid fictum sit neve simulatum, aperte enim vel odisse magis ingenui est quam fronte occultare sententiam; deinde, non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspiciosum, semper aliquid existimantem ab amico esse violatum. Accedat huc suavitas quaedam 66 oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiae. Tristitia autem et in omni re severitas habet illa quidem gravitatem; sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

XIX

Amici veterrimi optimi.

‘In word and will I am a friend to you,
And one friend old is worth a hundred new.’

‘Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old thou shalt drink it with pleasure.’—JESUS BEN SIRACH.

Exsistit autem hoc loco quaedam quaestio sub- 67
difficilis, num quando amici novi, digni amicitia,
veteribus sint anteponendi, ut equis vetulis teneros
anteponere solemus. Indigna homine dubitatio!
Non enim debent esse amicitiarum sicut aliarum
rerum satietates; veterrima quaeque, ut ea vina,
quae vetustatem ferunt, esse debet suavissima;
verumque illud est, quod dicitur, *multos modios salis
simul edendos esse*, ut amicitiae munus expletum sit.
Novitates autem si spem afferunt, ut tamquam in 68
herbis non fallacibus fructus appareat, non sunt

illae quidem repudiandae, vetustas tamen suo loco conservanda; maxima est enim vis vetustatis et consuetudinis. Quin *et* in ipso equo¹, cuius modo feci mentionem, si nulla res impediatur, nemo est, quin eo, quo consuevit, libentius utatur quam intractato et novo. Nec vero in hoc, quod est animal, sed in iis etiam, quae sunt inanima, consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus.

There must be no superiority in friendship. All must meet on terms of equality.

λέγεται φιλότης ἢ ἰσότης.—ARISTOTLE, N. Ethics ix. 8. 2.

69 Sed maximum est in amicitia [superiorem]² parem esse inferiori. Saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege. Numquam se ille Philo, numquam Rupilio, numquam Mummio anteposuit, numquam inferioris ordinis amicis, Q. vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is anteibat aetate, tamquam superiorem colebat, suosque omnes per se posse esse ampliores
70 volebat. Quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingenii, fortunae consecuti sint, impertiant ea suis communentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliore vel animo vel fortuna, eorum augeant opes, eisque honori.

¹ v. l. Quin etiam in *or* Quin ipso equo.

² Superiorem is omitted in two of the best MSS.

sint et dignitati. Ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerunt, cum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt. Quod est multo profecto magis in veris patribus certisque faciendum. Fructus enim ingenii et virtutis omnisque praestantiae tum maximus capitur, cum in proximum quemque confertur.

XX

Neither is there to be any question raised as to inferiority in station, &c. The person in an inferior position may be helped as far as may be, but must be treated as an equal.

Servility is to be avoided.

'All association must be a compromise.'—EMERSON.

Ut igitur ii, qui sunt in amicitiae coniunctio-
nisque necessitudine superiores, exaequare se cum
inferioribus debent, sic inferiores non dolere se a
suis aut ingenio aut fortuna aut dignitate superari.
Quorum plerique aut queruntur semper aliquid aut
etiam exprobrant, eoque magis, si habere se putant
quod officiose et amice et cum labore aliquo suo
factum queant dicere. Odiosum sane genus homi-
num officia exprobrantium; quae meminisse debet
is, in quem collata sunt, non commemorare, qui
contulit. Quamobrem, ut ii, qui superiores sunt,
submittere se debent in amicitia, sic quodam modo
inferiores extollere. Sunt enim quidam, qui mo-
lestas amicitias faciunt, cum ipsi se contemni putant;

quod non fere contingit nisi iis, qui etiam contem-
 nendos se arbitrantur; qui hac opinione non modo
 73 verbis, sed etiam opere levandi sunt. Tantum
 autem cuique tribuendum, primum, quantum ipse
 efficere possis: deinde etiam, quantum ille, quem
 diligas atque adiuves, sustinere. Non enim neque
 tu possis, quamvis excellas, omnes tuos ad honores
 amplissimos perducere, ut Scipio P. Rupilius
 potuit consulem efficere, fratrem eius L. non potuit.
 Quod si etiam possis quidvis deferre ad alterum,
 videndum est tamen, quid ille possit sustinere.

*Children's friendships in time change in value and
 importance.*

74 Omnino amicitiae corroboratis iam confirmatisque
 et ingeniis et aetatibus iudicandae sunt, nec, si qui
 ineunte aetate venandi aut pilae studiosi fuerunt,
 eos habere necessarios, quos tum eodem studio
 praeditos dilexerunt—isto enim modo nutrices et
 paedagogi iure vetustatis plurimum benevolentiae
 postulabunt; qui negligendi quidem non sunt, sed
 alio quodam modo [*aestimandi*]
 aliter amicitiae sta-
 biles permanere non possunt. Disparis enim mores
 disparia studia sequuntur, quorum dissimilitudo
 dissociat amicitias; nec ob aliam causam ullam
 boni improbis, improbi bonis amici esse non possunt,
 nisi quod tanta est inter eos, quanta maxima potest
 75 esse, morum studiorumque distantia. Recte etiam
 praecipitur in amicitia, ne intemperata quaedam
 benevolentia, quod persaepe fit, impediatur magnas
 utilitates amicorum. Nec enim, ut ad fabulas re-

deam, Troiam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrimis iter suum impediendum audire voluisset. Et saepe incidunt magnae res, ut discedendum sit ab amicis; quas qui impedire vult, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus. Atque in omni re considerandum est, et quid potest ab amico et quid patiari a te impetrari.

XXI

Friendship may be broken (1) by the faults of one friend causing disgrace to the other, (2) by growth of divergence of opinion. In (1) the friend is to be dropped gradually; in (2) the friendship is not to be allowed to become animosity.

‘ We that were friends, yet are not now ;
 We that must daily meet
 With ready words and courteous bow
 Acquaintance of the street :
 We must not scorn the holy past ;
 We must remember still
 To honour feelings that outlast
 The reason of the will.’

‘ Difficile est longum subito deponere amorem.’—CATULLUS.

Est etiam quaedam calamitas in amicitiiis dimit- tendis non numquam necessaria; iam enim a sapi- entium familiaritatibus ad vulgares amicitias oratio nostra delabitur. Erumpunt saepe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundet infamia. Tales igitur amicitiae sunt remissione usus eluendae, et, ut Catonem dicere

audivi, dissuendae magis quam discindendae, nisi quaedam admodum intolerabilis iniuria exarserit, ut neque rectum neque honestum sit nec fieri possit ut non statim alienatio disiunctioque facienda sit.

- 77 Sin autem aut morum aut studiorum commutatio quaedam, ut fieri solet, facta erit, aut in rei publicae partibus dissensio intercesserit (loquor enim iam, ut paulo ante dixi, non de sapientium, sed de communibus amicitiiis), cavendum erit, ne non solum amicitiae depositae, sed etiam inimicitiae susceptae videantur. Nihil est enim turpius quam cum eo bellum gerere, quocum familiariter vixeris. Ab amicitia Q. Pompei meo nomine se removerat, ut scitis, Scipio; propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello; utrumque egit graviter ac moderate¹, et offensione animi non acerba.

Résumé of §§ 76, 77.

- 78 Quamobrem primum danda opera est, ne qua amicorum discidia fiant; sin tale aliquid evenerit, ut extinctae potius amicitiae quam oppressae videantur. Cavendum vero, ne etiam in graves inimicitias convertant se amicitiae; ex quibus iurgia, maledicta, contumeliae gignuntur. Quae tamen si tolerabiles erunt, ferendae sunt, et hic honos veteri amicitiae tribuendus, ut is in culpa sit, qui faciat, non, qui patiatur iniuriam.

¹ MSS. auctoritate.

*Some miscellaneous remarks on friendship are given
§§ 79-88.*

‘Great souls by instinct to each other turn,
Demand alliance, and in friendship burn.’

‘He ought not to pretend to friendship’s name,
Who reckons not himself and friend the same.’

‘Only be admonished by what you already see, not to strike leagues of friendship with cheap persons where no friendship can be.’—EMERSON.

Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis cito diligere incipiant neve non dignos. Digni autem sunt amicitia, quibus in ipsis inest 79 causa, cur diligantur. Rarum genus! Et quidem omnia praeclara rara, nec quicquam difficilius quam reperire, quod sit omni ex parte in suo genere perfectum.

‘Vulgus amicitias utilitate probat.’

Sed plerique neque in rebus humanis quicquam bonum norunt, nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos. Ita 80. pulcherrima illa et maxime naturali carent amicitia per se et propter se expetita, nec ipsi sibi exemplo sunt, haec vis amicitiae et qualis et quanta sit. Ipse enim se quisque diligit, non ut aliquam a se ipse mercedem exigit caritatis suae, sed quod per se sibi quisque carus est. Quod nisi idem in amicitiam transferetur, verus amicus numquam reperietur; est enim is, qui est tamquam alter idem.

'Nature teaches beasts to know their friends.'

SHAKESPEARE, *Coriolanus*.

- 81 Quod si hoc apparet in bestiis, volucribus, nantibus, agrestibus, cicuribus, feris, primum, ut se ipsae diligant (id enim pariter cum omni animante nascitur), deinde, ut requirant atque appetant, ad quas se applicent eiusdem generis animantes—idque faciunt cum desiderio et cum quadam similitudine amoris humani—quanto id magis in homine fit natura! qui et se ipse diligit et alterum anquirit, cuius animum ita cum suo misceat, ut efficiat paene unum ex duobus!

XXII

Friends should be alike in disposition, not contrary.

'In companions

That do converse and waste the time together,
Whose souls do bear an equal yoke of love,
There must be needs a like proportion
Of lineaments, of manners and of spirit.'

SHAKESPEARE, *Merchant of Venice*, iii. 4.

- 82 Sed plerique perverse, ne dicam impudenter, habere talem amicum volunt, quales ipsi esse non possunt, quaeque ipsi non tribuunt amicis, haec ab iis desiderant. Par est autem primum ipsum esse virum bonum, tum alterum similem sui quaerere. In talibus ea, quam iam dudum tractamus, stabilitas amicitiae confirmari potest, cum homines benevolentia coniuncti primum cupiditatibus iis, quibus ceteri serviunt, imperabunt, deinde aequitate iusti-

tiaque gaudebunt, omniaque alter pro altero suscipiet, neque quicquam umquam nisi honestum et rectum alter ab altero postulabit, neque solum colent inter se ac diligent, sed etiam verebuntur. Nam maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam.

It must not be said that—

‘The friendships of the world are oft
Confederacies in vice, or leagues in pleasure.’

Itaque in iis perniciosus est error, qui existimant libidinum peccatorumque omnium patere in amicitia licentiam; virtutum amicitia adiutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea, quae summa sunt, pervenire, coniuncta et consociata cum altera perveniret. Quae si quos inter societas aut est aut fuit aut futura est, eorum est habendus ad summum naturae bonum optimus beatissimusque comitatus. Haec est, inquam, societas, in qua omnia insunt, quae putant homines expetenda, honestas, gloria, tranquillitas animi atque iucunditas, ut et, cum haec adsint, beata vita sit, et sine his esse non possit. Quod cum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus: ea vero neglecta, qui se amicos habere arbitrantur, tum se denique errasse sentiunt, cum eos gravis aliquis casus experiri cogit. Quocirca—dicendum est enim saepius— cum iudicaris, diligere oportet, non, cum dilexeris,

iudicare. Sed cum multis in rebus negligentia plectimur, tum maxime in amicis et diligendis et colendis; praeposteris enim utimur consiliis, et acta agimus, quod vetamur vetere proverbio. Nam implicati ultro et citro vel usu diuturno vel etiam officiis, repente in medio cursu amicitias exorta aliqua offensione dirumpimus.

XXIII

Carelessness in making friendships to be avoided, because friendship is an absolute necessity for every one.

- 86 Quo etiam magis vituperanda est rei maxime necessariae tanta incuria. Una est enim amicitia in rebus humanis, de cuius utilitate omnes uno ore consentiunt; quamquam a multis virtus ipsa contemnitur et venditatio quaedam atque ostentatio esse dicitur. Multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero, quorum cupiditate quidam inflammantur, quam multi ita contemnunt, ut nihil inanius, nihil esse levius existiment!

A life without friendship is not worth living.

Itemque cetera, quae quibusdam admirabilia videntur, permulti sunt qui pro nihilo putent. De amicitia omnes ad unum idem sentiunt, et ii, qui ad rem publicam se contulerunt, et ii, qui rerum cognitione doctrinaque delectantur, et ii, qui suum negotium gerunt otiosi, postremo ii, qui se *totos tradiderunt voluptatibus, sine amicitia vitam*

esse nullam, si modo velint aliqua ex parte liberaliter vivere. Serpit enim nescio quo modo per 87 omnium vitas amicitia, nec ullam aetatis degendae rationem patitur esse expertem sui. Quin etiam si quis asperitate ea est et inmanitate naturae, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus, tamen is pati non possit ut non anquirat aliquem, apud quem evomat virus acerbitatis suae.

‘To view alone
The fairest scenes of land and deep,
With none to listen and reply
To thoughts with which my heart beat high
Were irksome.’

· It had been hard for him that spake it, to have put more truth and untruth together, in few words, than in that speech, “Whosoever is delighted in solitude, is either a wilde Beast, or a God.”—BACON, *Essay* xxvii.

Atque hoc maxime iudicaretur, si quid tale posset contingere, ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam collocaret, atque ibi, suppeditans omnium rerum, quas natura desiderat, abundantiam et copiam, hominis omnino aspiciendi potestatem eriperet. Quis tam esset ferreus, qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo? Verum ergo illud est, quod a Tarentino Archyta, ut 88 opinor, dici solitum nostros senes commemorare audivi ab aliis senibus auditum: *‘si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illum admirationem ei fore;*

quae iucundissima fuisset, si aliquem, cui narraret habuisset. Sic natura solitarium nihil amat, semperque ad aliquod tamquam adminiculum adnititur; quod in amicissimo quoque dulcissimum est.

XXIV

Plain-speaking as between true friends is a duty, but there must still be a kindly disposition. Flattery the disturbing element in all friendships.

‘Better a little chiding than a great deal of heartbreak.’

SHAKESPEARE, *Merchant of Venice*.

‘Rien n’est beau que le vrai. Le vrai seul est aimable.’

Sed cum tot signis eadem natura declaret, quid velit, anquirat, desideret, tamen obsurdescimus nescio quo modo nec ea, quae ab ea monemur, audimus. Est enim varius et multiplex usus amicitiae, multaeque causae suspicionum offensionumque dantur, quas tum evitare, tum elevare, tum ferre sapientis est. Una illa sublevanda offensio est, ut et utilitas in amicitia et fides retineatur; nam et monendi amici saepe sunt et obiurgandi; et haec
89 accipienda amice, cum benevole fiunt. Sed nescio quo modo verum est, quod in Andria familiaris meus dicit:

Obsequium amicos, veritas odium parit.

Molesta veritas, siquidem ex ea nascitur odium, quod est venenum amicitiae, sed obsequium multo molestius, quod peccatis indulgens praecipitem *amicum ferri sinit*; maxima autem culpa in eo,

qui et veritatem aspernatur et in fraudem obsequio impellitur. Omni igitur hac in re habenda ratio et diligentia est, primum ut monitio acerbitate, deinde ut obiurgatio contumelia careat; in obsequio autem (quoniam Terentiano verbo libenter utimur) comitas adsit, assentatio, vitiorum adiutrix, procul amoveatur, quae non modo amico, sed ne libero quidem digna est; aliter enim cum tyranno, aliter cum amico vivitur. Cuius autem aures clausae veritati sunt, ut ab amico verum audire nequeat, huius salus desperanda est. Scitum est enim illud Catonis, ut multa: *' melius de quibusdam acerbos inimicos mereri quam cos amicos, qui dulces videantur; illos verum saepe dicere, hos numquam.'* Atque illud absurdum, quod ii, qui monentur, eam molestiam, quam debent capere, non capiunt, eam capiunt, qua debent vacare. Peccasse enim se non anguntur, obiurgari moleste ferunt; quod contra oportebat, delicto dolere, correctione gaudere.

XXV

Flattery, which is really insincerity, is the curse of friendship.

'A flattering mouth worketh ruin.'—*Proverbs*, xxvi. 28.

Ut igitur et monere et moneri proprium est verae amicitiae, et alterum libere facere, non aspere, alterum patienter accipere, non repugnanter, sic habendum est nullam in amicitiiis pestem esse maiorem quam adulationem, blanditiam, assenta-

tionem ; quamvis enim multis nominibus est hoc vitium notandum levium hominum atque fallacium, ad voluptatem¹ loquentium omnia, nihil ad
 92 veritatem. Cum autem omnium rerum simulatio vitiosa est (tollit enim iudicium veri idque adulterat), tum amicitiae repugnat maxime ; delet enim veritatem, sine qua nomen amicitiae valere non potest. Nam cum amicitiae vis sit in eo, ut unus quasi animus fiat ex pluribus, qui id fieri poterit, si ne in uno quidem quoque unus animus erit idemque
 93 semper, sed varius, commutabilis, multiplex ? Quid enim potest esse tam flexibile, tam devium quam animus eius, qui ad alterius non modo sensum ac voluntatem, sed etiam vultum atque nutum convertitur ?

Negat quis, nego ; ait, aio ; postremo imperavi egomet mihi

Omnia assentari,

ut ait idem Terentius, sed ille in Gnathonis persona, quod amici genus adhibere omnino levitatis
 94 est. Multi autem Gnathonum similes cum sint, loco, fortuna, fama superiores, horum est assentatio molesta, cum ad vanitatem accessit auctoritas.

πῶς ἄν τις διακρίνειε κόλακα τοῦ φίλου ;

95 Secerni autem blandus amicus a vero et inter nosci tam potest adhibita diligentia quam omnia fucata et simulata a sinceris atque veris. Contio,

¹ v. l. voluntatem.

quae ex imperitissimis constat, tamen iudicare solet, quid intersit inter popularem, id est assentatorem et levem civem, et inter constantem, severum et gravem. Quibus blanditiis C. Papirius nuper influ- 96 ebat in aures contionis, cum ferret legem de tribunis plebis reficiendis! Dissuasimus nos; sed nihil de me, de Scipione dicam libentius. Quanta illa, di immortales, fuit gravitas, quanta in oratione maiestas! ut facile duces populi Romani, non comitem diceres. Sed affuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam (meministis, Q. Maximo, fratre Scipionis, et L. Mancino consilibus) quam popularis lex de sacerdotiis C. Licini Crassi videbatur! cooptatio enim collegiorum ad populi beneficium transferebatur; atque is primus instituit in forum versus agere cum populo. Tamen illius vendibilem orationem religio deorum immortalium nobis defendentibus facile vincebat. Atque id actum est praetore me quinquennio ante, quam consul sum factus. Ita re magis quam summa auctoritate causa illa defensa est.

XXVI

‘Blaesus adulator mellito murmurat ore.’—JUVENAL.

‘If he be a cunning flatterer, he will follow the arch-flatterer which is a man’s self.’

‘There is no such flatterer as a man’s self.’—BACON.

Quod si in scena, id est in contione, in qua rebus 97 fictis et adumbratis loci plurimum est, tamen verum

valet, si modo id patefactum et illustratum est, quid in amicitia fieri oportet, quae tota veritate perpenditur? in qua nisi, ut dicitur, apertum pectus videas tuumque ostendas, nihil fidum, nihil exploratum habeas, ne amare quidem aut amari, cum id quam vere fiat, ignores. Quamquam ista assentatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei, qui eam recipit atque ea delectatur. Ita fit, ut is assentatoribus patefaciat aures suas maxime, qui ipse sibi assentetur et se maxime ipse
 98 delectet. Omnino est amans sui virtus; optime enim se ipsa novit, quamque amabilis sit, intellegit. Ego autem non de virtute nunc loquor, sed de virtutis opinione. Virtute enim ipsa non tam multi praediti esse quam videri volunt. Hos delectat assentatio, his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant.

· He that loves to be flattered is worthy of the flatterer.·

SHAKESPEARE, *Timon of Athens*.

Nulla est igitur haec amicitia, cum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in comoediis assentatio faceta nobis videretur, nisi essent milites gloriosi.

Magnas vero agere gratias Thais mihi?

Satis erat respondere: ‘*magnas*’; ‘*ingentes*,’ inquit. Semper auget assentator id, quod is, cuius ad voluntatem dicitur, vult esse magnum. Quamobrem,
 99 *quamquam blanda ista vanitas apud eos valet, qui*

ipsi illam allectant et invitant, tamen etiam gravi-
ores constantioresque admonendi sunt, ut animad-
vertant, ne callida assentatione capiantur. Aperte
enim adulantem nemo non videt, nisi qui admodum
est excors; callidus ille et occultus ne se insinuet,
studiose cavendum est. Nec enim facillime agno-
scitur, quippe qui etiam adversando saepe assentetur,
et litigare se simulans blandiatur, atque ad ex-
tremum det manus vincique se patiatur, ut is, qui
illusus sit, plus vidisse videatur. Quid autem
turpius quam illudi? Quod ut ne accidat, magis
cavendum est, ut in Epiclero,

Ut me hodie ante omnes comicos stultos senes

Versaris atque illuseris¹ lautissime.

Haec enim etiam in fabulis stultissima persona est 100
improvidorum et credulorum senum. Sed nescio
quo pacto ab amicitiis perfectorum hominum, id est
sapientium (de hac dico sapientia, quae videtur in
hominem cadere posse), ad leves amicitias defluxit
oratio. Quamobrem ad illa prima redeamus, eaque
ipsa concludamus aliquando.

XXVII

*In conclusion. Virtue is the bond of friendship, and in true
friendship there is no question of utility or self-interest.*

Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci,
et conciliat amicitias et conservat. In ea est enim
convenientia rerum, in ea stabilitas, in ea con-

¹ v. l. emunxeris.

stantia ; quae cum se extulit et ostendit suum lumen et idem aspexit agnovitque in alio, ad id se admovet vicissimque accipit illud, quod in altero est ; ex quo exardescit sive amor sive amicitia, utrumque enim dictum est ab amando. Amare autem nihil est aliud nisi eum ipsum diligere, quem ames, nulla indigentia, nulla utilitate quaesita ; quae tamen ipsa efflorescit ex amicitia, etiam si tu eam minus secutus sis.

Disparity in age is not a bar to friendship.

- 101 Hac nos adulescentes benevolentia senes illos, L. Paulum, M. Catonem, C. Gallum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus. Haec etiam magis elucet inter aequales, ut inter me et Scipionem, L. Furium, P. Rupilius, Sp. Mummius. Vicissim autem senes in adulescentium caritate acquiescimus, ut in vestra, ut in Q. Tuberonis ; equidem etiam admodum adulescentis P. Rutili, A. Vergini familiaritate delector. Quoniamque ita ratio comparata est vitae naturaeque nostrae, ut alia [*ex alia*] aetas oriatur, maxime quidem optandum est, ut cum aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum
- 102 isdem ad calcem, ut dicitur, pervenire. Sed quoniam res humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt, quos diligamus et a quibus diligamur ; caritate enim benevolentiaque sublata omnis est e vita sublata incunditas.

Scipio's friendship was to me a great and a permanent privilege, which I cannot forget.

Virtue is the chief thing in life, friendship the next, but it cannot exist without virtue.

Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri, quæ extincta non est. Nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo umquam animo aut spe maiora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet.

Scipio's friendship was a great boon to me.

‘Paene gemelli,

Fraternis animis: quicquid negat alter, et alter:

Annuimus pariter.’—HORACE, *Ep.* I. x. 3.

Equidem ex omnibus rebus, quas mihi aut fortuna 103 aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Numquam illum ne minima quidem re offendi, quod quidem senserim; nihil audivi ex eo ipse, quod nollem; una domus erat, idem victus, isque communis; neque solum militia, sed etiam peregrinationes rusticationesque communes. Nam quid ego 104 de studiis dicam cognoscendi semper aliquid atque discendi, in quibus remoti ab oculis populi omne otiosum tempus contrivimus? Quarum rerum recordatio et memoria si una cum illo occidisset,

desiderium coniunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt, alunturque potius et augentur cogitatione et memoria mea, et, si illis plane orbatus essem, magnum tamen affert mihi aetas ipsa solacium. Diutius enim iam in hoc desiderio esse non possum. Omnia autem brevia tolerabilia esse debent, etiam si magna sunt.

Haec habui de amicitia quae dicerem. Vos autem hortor, ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

NOTES TO
CICERO : DE AMICITIA



NOTES

§ 1. **memoriter**, 'with a perfectly clear recollection'; adv. from *memor*, 'mindful.'

ita eram deductus, 'had been introduced to...' *ita* with the idea that I should not.

deducere means here 'taken to see.'

sumpta virili toga, 'after assuming the *toga virilis*,' i.e. the white toga, the dress of manhood. Children and magistrates wore the *toga praetexta*, a white garment with a purple border. A youth assumed the *toga virilis* at the age of sixteen.

quoad possem: *possem* is the subj. dependent on *discederem*, 'as far as I could and might.'

multa prudenter disputata, 'many brilliant arguments, many pithy and pointed sayings.'

prudencia: this is here equivalent to *iuris prudentia*, 'knowledge of the law.'

pontificem Scaevolam: Q. Mucius Scaevola the Younger. He was one of the most celebrated Roman juriconsults and the author of a systematic treatise on the 'ius civile.' He was murdered before the altar of Vesta, B. C. 82.

me contuli, 'I attached myself,' i. e. went of my own initiative.

unum praestantissimum: *unum* further intensifies the superlative, 'the most distinguished' or 'surely the most distinguished.'

ingenio et iustitia, 'ability and uprightness.'

alias: sc. *dicam*.

§ 2. **cum . . . tum**: here used like *et . . . et*, or *non solum . . . sed etiam*, 'I call to mind much that he said on many occasions, but especially that . . .' Some words such as *eum dixisse* seem necessary to make the sense complete. Owing to a change of construction some word has been omitted. Some MSS. add *narrare*.

- domi**, 'at his house.'
- hemicyclo**, 'a circular settee or couch.'
- pauci admodum**, 'a very few.'
- familiares**, 'personal friends.'
- incidere in sermonem**, 'enter on that subject or topic.'
- tum fere**: most MSS. read *fere*, which will qualify *tum* = 'just about that time.'
- multis erat in ore**: *multis*, possessive dative, 'in the mouths of many.' One MS. has *omnibus*.
- utebare multum**, 'were very intimate with.'
- is, tribunus plebis**, 'he, in his capacity of tribune.'
- capitali odio**, 'with deadly hatred.' *Capitalis*, as affecting a man's life or status. Cf. *capitis damnare*, to condemn to death.
- quocum**: here the *cum* is enclitic as in *nobiscum*, &c.
- coniunctissime et amantissime**, 'in the very closest bond of friendship.'
- quanta esset . . . querela**. This clause is the object of *meministi*, and should be taken before the clause *cum . . . vixerat*. *Esset*, subj. in pet. Obliqua. Translate, 'you remember how much people were astonished and disgusted, when he,' &c.
- § 3. **in eam ipsam mentionem**: i. q. *eius ipsius rei mentionem*, 'the mention of that very matter,' i. e. the quarrel between Sulpicius and Pompeius.
- Laeli**: the usual form in Cicero for the genitive of a noun in *ius* or *ium* is *i*.
- secum**: i. e. with Scaevola.
- Africani**: he died B. C. 129.
- sententias**, 'the substance of what they said.'
- arbitratu meo**, 'as I thought best or fit.'
- quasi**, 'as it were.'
- ne inquam et inquit saepius interponeretur**: Cicero has preferred the reported form of dialogues except in the case of the *de Partitione Oratoria*, the *Disputationes Tusculanae*, the *Cato Maior*, the *de Regibus*, and the *de Amicitia*.
- saepius**, 'more often than might be desirable,' i. e. 'too often.'
- interponeretur**: historic sequence, after *induxi*.
- coram**: adverbial here, 'face to face.'
- § 4. **mecum ageres**, 'pleaded with me.'
- cum . . . tum**: cf. § 2.
- feci . . . ut prodessem**: a periphrasis for *profui*.
- rogatu tuo**: note the emphasis on *tuo*, 'and at your express request.'

Cato Maiore: i. e. the *De Senectute*.

scriptus, 'dedicated.'

induxi: technical stage term, 'I have introduced Cato as an old man.'

persona: another stage term = 'character.'

quae loqueretur: final subjunctive; *aptior quae loq.*, 'better fitted to speak.'

fuisset . . . florisset: causal subjunctive = 'as one who had been.'

accepissemus: causal subjunctive = 'we having heard,' or 'as we had heard.'

maxime memorabilem: equivalent to a superlative.

disputata, 'as having been maintained.'

meminisset depends upon *dissereret*.

genus autem hoc sermonum: lit. 'this kind of discourse.' Translate, 'Discourses of this nature.'

positum, &c., 'when given on the authority of men of the olden time, and they too.'

nescio quo pacto, 'somehow or other.' *Plus* belongs to *gravitatis*.

ipse mea legens, 'while reading what I have written,' i. e. these dialogues. (*mea = mea scripta*.)

§ 5. **ad senem senex de senectute**: Cicero when he wrote the *Cato Maior (de Senectute)* was sixty-two, and Atticus sixty-five years of age. For the figure of speech cf. *iustitiam iustissimo*, infra § 25.

amicissimus: he had been an intimate friend of Cicero for many years.

sic enim est habitus, 'for thus he was esteemed.'

velim avertas, 'I should like you (if you would) to put me out of your mind' (i. e. please do so), and imagine, i. e. *velim putes*, that Laelius . . . Note the asyndeton or absence of a conjunction between these two clauses.

ab his sermo oritur, 'the conversation begins with them.'

cuius est, &c., 'to whom belongs the whole discourse.'

te ipse cognosces: Seyffert's reading for *tu te ipsum*, 'you will recognize the portrait as your own.' Cicero here compliments Atticus by hinting that the expressions of Laelius are exactly those that Atticus would have used.

§ 6. **Sunt ista**, 'it is as you say.'

oculos in te esse coniectos unum, 'that on you alone the attention of all was directed.'

tribuebatur hoc: i. e. the *appellatio sapientiae*. Note the force of the imperfect, 'used to be given.'

modo, 'quite recently.' Cato, however, died B.C. 149.
alio quodam modo: sc. *atque tu*, 'in a slightly different way.'

usum, 'practical experience.'

provisa prudenter, 'wise foresight.'

acta constanter, 'firm action.'

responsa acute, 'shrewd replies or opinions.'

ferebantur, 'were related.'

quasi qualifies the unusual use of *cognomen* here for what was later called an *agnomen*.

Te autem . . . putes. A very awkward sentence with a change of construction in it caused partly by the long parenthesis. The meaning is quite clear. The first part of the sentence seems to depend on the meaning carried on from the verb *scimus* a few lines above, but really depends on *existimant*.

natura et moribus, 'by your natural gifts and character.'

studio et doctrina, 'by your intellectual acquirements.'

qualem in reliqua Graecia neminem (sc. *sapientem appellat*): the accusative is governed by *accepimus*.

§ 7. **qui septem appellantur**, 'the Seven so-called Sages.' These were (1) Thales of Miletus, (2) Pittacus of Mitylene, (3) Bias of Priene, (4) Solon the Athenian, (5) Cleobulus of Lindus, (6) Periander the Corinthian or Myron of Chenae, (7) Chilon the Spartan. The antecedent to *qui* is *eos*, which stands at the head of the next clause. The antecedent to *qui ista subtilius* is not expressed.

qui ista subtilius quaerunt, 'those who (i. e. the Stoics) study philosophical questions (*ista*) with exceptional accuracy.'

Athenis unum accepimus. This *unus* is of course Socrates; 'we have admitted the existence of one only at Athens.'

Apollinis oraculo. This refers to the story that when Chaerephon asked the oracle at Delphi whether there was any philosopher wiser than Socrates, he received the answer 'No one.'

ut omnia tua . . . ducas. This clause is explanatory of *hanc esse in te sapientiam*, *ducas* being a consecutive subjunctive.

omnia tua in te. This was the doctrine of the Stoics, that things external did not count for anything. Tr.: 'that all that you really possess is centred in yourself.'

humanosque casus, 'the chances of this life.'

virtute inferiores, 'of less account than virtue,' the *summum bonum*.

credo: parenthetic: for the construction understand *quaerunt*.

hoc, 'who is here.'

quonam pacto = *quonam modo*.

proximis Nonis, 'on the last Nones,' formerly the meeting day for the Augurs.

commentandi causa, 'to deliberate.'

ut assolet, 'as the custom is.'

qui . . . solitus esses, 'although you had been accustomed'; concessive subjunctive after *qui*.

illum . . . obire, 'to keep your engagements on that day'; cf. the English phrase 'to meet an engagement.'

§ 8. **Quaerunt quidem**, 'certainly, Laelius, and many people ask,' &c. *Quidem* gives assent to what has just been said.

quod animum adverti. The antecedent of *quod* is *id*.

moderate, 'without expressing any emotion.'

humanitatis, 'your feeling as a man and a gentleman.'

valetudinem, 'health' in the sense of indifferent health.

All good MSS. have the word *respondeo* after *valetudinem*.

recte tu quidem: sc. *respondes* or *dicis*.

isto officio, 'the duty you mention.'

incommodo meo, 'my own loss.'

constanti, 'of good principle.'

contingere: here used of evil fortune. In English 'to happen' is used in the same way: 'if anything should happen to A or B.'

§ 9. **tribui**, 'by people in general.'

facis amice, 'are very kind.'

videris, 'as you seem.' Personally used here.

si quisquam, 'if any one at all' (and I doubt his existence).

Paulum = L. Aemilius Paulus.

Gallum = C. Sulpicius Gallus; with *memineram* here supply *mortem filiorum ferre*.

in pueris, 'in the case of children.'

perfecto here is equivalent to our 'grown up.'

spectato: one who had been tried and not found wanting; the *viro* was M. Porcius Cato Licinianus.

§ 10. **cave anteponas**, 'be careful not to prefer'; *cave* is the only word in Latin thus used with *ne* omitted.

huius, i. e. of Cato; *illius* of Socrates.

Ego: note the emphatic position of this pronoun here.

desiderio, 'regret for Scipio's death.'

viderint sapientes: philosophers (i. e. the Stoics) will have to consider how far I am right; *viderint* is the future perfect indicative, *not* the perfect subjunctive.

confirmare, 'to assert positively.' The word is slightly stronger than *affirmare*.

egere, 'I am in want of'; **careo**, 'I lack or I am without.'

errore, 'a delusion or mistake.'

decessu: 'at or on the death of their friends.' *eo* is the antecedent to *quo*.

non amicum sed se ipsum amantis est, 'is not the mark of love but of selfishness.'

§ II. **cum illo . . . actum esse praeclare**: that he has not been well dealt with—that he has fared right well.

quod . . . putabat, 'a thought that never occurred to him.'

optare: to pray or long for as being impossible.

immortalitatem, 'exemption from death.'

quod fas esset, 'such as' or 'of the kind that,' consecutive subjunctive.

iam belongs to *habuerant*.

ante tempus, 'when under the proper age.' The proper age was forty-three, and Scipio was certainly under forty.

iterum: 134 B. C.

sibi, 'as far as he was concerned.'

suo tempore: at the proper time, i. e. the time fixed by the laws.

paene sero, 'almost too late' for the State because of the slow progress of the Numantine War.

duabus urbibus. Carthage in 146 B. C., Numantia in 133 B. C.

delevit strictly belongs to *praesentia* rather than to *future bella*, but by syllepsis is made to apply to both.

facillimis, kindly, affable, easy to get on with; the exact opposite of the French *difficile*.

pietate, 'filial love.' His mother was Papiria.

liberalitate, 'generosity.' He gave dowers to his two sisters, one of whom was married to the eldest son of Cato the Censor, the other to Aelius Tubero.

bonitate, 'liberality.'

maerore, 'grief' as indicated by personal outward signs, gloom, dejection; *luctus* refers to actual mourning.

ut memini Catonem: a reference to the *Cato Maior* or *de Senectute*.

anno ante . . .: i. e. 150 B. C.

viriditatem, 'freshness'; cf. our expression 'a green old age.'

etiam nunc erat. *Nunc* as elsewhere in Cicero refers to a past time, viz. the age of Scipio (56) at the date of his death in 129 B. C.

§ 12. **fortuna vel gloria** are of course ablatives (Roby, § 1210).

accedere: sc. *vel ad fortunam vel ad gloriam*.

moriendi: 'of the actual dying.'

quo de genere, 'concerning death of this kind.'

difficile dictu: because Scipio's body bore no wound. It is thought he was cleverly strangled.

vere: antithesis to *difficile dictu*—'for certain.'

celeberrimos, 'most crowded,' thronged, well attended.

illum diem after the parenthesis takes the listener back emphatically to *diebus*.

clarissimum: generally used of persons.

reductus, 'escorted home' (*deductus*, escorted from home).

ad vesperum, 'towards evening.'

populo Romano: the people generally, the citizens.

sociis et Latinis. *Latinis* is added to explain *sociis*.

The *Latini*, the principal members among the *socii*, had applied to Scipio for help in the matter of the agrarian enactments of the Gracchi and the assignments of the land, and his support of them made him unpopular at Rome.

dignitatis gradu, 'so lofty and dignified a position.'

deos belongs to *superos*, with which it is in apposition.

inferos, 'the shades below.'

§ 13. **is, qui, &c.**: this refers to the Epicureans chiefly, as also to the Peripatetics and some of the New Academics who denied the immortality of the soul.

nuper: rhetorically used here for the half century or so preceding the date of Scipio.

deleri, 'annihilated.'

antiquorum: the Peripatetic and Academic schools.

religiosa iura: 'reverent rites and observances.'

si nihil . . . arbitrarentur. *Arbitrarentur* is used graphically for the pluperfect.

ad eos pertinere, 'in no way concerned them,' i. e. the dead.

eorum, qui fuerunt. The Pythagoreans, who overran the cities of Magna Graecia in South Italy.

institutis et praeceptis, 'principles and rules.'

eius, qui: i. e. Socrates.

qui non: a verb, e. g. *dicebat*, must be supplied here. If *cui* be read a verb such as *videbatur* must be understood.

ut in plerisque, 'as in most of his arguments.'

optimo cuique: the usual idiom, 'to all the best and most upright.'

§ 14. **quasi praesagiret,** 'as it were with a spirit of divination.'

alii plures: Q. Tubero, P. Rutilius, Laelius, C. Fannius, Q. Scaevola, Sp. Mummius.

triduum, 'for a space of three days.'

de re publica. This refers to the fragments of Cicero's *de Republica*.

extremum: here used as a noun.

quae refers to *extremum* and explains it.

in quiete, 'when asleep'; *quies* here = *somnus*.

ex Africano: i. e. from Scipio Africanus Major.

id si . . . est, 'if it really is the case, that.'

in morte, 'when dead.'

evolet, 'flies away.'

censemus: for the more usual *censetis*.

hoc eius eventu, 'at this his death' (or end).

vereor ne sit, 'I am afraid that it is the mark,' &c.

illa refers to what follows.

fit idem quasi, 'it is as though he (Scipio) had not been born at all.'

§ 15. **cum illo . . . actum optime:** cf. § 11, *cum illo . . . actum esse praeclare*.

ut supra dixi: § 11.

incommodius (*actum est*).

prius: Laelius was five years older than Scipio.

fuerat aequius, 'it had been fairer.' Note this idiomatic use of the indicative for the subjunctive.

quia vixerim, 'because (I think) I have lived'; the subjunctive is used because the verb depends on *videar*, and states what Laelius thought.

et id in quo . . ., 'and that quality wherein lies the chief point in . . . perfect unanimity.'

falsa praesertim = praesertim cum falsa sil.

quam quod spero: a change of construction for *quam spes*. Trans., 'than my hope that.'

mihī est cordi, 'the more to my liking'; *cordi* a locative dative.

vis tria aut quattuor paria: *paria* used as a noun. The 'pairs' are Orestes and Pylades, Achilles and Patroclus, Theseus and Peirithous, Damon and Phinthias.

nominantur, 'are mentioned.'

quo in genere (*amicitiarum*).

§ 16. **Istuc . . . est**, 'your wish (*istuc*) will of necessity be so.'

feceris . . . disputaris: the use of the fut. perf. shows that both actions will be completed simultaneously. *Disputare* = to discuss and express the result in so many words.

qualem . . . des, 'your views as to the theory and practice of friendship.'

id ipsum tecum agere, 'to ask the same of you.'

antevertit, 'has anticipated me.'

§ 17. **non gravarer**, 'I should not make any objections, if I had confidence in myself,—which I have *not*.' Hence the imperfect subjunctive.

consuetudo: this is explained by *ut iis*, &c.

quamvis subito, 'as suddenly as you wish,' i.e., offhand, extempore.

censeo petatis, 'my advice is—seek.' For the construction cf. *velim avertas*, § 5.

res vel secundas vel adversas, 'to good or bad fortune.'

§ 18. **in bonis**, 'in the case of good men.'

neque ad vivum reseco: medical term; lit. 'nor do I cut down to the quick,' i.e. 'I do not press my point too much.'

illi, qui haec subtilius disserunt: cf. § 7, *qui ista subtilius quaerunt*. Here *illi* are the Stoics. Cicero points out that they may be right, but that their ideal is not of much real use to the world in general.

sit ita sane, 'let us assume that it is so.'

eam sapientiam . . ., 'they take it to mean wisdom of the kind which . . .'; *eam* predicatively used.

quae finguntur aut optantur, 'which are imaginary or ideal.'

ad istorum normam, 'according to the standard of the Stoics.'

invidiosum et obscurum, 'offensive and unintelligible.'

habeant, concedant, agamus: all jussive subjunctives.

ut fuerint: here used for the more usual accusative and infinitive.

sapienti, 'as far as it affects the wise man.'

§ 19. **pingui Minerva**, 'with homely wit,' i. e. blunt downright common sense; *ut aiunt*, 'as the saying is.' For the idea cf. Horace, *Sat.* ii. 2. 3:

'**Rusticus abnormis sapiens crassaque Minerva.**

liberalitas, 'large-mindedness.'

audacia: a combination of brazen-facedness and recklessness, akin to 'pushfulness.'

magna constantia, 'of high moral principle'; abl. case.

modo quos: for *quos modo*, i. e. Fabricius, Curius, and Coruncanius.

ducem: in apposition to *naturam*. This refers to the doctrine of the Stoics.

perspicere videor: periphrasis for *perspicio*.

societas quaedam, 'a certain amount of fellowship.'

maior . . . ut quisque proxime accederet: sc. *nobis*, and more, in proportion as each is more closely related to the rest of us. *ut* in this latter clause is merely *as*.

potiores quam, 'to be preferred to,' or 'of more account than.'

propinqui: near of kin as opposed to *alieni*, the kin of other people.

natura ipsa, 'nature without any one's assistance or support.'

ea: i. e. *amicitia*.

hoc, 'in this respect.'

ex amicitia: the omission of any particle points the antithesis.

§ 20. **iungeretur**: the imperf. follows the past tense *contracta est*.

omnium . . . rerum . . . consensio: objective genitive, 'agreement as to all things.'

haud scio an . . . nihil: almost = 'in all probability,' i. e. I do not think anything better has been given.

extremum: equivalent to *est finis*. A reference to the Epicurean doctrine.

posita in, 'depending upon.'

temeritate, 'caprice.'

praeclare illi: sc. *faciunt*.

Qui autem in virtute . . . = the Stoics.

gignit et continet, 'produces and upholds.'

nec sine virtute: a reference to § 18, *nisi in bonis*, &c.

esse, 'to exist.'

§ 21. **Iam**, 'furthermore.'

virtutem ex consuetudine: cf. §§ 18, 19.

docti: as in § 17; philosophers by profession.

verborum magnificentia, 'pompous language.'

Paulos, &c., 'men like the Pauli,' &c.

his . . . contenta est: a hit at the Stoics for setting up an impossible ideal.

§ 22. **principio**, 'first of all.'

qui potest . . . 'vitalis', 'how can life be worth living.'

vitalis here = *βιωτός*.

quicum = quocum.

opportunae, 'are each of them generally suited or adapted to a single aim or end.'

non aqua, non igni . . . amicitia. Friendship here placed on the level of the two absolute necessities of life.

qui pauci nominantur, 'of those few cases that are famous.'

partiens: merely 'dividing'; **communicans**: actually 'sharing' as good friends.

§ 23. **cumque . . . contineat, tum illa praestat. illa** may be (1) the nominative, and then refers to *commoditas* understood, and is the subject to *praestat*. *Amicitia* then is the subject to *praelucet*; or (2) ablative also referring to *commoditas*; *amicitia* is then the subject to *praestat* and *praelucet*.

In (1) *omnibus* = *omnibus commoditatibus*; (2) *omnibus* = *omnibus rebus*.

praelucet, 'sheds a ray of good hope,' a rare verb.

in posterum, 'for the time to come.'

exemplar . . . sui: cf. § 80.

absentes adsunt, egentes abundant: for the oxymoron cf. *Pro Milone*, 97 . . . *ut absentes adessemus, mortui viveremus*. Cf. also *De Amic.* § 47 *Itaque . . . modestos*.

difficilius dictu: a loose expression, unless *dictu* has partly lost its original meaning.

ex quo: adverbial here = 'hence.'

benevolentiae coniunctionem, 'the bond of good will.'

si minus = si non.

§ 24. **Agrigentinum**: i. e. Empedocles.

vaticinatum, 'foretold.'

ea: n. pl. acc., 'all these things.'

hoc quidem, 'this theory of Empedocles.'

re probant, 'endorse by their behaviour.'

nova fabula. The title is not known, but the king was Thoas.

stantes, 'rising to their feet.'

in re facta, 'in a play' as opposed to *in re vera*, in real life.

quaeritote: the so-called future imperative.

§ 25. **nos autem**: a verb must be supplied here from the *quaeritote* in the previous sentence.

quaesivi: the object is to be understood, 'I have asked for their opinion.'

flum, 'texture.'

tum . . . si: equivalent here to *ita . . . si*.

de re publica disputatum est: a reference to the *De Republica* of Cicero.

patronus, 'a counsel for the defence.'

Quid? amicitiam: the usual reading is *quid amicitium*, which is awkward. With *quid?* the sentence is quite straightforward, *defendere* being understood.

ei (Laelius) qui ceperit, 'who has won the fame,' &c.

iustitia, 'singleness of aim or purpose.'

§ 26. **vim afferre**, 'this is force that you are using.'

meritis, 'kindly actions.'

minus: here used as a negative slightly less forceable than *non*.

proprium amicitiae, 'a characteristic of friendship.'

antiquior, 'older and therefore more venerable.'

amor enim . . .: cf. *Nat. Deorum* I. § 122 *carum ipsum verbum est amoris, ex quo amicitiae nomen est ductum*; also cf. *infra*, § 100, *utrumque enim dictum est ab amando*.

princeps ad, 'is the prime cause in the . . .'

ab iis, 'from those.'

temporis causa, 'to suit the occasion.'

verum: contrasted with *factum*, just as *voluntarium* is contrasted with *simulatum*.

voluntarium: as giving the real feeling of the *voluntas*, i. e. genuine, or sincere.

§ 27. **applicatione magis**, 'more through an attachment of the mind.'

etiam in bestis, 'in the case of animals.'

ad quoddam tempus, 'up to a certain time.'

exstitit, 'has arisen.'

perspicere videamur, 'because we seem (in our opinion) to see . . .'; *videamur*: virtually oblique oration.

quasi is used to introduce the metaphor in *lumen probitatis*.

§ 28. **usurpet**, 'draw upon his reminiscences.'

quos . . . viderit: concessive, 'although he . . .'

qui non oderit: subjunctive.

ab altero = Pyrrhus; *alterum* = Hannibal.

non nimis alienos, 'no very great aversion.'

crudelitatem: an unfair charge. The Romans did not carry out the practice favourably mentioned by Cicero in § 29, 'of admiring a good quality in a public enemy.' No language was bad enough to apply to Hannibal.

oderit: indicative.

§ 29. **usu**, 'intimacy.'

videantur depends on *moveantur*.

consuetudine, 'intercourse.'

ut sit . . ., 'with the idea that . . .'

ut quisque minimum esse . . ., 'the more deficient he considered himself in . . . the better suited for forming a friendship.'

secus, 'otherwise,' i. e. the reverse.

§ 30. **nullo**: masc. abl.

Quid enim? originally an elliptical expression, *dicam* being understood, but here equivalent to 'What an idea!'

indigens: sc. *erat*.

minime hercule! 'Not at all!'

ne ego quidem, 'No more was I' (in need of him).

sed ego: sc. *dilexi*.

non . . . causae diligendi profectae, 'the attachment did not begin with.'

§ 31. **liberales**, 'generous.'

gratiam, 'gratitude.'

§ 32. **ab his**, 'from this,' i. e. from these arguments.

qui . . . ad voluptatem omnia referunt, 'those who (i. e. the Epicureans) make pleasure their standard in all things.'

susplicere, 'to look up to.'

abiecerunt, 'have degraded.'

contemptam: note the emphasis on this word by its position, 'despicable.'

quam qui appetiverunt: *quam* = *probitatem*. Most editions put a comma only at *probitatis*.

aequales here = 'on the same level or footing,' not of the same age.

gravior, 'more dignified.'

ad haec: sc. *respondere* or *dicere*.

pro hoc: i. e. for Scaevola.

meo iure, 'as is within my right,' Fannius being *natu maior*.

recte tu quidem: sc. *respondes*.

§ 33. **quamquam**. Laelius has just been saying that friendships, when *verae*, are *sempiternae*, but qualifies it by *quamquam*. Trans. 'Yet he . . .'

ut . . . expediret depends on *incidere*.

aetate ingravescente, 'as the burden of age grows gradually heavier.'

summi puerorum amores, 'most ardent attachments.'

praetexta toga: see § 1.

§ 34. *perduxissent*: sc. *pueri amicitiam*.

condicionis . . . comodi: obj. gen. depending on *contentione*; rivalry in connexion with a matrimonial match or some advantage.

quod idem: both neuter; turn by 'which they could not both obtain.'

labefactari: sc. *amicitiam* as a subject.

amicitiis: 'dativus incommodi.'

in optimis quibusque: rare in masc. plural, but necessary here because of the reciprocity in friendship.

honoris: obj. gen., 'for public office or position.'

§ 35. *iusta*, 'reasonable.'

postularetur. Roby § 1722.

libidinis, 'self-gratification.'

quidvis, 'anything and everything.'

diceret sibi videri: an illogical ending of the sentence which requires a simple verb only, such as *esset*.

§ 36. Contrast this section with § 18, where it is stated that friendship cannot exist *nisi in bonis*.

numne: rare form for *num*. 'Tell me now, Do you think . . . ?'

§ 37. *hospes*, 'a friend of your family.'

aderam, 'was an adviser to . . .'

Laenati: consul, B. C. 132.

deprecatum: supine after *venio*.

etiamne: sc. *hoc putares?*

temeritati, 'infatuation.'

illius furoris, 'of the extravagance of the man.'

hac amentia, 'because of this madness.'

§ 38. *quod si . . . si simus*. There is a double protasis—*si statuerimus* and *si simus*; in the latter, *quidem* shows that the second protasis is subordinate to the first.

perfecta . . . simus, 'if we were absolutely wise.'

nihil . . . vitii, 'the practice would involve no wrongdoing.'

ex hoc numero = *ex horum numero*.

et eorum quidem, 'and in particular of those two.'

§ 39. *contendisse*, 'had pressed for anything.'

in talibus, 'in the case of men such as these'; cf. *in pueris*, 'in the case of mere children.'

quid attinet, 'of what avail is it?'

contendisset: sc. for subject *aliquis ex iis*.

impetraturum . . . fuisse: conditional sentence in Oratio Obliqua. The verb would be *impetravisset* in Oratio Recta.

rogatum: acc. sing. masc.

at vero, 'but truly.'

minime tum: with *minime* supply *acer* from *acerrimus* (Madvig).

nunc: at the time Laelius was speaking, B. C. 129.

§ 40. **rogati**: nom. pl. masc.

minime accipienda, 'by no means to be allowed.'

eo loco . . . sumus, 'we are now in such a position that we Romans (*nos*) . . .'

spatio curriculoque, 'the course and track as followed by our ancestors.' This must be the meaning, though the order of the words is against it.

§ 41. **occupare conatus est**: lit. to seize it before any one else could do so.

vel = *vel potius*.

in P. Scipione. It is doubtful to which Scipio this has reference. It must be either P. Scipio Nasica or Africanus Minor.

nam: elliptic, 'there is no need for me to mention Carbo, for we . . .' The mention of Carbo seems to point to the Scipio in the previous sentence being Africanus.

potuimus: sc. *sustinere*.

recentem poenam: i. e. B. C. 133.

serpit deinde res, 'the mischief (the democratic movement) goes on or advances.'

proclivis: v. l. *proclivius*, *proclive*. The sense requires an adverb.

coepit: i. e. *coepit labi*.

in tabella, 'in the matter of voting by ballot.' The *Lex Gabinia*, B. C. 139, secured voting by ballot in elections for magistrates; and the *Lex Cassia*, B. C. 137, gave it to the *iudicia populi*. The *Lex Papiria* extended the ballot to legislative proposals; and the *Lex Caelia* included cases of *perduellio*. Laelius does not mention these two laws.

videre iam videor, 'I seem to see.'

fiant: deliberative subj., 'how they are to be done.'

§ 42. **quorsum haec?**: sc. *disputo*.

bonis = *bonis viris*.

ut, si . . . inciderint, ne: to express a purpose.

ut ab amicis . . . non discedant: to express a consequence.

mortem, &c. : a doubtful statement.

§ 43. **haud scio an**, 'I rather think it will . . .'

§ 44. The opening part is a repetition, in a slightly different form, of § 40.

libere, 'frankly, candidly.'

adhibitae : sc. *auctoritati* ; governed by *pareatur*.

§ 45. **nam** : elliptic, 'I say this, for some . . .'

habitos : sc. *esse* ; referring to the Epicureans who considered a violent friendship was undesirable, in that it might disturb a perfectly balanced mind. The whole passage is largely based and in part translated from Eur. *Hipp.* 253 et sqq.

placuisse : translate by a personal verb, 'have determined.'

nihil est, quod . . ., 'there is nothing that they do not argue about with their subtilities.'

partim has no corresponding *partim*, but *alios* to balance it. Trans. *partim*, 'some of them.'

satis, &c., 'each has enough, and more than enough . . .' Notice the *sibi suarum cuique*.

alienis : sc. *rebus*.

quas = ita ut eas ; hence the subjunctives *adducas, remittas*.

caput, 'the main thing.'

securitatem, 'freedom from anxiety.'

tanquam : used like *quasi* to introduce the metaphor.

§ 46. **alios** = the Cyrenaics or followers of Aristippus of Cyrene, and the Epicureans.

locum, 'topic.'

paulo ante = Chapter VIII, § 26.

praesidii adiumenti . . . benevolentiae . . . caritatis all depend on *causa*.

haberet : after *dicere aiunt* 'habet' would have been more usual ; the present tenses are resumed in *quaerant . . . putentur*.

mulierculae, 'weak women,' or 'women, poor things.'

Pity rather than contempt is implied here.

§ 47. **O praeclaram sapientiam !** 'in sooth a grand philosophy !'

a dis : sc. *datum*.

quae = quanti.

ista : of which the Epicureans speak, 'that vaunted freedom from anxiety.'

locis, 'grounds,' 'points.'

actionem, 'course of action.'

neesse est : *ut* omitted.

ut bonitas malitiam : sc. *aspiratur et odit* ; *ut* = 'just as.'
videas : potential, 'you may see.'

rebus iniustis : *rebus* must be supplied with each of the other adjectives here.

§ 48. **cadit**, lit. 'falls,' i. e. 'occurs to.'

humanitatem, 'every particle of kindness.'

aliquas, 'some actual troubles.'

isti = the Stoics.

bonis amici : sc. *rebus*.

diffundatur : middle use, 'expands.' The subject is *virtus*. Most MSS. give *diffundantur . . . contrahantur*. If these are right there must be some corruption of the text earlier in the sentence.

non plus quam : sc. *valet*.

contrahat : sc. *quis* as subject. Another explanation would be to make the clause *si quasi significatio virtutis eluceat* the subject. Dr. Reid suggests *contrahatur amicitia*.

si quasi : another reading is *si qua*.

cum contigit : note *cum* with the perf. indic., but Halm reads *contingit*.

§ 49. **animante . . . eo qui** = 'a living being . . . of such a kind that . . .'

ut ita dicam introduces the word *redamare*, here coined by Cicero to express the meaning of *ἀντιφιλεῖν*.

quid? draws attention to the following question.

§ 50. **nihil esse . . . similitudo** : an involved sentence. *Similitudo* is written instead of the accusative, which would be parallel with *nihil* ; in full it might run, *nihil esse, quod ad se rem ullam tam alliciat et attrahat quam (homines) ad amicitiam similitudinem*. *Similitudo* is attracted into the case of *quod*.

verum esse : here followed by *ut* with subj. to express a consequence.

quasi : used to introduce *propinquitate*.

nihil est enim : note the position of *enim* ; it is usually second in the sentence.

appetentius : participle used as adj. ; hence followed by a genitive.

similium : rare use of gen. pl. neut. used as a noun.

necessariam : sc. *esse*.

qui est : the *qui* is attracted to the gender of *fons* the predicate.

quæ etiam = *cum ea*.

§ 51. **atque etiam**, 'and again.'

fungunt amicitias : sc. *esse*.

tumque : *tum* here = 'only.'

tantum . . . abest, ut . . . ut: here are two clauses introduced by *ut* following the impersonal *tantum abest*.

atque, 'and yet.'

haud sciam an: less assertive than *haud scio*, 'I should hardly like to think.'

ubi, 'in what respect.'

§ 52. **homines . . . diffuentes,** 'men (i. e. the Epicureans and Cyrenaics) going to pieces through their pleasures.'

nec usu nec ratione, 'neither in practice nor in theory.'

habent cognitam: a periphrastic and emphatic perfect.

pro deorum fidem atque hominum: for the acc. see Roby, § 1128.

ut neque, 'so as neither to love.'

nimirum, 'a life, I mean, in which . . .'

benevolentiae: objective genitive after *fiducia*.

§ 53. **diligat:** potential subj.; on which *metuat* and *possit* both depend = 'could love.'

coluntur: sc. *tyranni*.

dumtaxat ad tempus, 'for a time at all events.'

quod, 'and this'; further explained by the clause *tum . . . posset*.

fidus and infidus must be translated as predicates.

gratiam referre, 'to make a return.'

§ 54. **quamquam,** 'though, indeed.'

illa, 'that you know of quite well.'

importunitate—the opposite of *opportunitas*—must take its meaning from the context, 'perversity' or 'perverse obstinacy.'

praepotentium, 'when (or if) they are very powerful.'

efferuntur . . . contumacia, 'are carried away by pride and overbearingness,' 'lose their heads with pride and insolence.'

sperni. The words in [] are missing in one MS.

imperio, potestate, 'military and civil command or power.' They explain *immutari*.

§ 55. **quid autem stultius:** sc. *est*.

plurimum . . . possint, 'are very influential.'

istorum: neut., 'the things I have mentioned.'

vicit: here used like the gnomic aorist in Greek.

ut, etiam si: if *ut* is not a corrupt reading it must be taken as = *ita ut*. Lahmeyer reads *possessio. Quod etiam si.*

sed haec haec hactenus. Cf. *Hactenus mihi videor* (vii. 24).

§ 56. **constituendi . . . sunt** for *constituendum est*.

diligendi: genitive of the gerund.

ferri, 'proposed' or 'stated.'

unam: the Epicurean opinion.

nulli prorsus: take these words together, 'to not one of these do I agree.'

§ 57. **precari**: sc. *aliquid*.

non satis honeste, 'not quite, or not very.'

§ 58. **definit**, &c., 'restricts, sets limits to.'

nimis exigue et exiliter, 'in too niggling and near a way.'

ad calculos vocare, 'to call to an account.'

ratio acceptorum . . ., 'of a Dr. and Cr. account.'

excidat . . . defluat . . . congeratur: the metaphors are here taken from measuring goods and giving good measure.

§ 59. **in eum** = *in talem virum*.

iacentem animum, 'low or despondent.'

in is found in some MSS.; it certainly gives better sense.

vocem, 'definite statement or utterance.'

quem . . . putaretur, 'as was supposed.'

impuri, 'with ulterior motives.'

potentiam = '(unconstitutional) power.'

quin etiam, 'more than this.'

tamquam, introducing *ansas*, 'handles for criticism.'

rursum autem, 'while on the other hand.'

§ 60. **valet**, 'makes for,' 'helps to.'

ut eam . . . ut ne quando. These two *ut* clauses are too close together. The first *ut* introduces a purpose, the second a consequence.

possemus is attracted in tense to *inciperemus*.

minus felices = *infelices*; cf. § 61 *minus iustae* and § 23 (*si minus intellegitur*) where *minus* = *non*.

§ 61. **emendati**, 'freed from all faults.'

cum . . . tum, 'assuming that . . . then.'

minus iustae: cf. *minus felices*, a few lines above.

caput agatur, 'position is at stake.'

declinandum de via, 'one must swerve.'

est . . . quatenus, 'there is a certain extent to which . . .'

fama, 'reputation.'

§ 62. **cuius**, 'from whom'; genitive of origin, not the possessive genitive.

omnibus in rebus, 'all things other than friendship.'

essent: subj., 'because he thought they were . . .'

§ 63. **quo** = *ut eo*. This is an awkward sentence to translate. It has been punctuated in many different ways. 'In order that we may use friendship when the dispositions of our friends have been to some extent tested (*periclitatis* is passive

here), as we do with horses that have been tried.' Most MSS. have *amicitias*. Another reading is *amicitiis*.

leves, 'the light-weights (morally)' as opposed to the *firmi et stabiles et constantes* above.

imbecilla . . . ad, 'too weak to . . .'

obscuratum iri arbitrantur, 'think that it (the preferring interest to friendship) will be lost sight of . . .'

§ 64. **ubi . . . invenias**, 'where are you going to find?'

ad quas . . . descendant, 'to face which it is . . .'

Ennius recte: sc. *scripsit*.

tamen haec duo, 'these two errors.'

aut si . . . aut: some particle seems to have dropped out after the second *aut*. Dr. Reid suggests *aut si . . . aut cum*. Another suggestion is, *si aut . . . aut*.

utraque in re: in either alternative, in his own prosperity, and in his friend's adversity.

iudicare: sc. *esse*.

§ 65. **quem** is Dr. Reid's emendation of the MSS. Some MSS. have *fides est*. *Nihil enim stabile est, quod infidum*.

simplicem . . . consentientem, 'frank, moreover, sociable and sympathetic.'

multiplex . . . et tortuosum, 'deceitful and shifty.'

eodem: adverb here.

ut ne, 'that he must not.'

iam dudum, 'I have been dwelling upon.'

fit verum illud, 'comes out true.'

initio: § 18.

eundem, 'at the same time.'

tenere, 'to keep to.'

fiotum sit neve simulatum: cf. § 26 *nihil fictum, nihil simulatum*.

aperte . . . vel odisse, 'to hate honestly.' *Vel* emphasizes the verb.

ingenui, 'one who is frank and open.'

occultare sententiam, 'to hide what he really thinks by a feigned expression.'

criminationes = here used for *crimina*.

semper . . . existimantem: an amplification of *suspiciosum*, 'by always imagining,' &c.

§ 66. **accedat huic**, 'besides this there should be.'

haudquaquam mediocre: lit., 'by no means unimportant in effect,' i. e. distinctly important.

tristitia, 'dourness, gloominess.'

habet . . . gravitatem, 'brings with it a certain amount of impressiveness.'

illa is not required except as a peg upon which to hang the *quidem*; trans. *quidem*, 'I admit.'

remissior . . . et liberior, 'more unconstrained and free.'

comitatem, 'good fellowship.'

§ 67. **quaestio**, 'a point to settle.'

verumque illud est, quod dicitur, 'that old saw is true . . . that.'

multos modios: a proverb quoted in Aristotle's *Ethics*.

amicitiae munus, 'the duty (or work) of friendship may be perfected.'

§ 68. **novitates**, 'novelties (in the way of friendships).'

herbis, 'young corn-blades.'

fructus: sc. *futurus*.

illae quidem: cf. *illa quidem* in § 66; refers to *novitates*.

vetustas = 'old friendship.'

quin et in ipso . . . novo, 'nay, in the case of the very horse I have just mentioned.' There is a confusion of two sentences, and what may have been *quin et . . . libentius utimur* is merged into *nemo est qui non libentius utatur*.

quo consuevit: sc. *uti*.

montuosis: cf. this with the modern appreciation of wild nature.

dintius, 'for some considerable time.' Some MSS. omit *superiorem*.

§ 69. **maximum**, 'the chief point,' 'most important thing.'

excellentiae, 'instances of superiority.' (Trans. *superior* and *inferior* of 'higher' and 'lower rank' respectively.)

ut ita dicam: here used to introduce the word *grege*, 'in our circle.'

omnino, 'to be sure' (concessive).

is: i. e. Quintus Maximus.

ampliores, 'more distinguished.'

§ 70. **ut, si quam . . . ut, si parentibus**: namely 'that they must . . . so that . . .' The first *ut* clause explains *quod . . .*, the second *ut* is consecutive.

impertiant ea . . . communicent, 'give some of the results . . . and share them.'

fabulis, 'legends.'

stirpis et generis: these two words are practically synonymous, 'ancestry or descent.'

in famulatu, 'hiringlings.'

pastores: an allusion to the legend of Romulus and Remus, and possibly that of Cyrus.

tum . . . cum, 'is only reaped to the full . . . when . . .'

§ 71. **dolere**, 'to feel hurt when . . .'; *sc. debent*.

si habere . . . quod: the antecedent is omitted.

suo, 'on their side.'

officia exprobrantium, 'put in a claim for services rendered.'

§ 72. **quodam modo**, 'in a way.'

inferiores = *eos qui sunt inferiores*.

sunt . . . quidam, qui . . . faciunt: *faciunt* because the names were known to Cicero.

molestas: predicative.

opere, 'by deeds.'

§ 73. **possis**: from *possis* supply *possit* in the next clause with *sustinere*.

non enim neque tu. There is no *nec* or *neque* to balance this clause (in some texts the *neque* is omitted), but in its place a clause introduced by *ut*. Another explanation is that *neque* merely strengthens *non*. There is no emphasis on the *tu*.

quamvis excellas: an extended form of *quamvis* or *quantum vis excellas* which some MSS. give; 'however much you are superior.'

non potuit, 'he was said to have dropped down dead on hearing the bad news.'

eius: i. e. Rupilius.

§ 74. **omnino**, 'as a rule,' 'we may generally take it then that . . .' For its use at the beginning of a general proposition cf. *omnino fortis animus . . . cernitur* (*De Officiis*, l. 20).

corroboratis, &c., 'only after both character and age have been completely strengthened and matured.'

nec . . . eos habere . . . quos: an anacoluthon which is as a rule explained by understanding *necesse est* or *oportet*. In some texts the latter word is inserted. Another explanation is that the idea of *must* is to be supplied from *iudicandae*.

isto . . . modo, 'in this way,' i. e. the way I have just mentioned.

aestimandi: the MSS. have *est*, and *aestimandi* and *honestandi* are both conjectural. The sense is in any case quite clear.

aliter takes up the argument, interrupted by the parenthesis *isto enim modo . . . aestimandi*, expressed by *omnino . . . dilexerunt*.

disparens enim mores, 'difference in tastes follows from difference in character (*mores* being accusative), and too great a difference in these respects dissolves friendships.'

tanta . . . quanta maxima potest . . ., 'the utmost possible difference or divergence.'

§ 75. **intemperata quaedam**, 'a kind of ill-regulated kindness.'

magnae res, 'important reasons.'

ut discedendum sit, 'that involve the giving up of one's friends.'

desiderium, 'the feeling of loss.'

ferat: virtually oblique, because (he says) he is unable.

parum iustus, 'not quite fair'; cf. *si minus intellegitur*.

§ 76. **atque . . . impetrari**. These words briefly summarize §§ 73-75. 'So then on every occasion.'

sapientium: i. e. *virorum bonorum*; cf. § 21.

quorum = *talium ut*.

remissione usus, 'by dropping the intimacy.'

elundae, 'to be got rid of.'

ut Catonem, 'as I have heard that Cato used to say.'

dissuendae . . . discindendae, 'are to be unpicked rather than torn asunder'; the process is to be gradual and free from any violent action.

feri possit = 'possible.'

statim is the emphatic word in this clause.

facienda sit = *fieret*.

§ 77. **communibus** = *vulgaribus*, cf. § 76.

meo nomine, 'on my account.'

graviter, 'with due consideration and restraint.'

ac moderate: Dr. Reid's emendation of the MSS. *auctoritate*; another suggested reading is Lahmeyer's *temperate*; *auctoritate* would mean 'with dignity.'

§ 78. **extinctae . . . oppressae**: metaphor from a burning flame, 'burnt out . . . rather than put out,' i. e. have a natural rather than a violent end.

cavendum: sc. *est*.

tolerabiles agrees with the last of the three nouns.

honos, 'respect.'

omnino: cf. § 74. 'In a general way then . . .'

una cautio . . ., 'only one way to avoid and prevent . . .'

incipiant: sc. *homines*.

non dignos = *indignos*.

§ 79. **quibus**: dative case.

omnia . . . rara: proverb.

omni ex parte, 'in every respect.'

neque . . .: followed here by *et*.

§ 80. **nec . . . exemplo sunt**, 'nor are they to themselves an

example of the nature and extent of this power of friendship.'

ipsi: nom.

haec vis = *vis huius naturalis amicitiae*.

ipse . . . quisque, 'a man (each individual self) loves himself.'

quod nisi idem, 'and unless the very same feeling.'

alter idem, 'a second self.'

§ 81. **id enim . . . nascitur**, 'for that feeling is born in an equal degree in every living creature.'

se applicent, 'they may associate.'

desiderio here = 'longing.'

quanto . . . magis . . . natura: *natura* almost adverbial here.

unum ex duobus: cf. § 92.

§ 82. **ne dicam** = *hoc dico ne dicam* 'impudenter.'

par est, 'it is reasonable.'

primum, 'to begin with.'

similem sui, 'a (moral) likeness of himself.'

cupiditatibus: cf. §§ 61, 62.

inter se = 'each other.'

§ 83. **adiutrix**: cf. *conciliatrix* for use of fem. in § 37.

posset: attracted to *perveniret*.

ea, quae summa sunt, 'the highest moral views.'

cum altera: sc. *virtute*.

si quos in reality constitute one word; hence the position of *inter*.

ad summum . . . bonum, 'towards the attainment of nature's highest good.'

honestas . . . iucunditas: an explanation of *omnia*. Trans., 'namely, honour,' &c.

§ 84. **tranquillitas animi . . . iucunditas**: the doctrine of the Epicureans.

quod refers to ut . . . beata vita sit. Trans., 'seeing then that this is . . .'

expetendam, 'worth trying for.'

§ 85. **neglegentia plectimur**, 'we are punished by reason of our carelessness.'

tum maxime, 'particularly is this so in the case of.'

praeposteris, 'we are beginning at the wrong end.'

et acta agimus, 'and doing it when it is too late.' For the proverb cf. Ter. *Phormio*, 419 *actum, ut aiunt, ne agas*.

vetamur: sc. *facere*.

ultro et citro, 'mutually.'

§ 86. **rei . . . incuria** = *de re incuria*.

una: by attraction for *unum*. 'For of all that concerns mankind friendship is *the* one thing.'

multis: e. g. the Epicureans.

tenuis victus cultusque, 'plain living.'

ad unum, 'to a man.'

ad rem publicam se contulerunt, 'have taken to politics.'

otiosi: without being tied to any public duties.

totos, 'body and soul.'

sine: the main sentence is resumed here, 'namely, that without friendship life is no life at all.'

liberaliter = *libero digne*, 'like gentlemen.'

§ 87. **serpit**, 'worms its way in.'

vitae: rare in the plural.

nescio quem: almost = *quendam*; 'a person at Athens called Timon.'

is pati . . . ut non, &c., 'would not be able to refrain from seeking everywhere for some one to whose ear,' &c.

virus acerbitatis, 'the gall of his bitterness.'

cuique, 'and from whom.'

§ 88. **Tarentino Archyta**. In the *de Senectute* the adjective *Tarentinus* follows the name, as it should here.

solitum: sc. *esse*.

nostros, 'of our time.'

adminiculum: lit. a vine-prop; here introduced by *tamquam*.

quod . . . est, 'and this prop is most acceptable when found in one's best friend.'

usus amicitiae, 'intercourse in friendship.'

sublevanda . . . est, 'must be removed out of the way.'

Madvig's reading here *subeunda*, which is generally adopted, would mean 'must be put up with or undergone.'

§ 89. **familiaris meus** (i. e. P. Terentius Afer), 'my friend.' The line is *Andria* i. 1. 41.

siquidem, 'in that.'

obsequium, 'flattery.'

in fraudem, 'to destruction,' 'harm.'

habenda: for the more usual *adhibenda*.

non modo amico = *non modo non*. This construction is not possible unless a negative follows (*ne quidem* here), and the predicate is common to both clauses.

§ 90. **scitum est**, 'a shrewd remark is that of Cato.'

quod contra: the sense is clear, 'whereas on the contrary they ought.' *Quod* may be acc. of respect, referring to the previous statement, then *contra* is an adverb; or *quod*

contra may be for *contra quod*, where *contra* is a preposition.

§ 91. **libere**, 'without reserve.'

nullam, &c.: acc. and inf. depending on *habendum est*.

quamvis . . . multis, 'is to be censured on as many accounts as you like.' Another metaphor borrowed from book-keeping.

levium: as opposed to *gravium et constantium*.

§ 92. **nomen amicitiae**, 'the word friendship.'

valere non potest, 'has no meaning.'

qui id fieri: *qui* ablative of *quis*.

quoque: abl. agreeing with *uno*, 'not even in the case of each, separately.'

§ 93. **convertitur**: middle voice here. The quotation is from Terence, *Enn.*, ii. 2. 21.

quis: the indefinite pronoun.

imperavi . . . mihi, 'I have made it my rule to say yes (or agree) in every case.'

persona, 'character.'

quod amici genus . . . omnino, 'and it is a sign of want of balance for a man to have such a friend at all.'

§ 94. **loco**, 'in origin.'

cum ad vanitatem . . . auctoritas, 'when their worthlessness is supported by their high position.'

cum . . . accessit: cf. *cum contigit*, § 48.

§ 95. **tam potest**: note the place of *tam*; cf. § 8 *cum summi viri tum amicissimi*.

intersit inter . . . inter: note the repetition of the prep.

popularem: i. e. a supporter of the people, a demagogue.

§ 96. **ferret legem**, 'was trying to carry a law.'

dissuasimus nos: sc. *contioni* (*nos = ego*).

diceres: potential.

in manibus, 'in everybody's hands.'

popularis, 'meant to please the people.'

lex . . . Crassi. This proposed law was to make the election to the *sacerdotia* by a popular vote.

cooptatio, 'the filling up of their own vacancies.'

ad populi . . . transferebatur, 'was then being changed into a matter of public patronage,' or 'was being vested in the people.'

is primus, &c., 'was the first to turn towards the Forum and address the people,' i. e. he turned from the Comitium—the usual position—and addressed the larger audience in the Forum.

versus: a participle.

praetore me. As the usual age for a praetor was forty, this helps to fix Laelius' birth at 186 B. C.

religio deorum immortalium, 'reverence for the . . .'

consul sum factus: 140 B. C.

re, 'on its intrinsic worth (or merit) more than on my position'—he being only a praetor at the time.

§ 97. **fictis et adumbratis**, 'for shams and misrepresentations.'

loci plurimum, 'the utmost scope.'

illustratum, 'made perfectly clear.'

quae tota, 'which depends entirely upon its own genuineness,' or 'is esteemed altogether according to its truth.'

ut dicitur, 'as the saying is.'

ne amare: sc. *te*.

id: the object of *ignores*.

quamquam, 'and yet.'

qui . . . assentetur, 'when he is the kind of man who flatters himself.'

omnino, 'assuming then that.'

§ 98. **de virtutis opinione**, 'of supposed virtue,' 'conceit of virtue.'

videri: sc. *praediti esse*.

nisi . . . gloriosi: sc. *ei quibus parasiti assentantur*.

Magnas: a line from the *Eunuchus*, iii. i. i.

§ 99. **det manus**, 'gives in,' surrenders.

plus vidisse, 'to have been more far-sighted.'

in Epiclero: a play by Caecilius Statius.

illuseris. One MS. has *luseris*. Bentley reads *emunxeris* from one MS. which has *unxeris*. The sense is clear. 'How finely you will have twisted me round your finger and taken me in, more than all the old men in comedy.'

§ 100. **in hominem . . . posse**, 'to come within a man's power.' This refers to the impossible ideal of the Stoics.

eaque ipsa, 'and even those.'

aliquando, 'at length.'

convenientia rerum, 'agreement in all things.'

nulla indigentia, nulla utilitate quaesita, 'not from any necessity, nor from any hope of gain.'

§ 101. **quoniamque ita ratio, &c.**, 'and since the scheme of our life and of nature is so arranged that a new generation is always coming on.' In some texts *ex alia* follow *oriatur*.

e carceribus . . . calcem, metaphors from the race, 'from start to finish.'

emissus sis depends upon *possis*.

§ 102. **Mihi**, 'in my opinion.'

subito ereptus: an allusion to his murder.

in manibus habui, 'was always in touch with.'

§ 103. **rerum consilium** = *consilium de rebus*.

quod quidem senserim, 'for all I know.'

§ 104. **de studiis**, 'our zeal in constantly acquiring.'

possem, 'I should not be able at this present time.'

essem . . . affert. The pres. indic. is graphic in the apodosis.

haec habui: cf. *De Senectute* § 85 *Haec habui, de senectute quae dicerem*, and *De Natura Deorum* iii. 39. 93 *Haec fere dicere habui de natura deorum*.

EXERCISES



§§ 1-10.

You must commit to memory all those arguments.

He began to hold forth on a matter which was being universally discussed at that time.

I wished to give the discussion an air of reality.

Our fathers have told us that the friendship of *A* and *B* was quite proverbial.

There were then current many *on dits* of his forethought, his promptitude, and his acumen on the bench.

His equal was not to be found in the rest of Greece.

Why is it that people are perpetually asking me this?

I cannot deny that I feel his loss acutely.

§§ 11-20.

You all know how kind he was to his mother and his sisters.

The sting of his death was somewhat lessened by its suddenness.

It is difficult to believe that the soul is annihilated by death.

Tell me now, do you think that it is true that

 If there's another world

 He's gone to bliss,

 But if there's none

 He made the best of this?

He shared my anxiety as to the future of politics.

This is a task to which I do not feel equal.

Why should we not assume that friendship can exist among the bad, in the same way that honour exists among thieves?

§§ 21-30.

Let us drop the pursuit of an impossible ideal.

Friendship doubles our joys and halves our sorrows.

There should be no room for dissimulation in friendship.

Prosperity gains friends, adversity tries them.

No domestic or corporate life can exist ; agriculture will be at a standstill.

This appeals to every reasonable being.

Love, not interest, must be at the root of any true friendship.

Friendship is not a matter of deliberate calculation of possible advantage.

How far is it true that familiarity breeds contempt ?

§§ 31-50.

To refer everything to the standard of pleasure is unworthy of us.

A man's character changes—in some cases owing to evil fortune, in others by force of increasing age.

Now, if you please, let us see to what extent love enters into the composition of a true friendship.

Let us speak of those whom we know or of whom our fathers have told us.

Never make your friendship an excuse for concealing an act of treason.

Do not wait to be asked.

The argument is ostensibly plausible but in reality detestable.

What necessity is there for us to eliminate utterly kindly feelings of every kind ?

§§ 51-60.

The utilitarian view of friendship takes away its chief charm.

Who of us wishes to be so placed that he may say

I am monarch of all I survey,

My right there is none to dispute ?

You cannot place any trust in the promise of a tyrant.

We have seen the mighty brought down from their seat, and the humble and meek exalted.

He conducted his friendship with Balbus on the strict lines of a banking account.

Avoid giving any one a handle for hostile criticism.

§§ 61-70.

It is no easy thing to select a friend from among the highest officials in the State.

A friend in need is a friend indeed.

Let us drop all shams and pretence.

An open honest hate is better than a sham love.

The older a wine the sweeter it is.

For many years he treated his foster parents with the same genuine affection that he gave to his father and mother.

§§ 71-80.

There should be no question of superiority or inferiority.

Preserve us, I say, from those who do nothing but prate of the favours they have showered on us.

We must make up our minds how far we can ask this even of an intimate friend.

Do not let it be said that your friendship was snuffed out. Rather let it burn itself out.

O where is a true friend to be found ?

§§ 81-90.

Every living thing shows some instinct resembling human love.

Look before you leap ; in other words, exercise judgment before you love.

They suffered for their imprudence in their choice of friends.

The best way to have a friend is to be one.

Those who are satisfied with little pretend to despise riches.

He gave himself up to the study of science and did not bother himself with public duties.

Nature is always consistent, though she feigns at times to contravene her own laws.

Horace has well said—

‘ *Naturam expellas furca tamen usque recurret* ’ ;
but we still manage to be deaf to her advice.

A bitter foe will sometimes speak the truth, a false friend never.

La verité n'est pas toujours bonne à dire.

§§ 91-end.

Love all, trust a few,
Do wrong to none : be able for thine enemy
Rather in power, than use : and keep thy friend
Under thy own life's key : be checked for silence,
But never taxed for speech.

Hypocrisy is the very bane of truth.

A fawning friend and a true one can be distinguished
just as easily as dyed from natural wool.

Any ordinary assemblage of men, however inexperienced,
can discern between the flatterer and the genuine, sober-
minded and consistent speaker.

How often it comes to pass that the man who is always
flattering himself listens most attentively to the flattery of
others.

But when I tell him he hates flatterers,
He says he does : being then most flattered.

The recollection of that great man still lives, will always
live.

In every point we were in perfect agreement : we were
at school together, we went through the African Campaign
together, we took our holidays together : in a word we have
lived together, and I hope that we may die together.

On the stage whatever is most foolish is put in the mouth
of old men.

Friendship may not hang by the wynde, nor for fair eyne,
but causis must be shewid.

INDEX OF PROPER NAMES

- Acilius (L.).** A jurist often known as Sapiens.
- Agrigentinus.** Empedocles of Agrigentum.
- Archytas of Tarentum.** A philosopher of the Pythagorean school and a friend of Plato. Eminent as a mathematician, mechanic, and a general.
- Atticus (T. Pomponius).** The schoolfellow and lifelong friend of Cicero, to whom the *de Amicitia* is dedicated.
- Bias, of Priene.** One of the Seven Sages.
- Blossius (C. Cumanus).** A friend of Tiberius Gracchus.
- Brutus (Decimus Junius).** Surnamed Gallaecus or Callaicus from his victories in Spain, B. C. 136. He had been Consul two years before, his colleague being P. Cornelius Scipio Nasica, the murderer of Tiberius Gracchus.
- Carbo (C. Papirius).** Tribune in B. C. 131; Consul B. C. 120. He was the proposer of a bill for legalizing the repeated re-election of a tribune. He was accused by Crassus of being the murderer of Scipio.
- Cassius (Sp. Viscellinus).** Consul B. C. 502, and again in 493 and 486. He was the proposer of the first Agrarian law, but failing to carry it was accused of aiming at royal power and executed.
- Cato (C. Porcius).** The grandson of Cato the Censor.
- Cato (Marcus Porcius Censorius).** Fl. B. C. 235-149. He served in Scipio's army in Sicily. A vigorous opposer of Greek civilization, as is shown by his work as Censor in B. C. 184. His son died in B. C. 152, and his fortitude under his loss was remarkable.
- His son married Aemilia the sister of Scipio Africanus.
- Cato till his last few years was an uncompromising foe to anything not Roman.
- Cato (M. Porcius Licinianus, 'perfecto viro').** Eldest son of Cato Censorius. He married the daughter of Aemilius Paulus.
- Coriolanus (C. Marcius, surnamed Coriolanus)** from his victory at Corioli in B. C. 493. In time of famine he advised the Senate to starve the plebs into submission. He was exiled from Rome, and was preparing to attack Rome with Attius, but was dissuaded by his wife Volturnia and his mother Veturia.
- Coruncanian (Tiberius).** A professional juriconsult, Consul in B. C. 280. He was noted as the first

plebeian who became Pontifex Maximus.

Crassus (*C. Licinius*). Was Tribune in B. C. 145.

Dentatus (*M. Curius*). Another typically incorruptible Roman. Consul in B. C. 290, 275, 274; Censor in B. C. 272. He defeated Pyrrhus in 275 B. C.

Ennius. A celebrated poet, born B. C. 239. He was brought to Rome by Cato, and was the author of *Annales* in eighteen books. He was made a Roman citizen, and on his death was buried in the tomb of the Scipios. Cf. Ovid, *Trist.* ii. 423:
 ‘Cecinit gravis Ennius ore,
 ‘Ennius, ingenio maxime, arte rudis.’

Fabricius (*C. Luscinus*). Was sent as ambassador to Pyrrhus after his victory over the Romans, B. C. 280. He proved incorruptible, and Pyrrhus, impressed by this fact, sent the prisoners away without demanding ransom.

Fannius, *vide* Strabo.

Gabinia (*Lex*). Introduced by Aulus Gabinus, B. C. 139. Its object was the introduction of voting by ballot.

Gallus (*C. Sulpicius*). Consul in B. C. 166. He had been a Tribune under Paulus Aemilius Macedonicus. *Known as an orator, also as an astronomer; he predicted an eclipse of the*

moon just before the battle of Pydna.

Gracchus (*Gaius Sempronius*, ‘*Gaius frater*’). The younger brother of Tiberius Gracchus. Tribune in B. C. 123, and again in the following year.

(*Tiberius Sempronius*).

Was born in B. C. 169, his mother being Cornelia, the daughter of P. Scipio Africanus. In B. C. 133, when Tribunus Plebis, he carried the Lex Sempronia, a land law combined with a scheme for extending the franchise. In the next year he was attacked in the senate by Scipio Nasica Serapio, his cousin, and slain on the Capitol.

Hannibal. The celebrated Carthaginian general—hero of the battles of Lake Trasimenus, B. C. 217; Cannae, B. C. 216. He was defeated by Scipio Africanus Major at Zana, B. C. 202. He died by his own hand, B. C. 183, at the court of Prusias, king of Bithynia.

Laelius (*C.*). Fought under Scipio Africanus in Africa in B. C. 146. Was Praetor in the next year, and Consul in B. C. 140. A follower of the Stoic school of philosophers.

Laenas (*P. Popilius*). Consul in B. C. 132 with Publius Rupilius. He was deputed to try the adherents of Tiberius Gracchus. For his action in this he was

- condemned in B. C. 123 at the instigation of Gaius Gracchus and outlawed. Three years later he was restored.
- Lycomedes.** The king of Scyros.
- Maelius** (*Sp.*). Distributed large quantities of corn at Rome in the famine of B. C. 440 and so became popular. Suspected of conspiracy and treason, he was slain by Ahala the Magister Equitum of L. Quinctius Cincinnatus, the Dictator.
- Manilius** (*M.*). An eminent jurist, who was one of the founders of the *Ius Civile*. Consul in B. C. 149.
- Mancinus** (*L.*). Consul in B. C. 145.
- Maximus** (*Quintus Fabius Aemilianus*). The eldest son of Paulus Macedonicus and brother to Scipio Africanus Minor. He was Consul in B. C. 145.
- Metellus** (*Q. Caecilius Macedonicus*). Praetor in B. C. 148; Consul in B. C. 143. He gained his cognomen by a victory over Andriscus, a pretended son of Perseus. He was Censor in B. C. 131 with Q. Pompeius.
- Mummius** (*Spurius*). Brother of L. Mummius Achaicus, the destroyer of Corinth.
- Neoptolemus.** The son of Achilles and Deidamia. He was taken by Odysseus from Scyros to Troy, at the taking of which town he slew Priam.
- Orestes.** Son of Agamemnon and Clytemnestra.
- Pacuvius** (*M.*). A tragic poet and painter, born at Brundisium, B. C. 219. He was related to Ennius. Cf. *Hor. Ep. ii. 1. 55*:
'aufert
Pacuvius docti famam
senis.'
- Paulus** (*L. Aemilius Macedonicus*). Consul in B. C. 182 and again in B. C. 168, Censor in B. C. 164, died B. C. 160. He was the father of Scipio Africanus Minor. He took the cognomen Macedonicus from his defeat of King Perseus at Pydna, four days before which battle he lost one young son; the death of the other followed five days later.
- Philus** (*L. Furius*). A friend of Scipio and Laelius. A noted orator according to Cicero. Consul in B. C. 136.
- Pompeius** (*Q.*). Consul in B. C. 141, with Cn. Servilius Caepio; his rival was Laelius.
- Pompeius** (*Q. Rufus*). Consul with Sulla in B. C. 88. Murdered by his men at the suggestion of Cn. Pompeius Strabo.
- Pylades.** The husband of Electra, and the faithful friend of Orestes.
- Pyrrhus.** King of Epirus. He invaded Italy and Sicily, and defeated the Romans in several battles. He died B. C. 272 at Argos.
- Rupilius** (*Lucius*). A younger

brother of Publius Rupilius; cf. § 63.

(*Publius*). A friend of Scipio and Laelius. Consul B. C. 132. With Popilius Laenas (§ 37) he was appointed to try the followers of Tiberius Gracchus. For the punishments he awarded he was condemned in B. C. 123, but died before the sentence could be carried out.

Scaevola (*Q. Mucius*). The Augur, as distinct from Q. Mucius Scaevola the Pontifex Maximus, was Consul B. C. 117. He was a distinguished jurist.

(*Q. Mucius*). The Pontifex. A noted jurist. He was Consul with L. Licinius Crassus in B. C. 95. Murdered in B. C. 82.

Scipio (*P. A. Cornelius Nasica*). Was Consul in B. C. 191.

Scipio. (*P. Cornelius Scipio Aemilianus Africanus Minor*). Was the son of L. Aemilius Paulus, but was adopted by the son of Scipio Major. Born B. C. 185; died B. C. 129. He was elected Consul for B. C. 147, though under age. The next year he took Carthage. He was elected Consul again in B. C. 134, and finishing the Numantine War in B. C. 133, celebrated a triumph. He was a distinguished general, a great student of Greek literature and learning, a clean-handed

politician, and an unselfish patriot. C. Papirius Carbo is generally regarded as his murderer.

Strabo (*C. Fannius*). The elder son-in-law of Laelius. A disciple of the Stoic philosopher Panaetius.

Sulpicius (*P. Rufus*). A famous orator. Born B. C. 124. After his election as Tribunus Plebis in B. C. 88 he forsook the aristocratic party and sided with Marius. Proscribed by Sulla and murdered.

Tarquinius (*L. Superbus*). The seventh and last king of Rome. Expelled B. C. 510.

Terence (*Publius Terentius Afer*). The comic poet. Born at Carthage B. C. 193; died B. C. 168. Six of his plays have come down to us.

Themistocles. The son of Neocles, born B. C. 525. A famous Athenian statesman and general to whom the victory at Salamis was chiefly due. Subsequently he was ostracized, and was an exile at the court of the king of Persia. Died B. C. 460.

Timon. The son of Echekratides, and famous as a misanthrope.

Tubero (*Q. Aelius*). The grandson of Lucius Aemilius Paulus and nephew of Scipio Africanus Minor. A celebrated lawyer and follower of Panaetius, noted for his strict integrity.

VOCABULARY

- ā, ab, prep. with abl.,** (1) by, (2) from.
- abdūco, -ere, -duxi, -ductum,** 3 v. a., to lead away from, withdraw, keep aloof from.
- abhorreo, -ēre, -ui, 2 v. n.,** to shrink from, turn away from.
- abicio, -ere, -iēci, -iectum,** 3 v. a., abandon, throw away; demean, bring down.
- abiectus, -a, -um,** disheartened, downcast, humble.
- absens, -entis, adj.,** absent.
- abstuli, vide aufero.**
- absum, -esse, āfui, irreg. v. n.,** to be absent; *tantum abest ut . . . ut*, so far is it from being the case . . . that.
- absurdus, -a, -um, adj.,** unreasonable, absurd.
- abundantia, -ae, f.,** good supply, plenty.
- abundo, -āre, -āvi, -ātum,** 1 v. n., to abound, be rich in.
- ac, conj., and.**
- accedo, -ere, -cessi, -cessum,** 3 v. n., to go to, approach.
- accessio, -ōnis, f.,** addition.
- accido, -ere, -idi, 3 v. n.,** to happen.
- accipio, -ere, -cēpi, -ceptum,** 3 v. a., to receive; learn (by hearing); sustain; *accepta et data*, amounts received and paid, *tech. term in book-keeping.*
- accurātus, -a, -um, adj.,** exact, prepared with great care.
- ācer, ācris, ācre, adj.,** sharp, keen, quick; *acerrimus*, very quickly.
- acerbē, adv.,** bitterly; comp. *acerbius*.
- acerbitas, -ātis, f.,** bitterness, sourness.
- acerbus, -a, -um, adj.,** bitter.
- acquiesco, -ere, -quiēvi, -quiētum,** 3 v. n., to be still.
- ācritē, adv.,** severely, sharply.
- act-, vide ago.**
- actio, -ōnis, f.,** carrying on of business; course of action; pleading (in court).
- acūte, adv.,** acutely, keenly, shrewdly.
- ad, prep. with acc.,** to, up to, with a view to, in addition to.
- addo, -ere, -idi, -itum,** 3 v. a., to add.
- adduco, -ere, -duxi, -ductum,** 3 v. a., to lead to, to in-

- duce, to draw in, i. e. tighten (*habenas*).
- adeo**, -īre, -īvi or -ii, -itum, 4 v. n., to go to, approach, meet.
- adhibeo**, -ēre, -ui, -itum, 2 v. a., to apply, to make use of, employ.
- adhuc**, *adv.*, so far, hitherto, up to this point.
- adipiscor**, -i, adeptus, 3 *dep.* v. a., to obtain.
- adiūmentum**, -i, n., help, aid, assistance.
- adiungo**, -ere, -iunxi, -iunctum, 3 v. a., to add, to join on.
- adiutor**, -ōris, m., helper.
- adiutrix**, -ricis, f.,
- adiuvo**, -āre, -iūvi, -iūtum, 1 v. a., to help, assist.
- admiculum**, -i, n., prop, support.
- admirābilis**, -e, *adj.*, worthy of admiration, wonderful.
- admiratio**, -ōnis, f., astonishment (*not* admiration).
- admodum**, *adv.*, considerably, very, somewhat, rather.
- admon-eo**, -ēre, -ui, -itum, 2 v. a., to warn.
- ad-mov-eo**, -ēre, -mōvi, -mōtum, 2 v. a., to move to.
- adnitor**, -i, -nīsus or -nixus, 3 *dep.* v. n., to lean upon.
- adscisco**, -ere, -īvi, -ītum, 3 v. a., to summon to, attach to.
- adsum**, adesse, adfui, v. n., to be present.
- adulatio**, -ōnis, f., flattery, fawning.
- adulescens**, -entis, m., young man, youth.
- adulescentia**, -ae, f., youth, manhood.
- adūlor**, -āri, -ātus, 1 *dep.* v. a., to flatter.
- adultero**, -āre, -āvi, -ātum, 1 v. a., to falsify, corrupt, pollute.
- adumbro**, -āre, -āvi, -ātum, 1 v. a., to give in outline only, give an incomplete sketch of, misrepresent.
- adversor**, -āri, -ātus, 1 *dep.* v. a., to withstand, oppose.
- adversus**, -a, -um, *adj.*, opposite, contrary; *res adversae*, misfortune, adversity.
- adverto**, -ere, -verti, -versum, 3 v. a., to turn towards, to take notice of; *animum advertere*, to observe; with *ne*, be on your guard lest.
- aedificium**, -i, n., building.
- aequālis**, -e, *adj.*, equal in age or position.
- aequāliter**, *adv.*, on equal terms, equally.
- aequē**, *adv.*, to the same degree, equally.
- aequitas**, -ātis, f., fairness, reasonableness, equity.
- aequus**, -a, -um, *adj.*, fair, just, equal.
- aestimo**, -āre, -āvi, -ātum, 1 v. a., to reckon, consider, value, think.
- aetas**, -ātis, f., age, time.
- affero**, -ferre, attuli, allatum, 3 v. a., to bring to.
- afficio**, -ere, -fēci, -fectum, 3 v. a., affect, dispose.
- affluentior**, -ius, comp. *adj.* from *affluens*, richer.

- ager, agri, *m.*, field.
- agnosco, -ere, -novi, -nitum, 3 *v. a.*, to recognize, admit.
- ago, -ere, ēgi, actum, 3 *v. a.*, to do, act, drive; *agi*, to be at stake.
- agrestis, -e, *adj.*, rustic, of the country: *sometimes terrestrial as opposed to marine.*
- Agrigentinus, -a, -um, *adj.*, of Agrigentum (a town in Sicily).
- aio, ais, ait, aiunt, *defective verb a. and n.*, to say, *sometimes to say 'yes.'*
- alias, *adv.*, at another time, at other times; *alias . . . alias*, *sometimes . . . at other times.*
- aliēnatio, -ōnis, *f.*, estrangement.
- aliēno, -āre, -āvi, -ātum, 1 *v. a.*, to estrange.
- aliēnus, -a, -um, *adj.*, that which belongs to another, *hence foreign*; of a different family; *aliēnus ab*, at variance with, hostile to.
- aliēnus, *as a noun*, stranger.
- aliquamdiu, *adv.*, for some time.
- aliquando, *adv.*, at some time, once, at any time, sooner or later.
- aliquantulum, *adv.*, to a certain extent, somewhat.
- aliquis, -quid, *indef. pronoun*, some one, any one.
- aliter, *adv.*, otherwise, differently.
- alius, -a, -ud, *adj. pron.*, other, another. *alius . . . alius*, the one . . . the other; *alii . . . alii*, some . . . others.
- allecto, -āre, -āvi, -ātum, 1 *v. a.* (*frequent. of allicio*), to court.
- allicio, -ere, -exi, -ectum, 3 *v. a.*, to attract, entice.
- alligo, -āre, -āvi, -ātum, 1 *v. a.*, to bind, to fasten.
- alo, -ere, -ui, -itum, 3 *v. a.*, to nourish.
- alter, altera, alterum, *adj. pron.*, the one or the other of two; *hence the second*; *alter . . . alter*, the one . . . the other.
- altus, -a, -um, *adj.*, high.
- amābilis, -e, *adj.*, lovable.
- amans, *adj.* (*pres. part. of amo*, to love), loving.
- amantissime, *adv. superl.*; *v. amans.*
- amantissimus, *adj. superl.*; *v. amans.*
- ambitio, -ōnis, *f.*, ambition.
- ambitiōsus, -a, -um, *adj.*, anxious to get on, selfish, self-seeking, ambitious.
- amentia, -ae, *f.*, madness.
- amice, *adv.*, in a friendly way.
- amicitia, -ae, *f.*, friendship.
- amicus, -a, -um, *adj.*, friendly, *comp. amīcior, superl. amicissimus.*
- amicus, -i, *m.*, a friend.
- āmitto, -ere, āmisi, āmissum, 3 *v. a.*, to send away, to lose.
- amo, -āre, -āvi, -ātum, 1 *v. a.*, to love.
- amor, -ōris, *m.*, love, desire for.
- āmoveo, -ēre, -mōvi, -mōtum, 2 *v. a.*, to remove.
- amplifico, -āre, -āvi, -ātum,

- I v. a.**, to make larger, increase, extend, enlarge.
amplus, -a, -um, *adj.*, *comp.* amplior, *superl.* amplissimus, large, plentiful, imposing.
an, *conj.*, or, whether.
ango, -ère, *anxi*, *anctum* or *anxum*, 3 *v. a.*, to distress, grieve, pain, torment.
angor, -ōris, *m.*, pain.
angustus, -a, -um, *adj.*, narrow.
animadverto, *v. adverto*.
animal, -ālis, *n.*, an animal.
animans, -ntis, *m. f.*, a living being.
animātus, -a, -um, *part. pass.* of animo, disposed.
animo, -āre, -āvi, -ātum, 1 *v. a.*, to endow with a natural feeling or disposition.
animus, -i, *m.*, mind, feeling, inclination, disposition, character, thoughts, attention, soul, courage, spirit; *animum adverto*; *v. adverto*.
annus, -i, *m.*, year.
anquiro, -ere, *anquīsivi*, *anquisitum*, 3 *v. a.*, to search everywhere for.
ansa, -ae, *f.*, a handle.
ante, *prep. c. acc.*, before; *adv.* before; *ante . . . quam*, before (that).
anteā, *adv.*, formerly.
ante-eo, -īre, -ii or -ivi, 4 *v. n.*, to go before, precede, excel, be older.
antepōno, -ere, -posui, -positum, 3 *v. a.*, to place one thing before another, i. e. prefer.
anteverto, -ere, -verti, -versum, 3 *v. a.*, to anticipate, i. e. prevent.
antiquus, -a, -um, *adj.*, *comp.* antiquior, *superl.* antiquissimus, old, ancient; *antiqui*, as a *subst.* = οἱ παλαιοί, the ancients, the men of old.
apertus, -a, -um, *adj.* (*p. part.* of aperio), open, frank; *aperte* (*adv.*), openly, frankly.
appāreo, -ēre, -ui, 2 *v. n.*, to seem to be, to appear.
appello, -āre, -āvi, -ātum, 1 *v. a.*, to call.
appeto, -ere, -petii or -petīvi, -petitum, 3 *v. a.*, to seek after; *pres. part.* appetens, used in *comp.* more anxious for.
applicātio, -ōnis, *f.*, a leaning towards, inclination to.
applico, -āre, -icui, -icitum, 1 *v. a.*, to fasten to, apply to, attach, draw near to.
aptus, -a, -um, *adj.*, well-fitted for, suitable, fit.
apud, *prep. c. acc.*, near, with, at, at the house of.
aqua, -ae, *f.*, water.
arbitrātus, -ūs, *m.*, will, discretion.
arbitrium, -ii, *n.*, authority, will.
arbitror, -āri, -ātus, 1 *dep. v. n.*, to think, consider.
arguo, -ere, -ui, -ūtum, 3 *v. a.*, to convict, accuse.
argutiae, -arum, *f. pl.*, wit, hair-splittings, subtleties.
arma, -orum, *pl. only*, arms.
ascendo, -ere, -ndi, -nsum, 3 *v. a.*, to go up into.
asperē, *adv.*, roughly, harshly.

- asperitas**, -ātis, *f.*, harshness, sternness.
- aspornor**, -āri, -ātus, 1 *dep. v. a.*, to reject, despise.
- aspicio**, -ere, -exi, -ectum, 3 *v. a.*, to see, look at.
- assentatio**, -ōnis, *f.*, servility, obsequiousness, flattery; too-ready compliance.
- assentator**, -ōris, *m.*, flatterer.
- assentior**, -īri, -sensus, 4 *dep. v. n.*, to agree with.
- assentor**, -āri, -ātus, 1 *dep. frequentative of assentior*, to agree with.
- assequor**, -i, -secutus, 3 *dep. v. a.*, to attain.
- assolet**, -ēre, 2 *impers. vb.*, it is usual, customary.
- atque or ac**, *conj.*, and, and yet, and more than that; (*after comparatives*) than; *aeque ac*, as much as.
- attineo**, -ēre, -ui, -tentum, 2 *v. n.*, to attain, to belong.
- attraho**, -ere, -xi, -ctum, 3 *v. a.*, to draw . . . to, attract.
- auctōritas**, -ātis, *f.*, influence, weight, authority.
- audācia**, -ae, *f.*, boldness, daring, impudence.
- audeo**, -ēre, ausus sum, 2 *v. n. and a.*, to dare.
- audio**, -īre, -ivi or -ii, -itum, 4 *v. a.*, to hear, listen to, attend to.
- aufero**, -ferre, abstuli, ablātum, 3 *anom. v. a.*, to take away.
- augeo**, -ēre, auxi, auctum, 2 *v. a.*, to increase.
- augur**, -uris, *m.*, an augur.
- auguror**, -āri, -ātus, 1 *dep. v. n.*, to foretell, predict.
- auris**, -is, *f.*, an ear.
- aut**, *disj. conj.*, or; *aut . . . aut*, either . . . or.
- autem**, *conj.*, but, moreover, furthermore, now.
- averto**, -ere, -verti, -versum, 3 *v. a.*, to turn away.
- beātus**, -a, -um, *adj.*, happy, prosperous.
- beātē**, *adv.*, happily.
- bellum**, -i, *n.*, war.
- belua**, -ae, *f.*, a beast, animal.
- bene**, *adv.*, well, virtuously.
- beneficium**, -i, *n.*, a kind action, a benefit, kindness, patronage, 96.
- beneficus**, -a, -um, *adj., comp.*
- beneficentior**, *superl.* beneficentissimus, kind, generous, open-handed.
- benevole**, *adv.*, in a friendly or kind way.
- benevolentia**, -ae, *f.*, goodwill, kindness.
- bestia**, -ae, *f.*, an animal (*as distinct from mankind*).
- biennium**, -i, *n.*, a space of two years.
- bis**, *adv.*, twice.
- blandior**, -īri, -itus, 4 *dep.*, to flatter, fawn upon, wheedle.
- blanditia**, -ae, wheedling, blandishment; *in pl.* allurements.
- blandus**, -a, -um, *adj.*, smooth, flattering, attractive.
- bonitas**, -ātis, *f.*, kindness.
- bonus**, -a, -um, *adj.*, good; *comp. melior, superl. optimus*.
- bonae res**, *f. pl.*, prosperity.
- bonum**, -i, *n.*, the good.
- brevis**, -e, *adj.*, short.

- breviter**, *adv.*, in short, shortly.
- cado**, -ere, cecidi, cāsum, 3 *v. n.*, to fall, fail, drop down.
- cadūcus**, -a, -um, *adj.*, inclined to fall, frail, fleeting, perishable.
- caecus**, -a, -um, *adj.*, blind.
- caelum**, -i, *n.*, heaven, sky.
- calamitas**, -ātis, *f.*, a disaster, misfortune, ruin.
- calamitōsus**, -a, -um, *adj.*, unfortunate, ruined (*politically*).
- calculus**, -i, *m.*, a small stone, pebble; counter; hence used for calculation.
- calidus**, -a, -um, *adj.*, cunning, clever.
- calx**, -cis, *f.*, chalk, lime, the finishing point of a race.
- capio**, -ere, cēpi, captum, *v. a.*, to seize, take, capture; win; deceive.
- capitālis**, -e, *adj.*, mortal, dangerous, deadly.
- capra**, -ae, *f.*, a she-goat.
- caput**, -itis, *n.*, a head; life, position in the state; (*of an argument*) the main point.
- carcer**, -eris, *m.*, prison; **carceres**, *pl.*, the barriers or starting-place in the circus for the chariots.
- careo**, -ēre, -ui, -itum, 2 *v. n.*, to be without, be deprived of, in want of, miss.
- cāritas**, -ātis, *f.*, affection.
- carmen**, -inis, *n.*, a song, a poem.
- cārus**, -a, -um, *adj.*, dear.
- cāsus**, -ūs, *m.*, a chance event; hence = accident, disaster.
- causa**, -ae, *f.*, (1) reason, motive; (2) plea, lawsuit, case; (3) political cause.
- causā**, *c. gen.* = for the sake of.
- cautio**, -ōnis, *f.*, precaution, care.
- cavea**, -ae, *f.*, the auditorium in a theatre.
- caveo**, -ēre, cāvi, cautum, 2 *v. a. and n.*, to beware of, be on one's guard, to guard against.
- celeber**, -bris, -bre, *adj.*, crowded.
- celeritas**, -ātis, *f.*, speed, quickness.
- censeo**, -ēre, -ui, -sum, 2 *v. n.*, to think, give as one's firm opinion.
- censūra**, -ae, *f.*, censorship.
- certāmen**, -inis, *n.*, contest, strife, rivalry.
- certatio**, -ōnis, *f.*, rivalry.
- certe**, *adv.*, assuredly, certainly, at least, at any rate.
- certus**, -a, -um, *adj.*, certain, sure, to be depended upon, trustworthy.
- cēteri**, -ae, -a, *adj.*, the others, the rest (*not found in the singular*).
- cicur**, -uris, *adj.*, tame.
- circumfluo**, -ere, -fluxi, 3 *v. a. lit.* to overflow; *v. n.*, to welter.
- citius**, *adv. comp. of cito*, *adv.*, quickly.
- citro**, *adv.*, this way or direction.
- cīvilis**, -e, *adj.*, of or belonging to a citizen, civil.

- civis**, -is, *m. and f.*, a citizen, fellow-citizen.
- civitas**, -ātis, *f.*, state.
- clāmor**, -ōris, *m.*, shouting, shout, cry.
- clārus**, -a, -um, *adj.*, clear, bright; hence (1) famous, distinguished, (2) evident.
- claudo**, -ere, -si, -sum, 3 *v. a.*, to shut.
- coepi**, -isse, coeptum, 3 *v. a. and n.*, defective; perfect with present meaning, to begin.
- cōgitātio**, -ōnis, *f.*, thought, intention, idea, reflection.
- cōgito**, -āre, -āvi, -ātum, 1 *v. n.*, to think, consider, devise, design, plan.
- cognitio**, -ōnis, *f.*, knowledge, recognition.
- cognōmen**, -inis, *n.*, surname.
- cognosco**, -ere, -nōvi, -nitum, 3 *v. a.*, to get knowledge of, perceive, learn, know.
- cōgo**, -ere, cōegi, coactum, 3 *v. a.*, compel, force.
- collēga**, -ae, *m.*, colleague.
- collēgium**, -i, *n.*, a college, e. g. that of the augurs.
- colligo**, -ere, -ūgi, -ectum, 3 *v. a.*, collect.
- colloco**, -āre, -āvi, -ātum, 1 *v. a.*, to place, station.
- colo**, -ere, -ui, cultum, 3 *v. a.*, cultivate, court, show respect or attention to.
- comes**, -itis, *com.*, companion.
- cōmicus**, -a, -um, *adj.*, comic, belonging to a play or comedy.
- cōmitas**, -ātis, *f.*, politeness, courtesy.
- comitātus**, -ūs, *m.*, comradeship.
- commemini**, -isse, 3 *v. a.*, defective perfect with present meaning, remember entirely or perfectly.
- commemoro**, -āre, -āvi, -ātum, 1 *v. a.*, make mention of, relate.
- commentor**, -āri, -ātus, 1 *v. n. dep. and frequent.*, practise, rehearse; deliberate.
- commode**, *adv.*, suitably, aptly.
- commoditas**, -ātis, *f.*, convenience, advantage.
- commodus**, -a, -um, *adj.*, suitable, convenient to one's advantage, affable; hence commodum, -i, *n.*, advantage.
- commoror**, -āri, -ātus, 1 *v. n. dep.*, stay, dwell.
- commoveo**, -ēre, -mōvi, -mōtum, 2 *v. a.*, move deeply, affect.
- commūnico**, -āre, -āvi, -ātum, 1 *v. a.*, share, impart.
- commūnis**, -e, *adj.*, common, shared by all.
- commūnitas**, -ātis, *f.*, sharing in common.
- commutābilis**, -e, *adj.*, liable to change.
- commutātio**, -ōnis, *f.*, thorough change, alteration; hence revolution.
- commuto**, -āre, -āvi, -ātum, 1 *v. a.*, to change.
- cōmoedia**, -ae, *f.*, comedy.
- comparo**, -āre, -āvi, -ātum, 1 *v. a.*, to make ready, prepare, provide; compare.
- complector**, -i, complexus, 3 *v. a. dep.*, embrace.

- concedo**, -ere, -essi, -essum, 3 v. a., to grant, yield, allow.
- concessus**, *part. from concedo*, allowable.
- conciliatrix**, -icis, *f.*, one who brings together or unites; one who occasions or produces.
- concilio**, -āre, -āvi, -ātum, 1 v. a., to bring together, unite, to procure the favour of, to win over; to form or institute.
- concludo**, -ere, -usi, -usum, 3 v. a., to bring to an end, finish.
- concordia**, -ae, *f.*, agreement, unanimity.
- condimentum**, -i, *n.*, sauce, flavouring, seasoning.
- conditio**, -ōnis, *f.*, agreement, terms, proposal.
- confero**, -ferre, -tuli, collatum, 3 v. a., to grant, bestow.
- confido**, -ere, -fusus sum, 3 v. a. *semi-dep.*, to trust in, rely upon.
- confirmo**, -āre, -āvi, -ātum, 1 v. a., to strengthen, establish; assert, declare.
- congero**, -ere, -gessi, -gestum, 3 v. a., to bring together, collect, heap up, accumulate.
- conglūtino**, -āre, -āvi, -ātum, 1 v. a., to cement or join together (*lit.* with glue).
- congressus**, -ūs, *m.*, a friendly meeting.
- congruo**, -ere, -ui, 3 v. n., to run together, coincide exactly, agree with.
- coniicio**, -ere, -iēci, -iectum, 3 v. a., to throw together.
- coniunctio**, -ōnis, *f.*, union, bond, tie, association.
- coniuncte**, *adv. formed from part. pass. of coniungo*, *superl.* coniunctissime, most intimately, very closely.
- coniungo**, -ere, -unxi, -unctum, 3 v. a., to join together, unite closely.
- cōnor**, -āri, -ātus, 1 v. a. and *n. dep.*, to try, attempt, endeavour.
- conquiesco**, -ere, -ēvi, -ētum, 3 v. n., to rest.
- conscisco**, -ere, -scīvi, -scītum, 3 v. a., to resolve; *sibi consciscere (with acc. of thing)* = to bring upon oneself.
- conscribo**, -ere, -psi, -ptum, 3 v. a., to enrol.
- conscriptus**, -a, -um, *the perf. pass. part. is used in pl. of the senate*, Patres Conscripti.
- consensio**, -ōnis, *f.*, unanimity, agreement.
- consensus**, -ūs, *m.*, agreement.
- consentāneus**, -a, -um, *adj.*, becoming, fit, proper, agreeing or consistent with.
- consentio**, -īre, -nsi, -nsum, 4 v. a., to agree with, to feel with or sympathize.
- consequor**, -i, -secūtus sum, 3 v. a. and *n. dep.*, to follow; to follow and get, obtain.
- conservo**, -āre, -āvi, -ātum, 1 v. n., preserve.
- considero**, -āre, -āvi, -ātum,

- i v. a.*, to reflect, meditate upon.
- consilium**, -i, *n.*, counsel, plan, design.
- consocio**, -āre, -āvi, -ātum, *i v. a.*, to associate.
- consōlor**, -āri, -ātus sum, *i v. a. dep.*, to comfort, console.
- constāns**, -ntis, *adj.*, steadfast, firm.
- constanter**, *adv.*, steadily, firmly, consistently, persistently.
- constantia**, -ae, *f.*, steadfastness, firmness.
- constat**, *impers.*, it is evident, well known, quite clear.
- constituo**, -ere, -ui, -ūtum, *3 v. a.*, to set or put together, settle, determine, appoint.
- consto**, -āre, -stiti, -stātum, *i v. n.*, to remain firm or steadfast.
- consuesco**, -ere, -suēvi, -suētum, *3 v. n.*, to become accustomed.
- consuetūdo**, -inis, *f.*, custom; close and intimate friendship.
- consul**, -ulis, *m.*, consul, one of the two highest Roman magistrates. They were elected annually.
- consulātus**, -ūs, *m.*, office of consul, consulship.
- consulo**, -ere, -ui, -ultum, *3 v. a. and n.*, to take counsel, ask advice of; *with dat.*, to provide for.
- contemno**, -ere, -tempti, -temptum, *3 v. a.*, to look down upon, slight, neglect.
- contendo**, -ere, -ndi, -tum, *3 v. a. and n.*, to try hard for.
- contentio**, -ōnis, *f.*, rivalry.
- contentus**, -a, -um, *adj.*, satisfied.
- contero**, -ere, -trīvi, -trītum, *3 v. a.*, to waste, wear out, destroy.
- contineo**, -ēre, -ui, -tentum, *2 v. a.*, to hold together, to contain, inclose, include.
- contingo**, -ere, -tigi, -tactum, *3 v. n.*, to come about, happen.
- continuo**, *adv.*, immediately, straightway, without delay, at once.
- contio**, -ōnis, *f.*, any public meeting; the assembly of the people, a concourse, crowd.
- contra**, *adv.*, on the other hand.
- contra**, *prep. c. acc.*, against, opposite.
- contraho**, -ere, -xi, -ctum, *3 v. a.*, to draw closely together, unite, collect; to make a contract.
- contrārius**, -a, -um, *adj.*, opposite.
- contumācia**, -ae, *f.*, stubbornness, obstinacy; insolence.
- contumēlia**, -ae, *f.*, ignominy, insults.
- convenientia**, -ae, *f.*, accord, agreement.
- conveniēns**, -ntis, *adj.*, suited or adapted to, fit for, suitable.
- converto**, -ere, -verti, -versum, *3 v. a.*, to change.

- convinceo**, -ere, -vici, -victum,
 3 v. a., to convict, i. e.
 prove to be guilty of.
co-optatio, -ōnis, *f.*, election,
 choice.
cōpia, -ae, *f.*, plenty, abun-
 dance; means, power; *in*
pl. riches, resources.
cor, cordis, *n.*, heart.
coram, *adv.*, openly.
coram, *prep. c. abl.*, in the
 face of, in the presence of.
corpus, -oris, *n.*, body.
correctio, -ōnis, *f.*, a making
 or putting straight, amend-
 ment, correction.
corrōboro, -āre, -āvi, -ātum,
 1 v. a., to strengthen.
crēdo, -ere, crēdidi, crēdi-
 tum, 3 v. a., to entrust;
 v. n., to believe.
crēdulus, -a, -um, *adj.*, trust-
 ful, one who believes too
 readily.
crīmen, -inis, *n.*, charge, ac-
 cusation; crime, guilt.
crūdēlitas, -ātis, *f.*, cruelty.
culpa, -ae, *f.*, crime, fault.
cultus, -ūs, *m.*, way of living.
cum, *conj.*, when, since; *cum*
 . . . *tum*, both . . . and
 chiefly.
cum, *prep. c. abl.*, with; *it*
follows the pronouns me, te,
se, nobis, vobis, quo, qui-
bus.
cunctatio, -ōnis, *f.*, delay,
 putting off.
cupiditas, -ātis, *f.*, a desire,
 longing for.
cupio, -ere, -ii or -ivi, -itum,
 3 v. a., desire.
cur, *adv. interrogative*, why?
cūra, -ae, *f.*, care.
curriculum, -i, *n.*, a course.
- currus**, -ūs, *m.*, a chariot.
cursus, -ūs, *m.*, course, race.
custōdia, -ae, *f.*, safe keep-
 ing, custody.
- de**, *prep. c. abl.*, about, con-
 cerning.
dēbec, -ēre, -ui, -itum, 2
 v. a., to owe, to be bound;
 I ought.
dēbilito, -āre, -āvi, -ātum, 1
 v. a., to cripple, weaken.
dēcerto, -āre, -āvi, -ātum, 1
 v. n., to contend or fight
 with.
dēcessus, -ūs, *m.*, departure,
 going away, hence death.
dēclāro, -āre, -āvi, -ātum, 1
 v. a., to make clear, de-
 clare.
dēclīno, -āre, -āvi, -ātum, 1
 v. n., to swerve.
dēdūco, -ere, -xi, -ctum, 3
 v. a., to lead down.
dēfendo, -ere, -fendi, -fen-
 sum, 3 v. a., to protect,
 speak for, defend.
dēfero, -ferre, -tuli, -lātum,
 3 v. a. *anom.*, to bring
 down.
dēficio, -ere, -fēci, -fectum,
 3 v. a. *and n.*, to fail, to be
 disloyal to, revolt from.
dēfinio, -ire, -ivi, -itum, 4
 v. a., to limit, restrict.
dēflecto, -ere, -flexi, -flexum,
 3 v. a. *and n.*, to swerve.
dēfluo, -ere, -fluxi, -fluxum, 3
 v. n., to flow down, to run
 to waste.
dēgo, -ere, dēgi, 3 v. a., to
 spend, pass.
deinde, *adv.*, after that, there-
 upon, next, then, secondly.
dēlābor, -i, -lapsus sum, 3

- v. n. dep.*, to glide or slip down, descend.
- dēlecto**, -āre, -āvi, -ātum, 1 *v. a.*, to please, charm, delight.
- dēleo**, -ēre, -ēvi, -ētum, 2 *v. a.*, to blot or wipe out, efface, destroy, put an end to.
- dēliciae**, -arum, *f. (pl. only)*, delights, luxury.
- dēlictum**, -i, *n.*, fault, sin, offence.
- dēligo**, -ere, -lēgi, -lectum, 3 *v. a.*, to choose, pick, select.
- dēnique**, *adv.*, lastly, in short, in a word.
- dēpōno**, -ere, -posui, -positum, 3 *v. a.*, to lay down, give up.
- dēprecor**, -āri, -ātus sum, 1 *v. a. and n.*, to beg off, avert.
- dērelinquo**, -ere, -reliqui, -relictum, 3 *v. a.*, to abandon wholly, forsake.
- descendo**, -ere, -ndi, -nsum, 3 *v. n.*, to come down, descend.
- dēsero**, -ere, -serui, -sertum, 3 *v. a.*, to forsake, abandon, desert, disregard.
- dēsertus**, -a, -um, *adj.*, abandoned, lonely, forsaken.
- dēsiderium**, -i, *n.*, grief, regret, want.
- dēsidero**, -āre, -āvi, -ātum, 1 *v. a.*, to miss, regret, feel the loss of, to covet, desire.
- dēspēro**, -āre, -āvi, -ātum, 1 *v. a. and n.*, to give up hoping for, to despair.
- dēspicio**, -ere, -spexi, -spec-tum, 3 *v. a.*, to despise.
- dēsūm**, de-esse, de-fui, *v. n.*, to be lacking, to fail.
- dēterrimus**, -a, -um, *adj.*, *superl. from dē*, worst.
- dētēstābilis**, -e, *adj.*, loathsome.
- dētraho**, -ere, -xi, -ctum, 3 *v. a.*, to detract from.
- dēus**, -i, *m.*, god.
- dēvius**, -a, -um, *adj.*, uncertain, erratic.
- dīco**, -ere, -xi, -ctum, 3 *v. a.*, to say, speak, call, count.
- dīctum**, -i, *n.*, saying.
- dies**, -ei, *c.*, a day.
- difficilis**, -e, *adj.*, hard, difficult, troublesome; *comp. difficilior, superl. difficillimus; adv. difficillimē*, with very great difficulty.
- diffuo**, -ere, 3 *v. n.*, *lit.* to flow away, *hence* to live a life of ease and luxury.
- diffundo**, -ere, -fūdi, -fusum, 3 *v. a.*, to spread, *middle use* expand.
- dignitas**, -ātis, *f.*, high position, rank, consideration, reputation.
- dignus**, -a, -um, *adj.*, worthy.
- diligens**, -entis, *adj.*, careful, painstaking.
- diligentia**, -ae, *f.*, carefulness, diligence, pains.
- diligentissimē**, *superl. adv. from diligenter*, with the utmost pains or care.
- dīligo**, -ere, -exi, -ectum, 3 *v. a.*, to love.
- dimitto**, -ere, -mīsi, -missum, 3 *v. a.*, to send away, dismiss.
- dirimo**, -ere, -ēmi, -emptum, 3 *v. a.*, to break off, interrupt.

- dīrumpo**, -ere, -ūpi, -uptum, 3 v. a., to break in two, break off.
- discēdo**, -ere, -essi, -essum, 3 v. n., to depart from, to leave.
- discidium**, -i, n., division, divorce, separation from.
- discindo**, -ere, -idi, -issum, 3 v. a., to cut or tear in two.
- disco**, -ere, -didici, 3 v. a. and n., to learn.
- discordia**, -ae, f., disagreement, quarrel.
- disiunctio**, -ōnis, f., separation.
- disiungo**, -ere, -nxi, -netum, 3 v. a., to separate, alienate.
- dispar**, -aris, adj., different, unlike, unequal.
- disputatio**, -ōnis, f., discussion.
- disputo**, -āre, -āvi, -ātum, 1 v. a., to discuss, to maintain; as a v. n. = discuss, argue.
- dissensio**, -ōnis, f., difference of opinion, disagreement.
- dissentio**, -ire, -sensi, -sensum, 4 v. n., to disagree, differ.
- dissero**, -ere, -serui, -sertum, 3 v. a., to discuss, to treat of, explain.
- dissideo**, -ēre, -sēdi, -sessum, 2 v. n., to differ, disagree with.
- dissimilitūdo**, -inis, f., unlikeness.
- dissipo**, -āre, -āvi, -ātum, 1 v. a., to scatter, drive away.
- dissocio**, -āre, -āvi, -ātum, 1 v. a., to separate.
- dissolvo**, -ere, -solvi, -solūtum, 3 v. a., to separate, undo, loosen, dissolve.
- dissuādeo**, -ēre, -suāsi, -suāsium, 2 v. n., to oppose (by speaking against).
- dissuo**, -ere, -ui, -ūtum, 3 v. a., to unsew, unpick.
- distantia**, -ae, f., divergence (from a type), difference in (resemblance).
- diū**, adv., for a long time; comp. diūtius; superl. diūtissime.
- diuturnus**, -a, -um, adj., that which lasts or continues.
- dīves**, dīvitis, adj., rich; comp. divitior.
- dīvinus**, -a, -um, adj., godlike, divine.
- dīvitiae**, -arum, f. pl., riches.
- do**, dare, dedi, datum, 1 v. a., to give; dare manus, to give in, surrender; dare operam, to take care, to take pains.
- doctus**, -a, -um, adj., part. from doceo, learned; hence used as a noun, a learned man, scholar.
- doctrīna**, -ae, f., learning, that which is acquired by teaching.
- doleo**, -ēre, -ui, -itum, 2 v. a. and n., to grieve; with dative = to be wrath at, feel indignant at.
- dolor**, -ōris, m., grief, pain, sorrow.
- domi**, locative case, at home.
- domus**, -ūs, f., a house.
- dōnum**, -i, n., a gift, present.

- dubitatio, -ōnis, *f.*, doubt, hesitation.
- dubito, -āre, -āvi, -ātum, 1 *v. a.*, to doubt, hesitate.
- dūco, -ere, duxi, ductum, 3 *v. a.*, to lead, think, consider.
- dulcis, -e, *adj.*, sweet, pleasurable, agreeable; *comp.* dulcior, *superl.* dulcissimus.
- dum, *conj.*, while, whilst; as a *final conjunction* = until.
- dumtaxat, *adv.*, at any rate, at all events.
- duo, *num. adj.*, two; in the *masc. acc. pl.* duos rather than duo.
- dūrus, -a, -um, *adj.*, hard.
- dux, ducis, *com.*, head man, leader, chief, guide.
- e, ex, prep.** with *abl.*, out of, from.
- ēdico, -ere, -xi, -ctum, 3 *v. a.*, to proclaim (as a *praetor*), hence to state clearly and distinctly.
- edo, ēdi, ēsum, 3 *v. a.*, to eat.
- ēduco, -āre, -āvi, -ātum, 1 *v. a.*, to bring up, train.
- effero, efferre, extuli, elātum, 3 *anomalous conj. v. a.*, to carry away, to carry out, to exalt.
- efficio, -ere, -fēci, -fectum, 3 *v. a.*, to cause, bring about, manage.
- effloresco, -ere, -flōrui, 3 *v. a.*, to bloom or blossom forth.
- egeo, -ēre, -ui, 2 *v. n.*, to be in want of, need, require, used with *abl. case*.
- egens, egentis, *pres. part. used as a noun*, the needy.
- ego, mei, *pers. pron.*, I.
- egomet, *emphatic form of ego*.
- ēgregius, -a, -um, *adj.*, remarkable, illustrious, out of the common, distinguished.
- ēlevo, -āre, -ātum, 1 *v. a.*, to lift off, hence lighten, to lessen, remove altogether.
- ēligo, -ere, -lēgi, -lectum, 3 *v. a.*, to pick out, choose, select.
- ēlūceo, -ēre, -luxi, 2 *v. n.*, to shine forth.
- ēluo, -ere, -ui, -lūtum, 3 *v. a.*, to wash out, to wash or wipe away.
- ēmendatus, -a, -um, *adj.*, = *part. from emendo*, perfect, faultless.
- ēmendo, -āre, -āvi, -ātum, 1 *v. a.*, to correct, alter for the better.
- ēmitto, -ere, -mīsi, -missum, 3 *v. a.*, to send or allow to go forth.
- enim, *conj.*, for.
- enitor, -i, -nīsus or -nīsus, 3 *dep. v. n.*, to strive.
- eo, ire, Ivi or ii, itum, 4 *v. n.*, to go.
- eo, *adv. from is*, on that account.
- eōdem, *adv. from idem*, in the same direction.
- equidem, *emph. form of quidem*, certainly, yes, indeed.
- equus, -i, *m.*, horse.
- erga, *prep. with acc.*, towards.
- ergo, *conj.*, on that account, therefore.
- ēripio, -ere, -ripui, -reptum, 3 *v. a.*, to take away (*lit. by snatching*).
- erro, -āre, -āvi, -ātum, 1 *v. n.*

- lit.* to wander, hence to be mistaken or wrong.
- error**, -ōris, *m.*, a wrong belief, delusion, mistake.
- ērudio**, -īre, -īvi, -itum, 4 *v. a.*, to teach.
- ēruditus**, *pf. part. pass.*, learned.
- ērumpo**, -ere, -rūpi, -ruptum, 3 *v. n.*, to break out.
- et**, *conj.*, and, also; et . . . et, que . . . et, both . . . and.
- etenim**, *conj.*, for, indeed.
- etiam**, *adv.*, even, also.
- etiāmnunc**, even now.
- ēvenio**, -īre, -vēni, -ventum, 4 *v. n.*, to happen.
- ēventus**, -ūs, *m.*, verbal noun from *evenio*, that which has happened or may happen, fate, end.
- ēverto**, -ere, -verti, -versum, 3 *v. a.*, to pull down, destroy, overthrow.
- ēvidens**, -entis, *adj.*, plainly visible, clear.
- ēvito**, -āre, -āvi, -ātum, 1 *v. a.*, to shun, avoid.
- ēvolo**, -āre, -āvi, -ātum, 1 *v. a.*, to fly from.
- ēvomo**, -ere, -ui, -itum, 3 *v. a.*, to vomit forth, disgorge, eject.
- ex**, *prep. with abl.*, forth, from, out of.
- exaequo**, -āre, -āvi, -ātum, 1 *v. a.*, to place on an equal footing, to equalize.
- exardesco**, -ere, -arsi, -arsum, 3 *inceptive v. n.*, to blaze up.
- excēdo**, -ere, -cessi, -cessum, 3 *v. n.*, to go forth, depart.
- excellētia**, -ae, *f.*, pre-eminence, superiority.
- excello**, -ere, -ui, -celsum, 3 *v. n.*, to be superior to, to surpass; *pres. part.*, excellens; *as adj.*, very good, superior.
- exceptio**, -ōnis, *f.*, exception.
- excido**, -ere, -cidi, 3 *v. n.*, to fall out or away.
- excipio**, -ere, -cēpi, -ceptum, 3 *v. a.*, to take out or away from, to except.
- excito**, -āre, -āvi, -ātum, 1 *v. a.*, to stir up, rouse, inflame, excite.
- excludo**, -ere, -clūsi, -clūsum, 3 *v. a.*, to shut out, debar.
- excors**, -cordis, *adj.*, silly, without wit or sense.
- excusātiō**, -ōnis, *f.*, defence, plea, excuse.
- exemplar**, -āris, *n.*, a copy, pattern, model, likeness.
- exemplum**, -i, *n.*, precedent, example, instance.
- exeo**, -īre, -īvi or -ii; -itum, 4 *v. n.*, to go out.
- exercitātiō**, -ōnis, *f.*, practice.
- exigo**, -ere, -ēgi, -actum, 3 *v. a.*, to require, insist upon.
- exiguē**, *adv.*, in a niggling manner.
- exiliter**, *adv.*, in a mean way or spirit.
- eximo**, -ere, -ēmi, -emptum, 3 *v. a.*, to remove, take away.
- existimo**, -āre, -āvi, -ātum, 1 *v. a.*, to consider, deem, think.
- exitium**, -i, *n.*, rain, destruction.
- exorior**, -orīri, -ortus, 3 and 4 *dep. n.*, to arise.
- expedit**, *impers. from expedio*, it is expedient.

- expeditus**, -a, -um, *part. from expedio*, to set free, hence without encumbrance, free, quick.
- expello**, -ere, -puli, -pulsum, 3 *v. a.*, to drive out.
- experior**, -periri, -pertus, 4 *dep. a.*, to try.
- expers**, -pertis, *adj.*, having no part or share, *with gen. case.*
- expeto**, -ere, -ivi or -ii, -itum, 3 *v. a.*, to seek, search out.
- expléo**, -plēre, -plevi, -pletum, 2 *v. a.*, to fill up to the brim, finish, complete.
- explōrātus**, *part. from seq.*, certain.
- explōro**, -āre, -āvi, -ātum, 1 *v. a.*, to investigate.
- expōno**, -ere, -posui, -positum, 3 *v. a.*, to set out clearly, state.
- expibro**, -āre, -āvi, -ātum, 1 *v. a.*, to cast in the teeth, blame or upbraid with, reproach.
- exsilium**, -ii, *n.*, exile, banishment.
- exsisto**, -ere, -stiti, -stitum, 3 *v. n.*, to come forth, emerge, arise, show itself.
- exspecto**, -āre, -āvi, -ātum, 1 *v. a.*, to look for, to wait for.
- exstinguo**, -ere, -stinxi, -stinctum, 3 *v. a.*, to put out, quench.
- exstirpo**, -āre, -āvi, -ātum, 1 *v. a.*, to pluck out by the roots, eradicate.
- exsulo**, -āre, -āvi, -ātum, 1 *v. n.*, to be an exile, go into banishment.
- extollo**, -ere, 3 *v. a.*, to lift up, raise, elevate.
- extrēmum**, -i, *neut. of seq. used as a noun*, the end.
- extrēmus**, -a, -um, *superl. of exter or exterus*, last, farthest.
- fābula**, -ae, *f.*, a tale, story, account.
- facētus**, -a, -um, *adj.*, merry, witty, jocose.
- facile**, *neuter of seq., used as an adverb*, easily; *comp.* facilius; *superl.* facillime.
- facilis**, -e, *adj.*, easy; *comp.* facilius; *superl.* facillimus.
- facilitas**, -ātis, *f.*, courteousness, affability.
- facio**, -ere, fēci, factum, 3 *v. a.*, to make, do.
- factum**, -i, *part. of facio*, a fact, deed.
- facultas**, -ātis, *f.*, power, means, opportunity, capability; *in pl.* facultates, supplies, resources.
- fallax**, -ācis, *adj.*, deceitful, deceptive, disappointing.
- falsus**, -a, -um, *adj.*, false, counterfeit, feigned.
- fama**, -ae, *f.*, a report, fame, name, reputation.
- familia**, -ae, *f.*, a household establishment; also a family, *as part of a gens.*
- familiāris**, -e, *adj.*, intimate, on friendly terms with; *adv.*, familiāriter, intimately.
- familiāris**, *as a noun*, friend.
- familiāritas**, -ātis, *f.*, intimacy, close friendship.
- famulātus**, -ūs, *m.*, slavery.
- famulus**, -i, *m.*, a slave, servant, attendant.

- fas**, *indecl. n.*, divine as opposed to human law. Often used as an *adj.*, right, proper, lawful.
- fastidium**, -i, *n.*, distaste, loathing, contempt, haughtiness, pride.
- fateor**, -ēri, *fassus*, 2 *dep. a.*, to confess, acknowledge.
- fatum**, -i, *n.*, destiny, fate, calamity.
- fax**, *facis, f.*, a torch, fire-brand.
- felicitas**, -ātis, *f.*, happiness, success.
- felix**, -icis, *adj.*, happy, lucky, successful, fortunate.
- fēneror**, -āri, -ātus, 1 *dep. a.*, to lend at interest.
- fera**, -ae, *f.*, a wild beast.
- ferē**, *adv.*, nearly, almost, as a rule.
- fero**, *ferre, tuli, lātum, anom. 3.*, to bear, carry, bring, relate.
- ferreus**, -a, -um, *adj.*, made of iron, hence stern, unfeeling, cruel, firm.
- ferus**, -a, -um, *adj.*, wild.
- fictus**, -a, -um, *part. from* *finco*, pretended, feigned, imaginary, unreal.
- fidēlis**, -e, *adj.*, faithful, trusty.
- fidēlitas**, -ātis, faithfulness.
- fides**, -ei, *f.*, trust, faith, honour, belief, sincerity.
- fidūcia**, -ae, *f.*, trust, confidence.
- fidus**, -a, -um, *adj.*, trusty, faithful, sure.
- filius**, -ii, *m.*, son.
- filum**, -i, *n.*, thread; of speech, quality, style.
- finco**, -ere, *finxi, fictum, 3 v. a.*, to pretend, feign.
- finis**, -is, *c.* (but usually *masc.*), an end.
- fio**, *fieri, factus, anom. n.*, to become, to be made.
- firmāmentum**, -i, *n.*, strength, support, something on which to rely, security.
- firmitas**, -ātis, *f.*, firmness, durability, endurance, constancy.
- firmo**, -āre, -āvi, -ātum, 1 *v. a.*, to steady, strengthen, support.
- firmus**, -a, -um, *adj.*, firm, steadfast, stable, staunch.
- flāgitiōsus**, -a, -um, *adj.*, shameful, disgraceful.
- flexibilis**, -e, *adj.*, pliant, tractable.
- flōreo**, -ēre, -ui, 2 *v. n.*, to bloom, to be in a flourishing or prosperous condition, to be in one's prime.
- fons**, *fontis, m.*, a spring or fountain, source, origin.
- fortasse**, *adv.*, it may be, perhaps, possibly.
- forte**, *adv.*, by chance.
- fortis**, -e, *adj.*, strong, powerful, brave.
- fortitūdo**, -inis, *f.*, courage, bravery.
- fortūna**, -ae, *f.*, chance, hap, fortune.
- fortūnatus**, -a, -um, *adj.*, lucky, happy.
- forum**, -i, *n.*, the Forum, an open place between the Capitoline and Palatine Hills used as a meeting place.
- fractus**, -a, -um, *part. from* *frango*, weak, feeble, depressed.

- fragilis**, -e, *adj.*, easily broken, brittle.
frango, -ere, frēgi, fractum, 3 *v. a.*, to break.
frāter, -tris, *m.*, brother.
fraus, fraudis, *f.*, deceit, imposition, mistake, damage, harm, injury.
frequentia, -ae, *f.*, multitude, crowd, throng.
frons, frontis, *f.*, forehead, brow, look.
fructuōsus, -a, -um, *adj.*, productive, advantageous.
fructus, -ūs, *m.*, fruit, outcome, result, profit.
fruor, -i, fruitus, fructus, 3 *v. dep. and n.*, to enjoy.
fūco, -āre, -āvi, -ātum, 1 *v. a.*, to colour, paint, dye.
fugio, -ere, fūgi, -itum, 3 *v. n.*, to fly; *as trans. verb.*, to avoid.
funditus, *adv.*, from the foundations, *i. e.*, utterly, totally, completely.
fungor, -i, functus, 3 *dep.*, to perform, *with abl. case.*
fūnus, -eris, *n.*, burial, funeral, death.
furor, -ōris, *m.*, frenzy, madness.
futūrus, -a, -um, *fut. part. of sum*, that which is to come, prospective.
gaudeo, -ēre, gavisus, 2 *semi-dep. n.*, to rejoice.
gener, -eri, *m.*, son-in-law.
generōsus, -a, -um, *adj.*, of good birth, noble.
genus, -eris, *n.*, race, kind.
gero, -ere, gessi, gestum, 3 *v. a.*, to carry on, conduct, manage.
gigno, -ere, genui, genitum, 3 *v. a.*, to produce, bring about, cause.
gloria, -ae, *f.*, fame, reputation.
glōriōsus, -a, um, *adj.*, boastful, bragging, conceited.
gradus, -ūs, *m.*, step, rank, position.
grātes, *f. (pl. only)*, thanks.
grātia, -ae, *f.*, favour, gratitude; *pl.* thanks.
grātus, -a, -um, *adj.*, pleasing, acceptable, thankful.
gravis, -e, *adj.*, heavy, severe; important, influential, dignified; heavy, oppressive.
gravitas, -ātis, *f.*, importance or weight.
graviter, *adv. from gravis*, seriously.
gravor, -āri, -ātus, 1 *dep. n.*, to make objections.
grex, gregis, *m.*, a flock, sect or following, society.
habēna, -ae, *f.*, rein.
habeo, -ēre, -ui, -itum, 2 *v. a.*, to have, hold, reckon, consider, deem.
hactenus, *adv.*, so far.
haud, *neg. adv.*, not.
haudquāquam, *adv.*, by no means whatever, not at all.
hemicyclium, -ii, *n.*, a semi-circular settee.
herba, -ae, *f.*, grass, herbage, plant.
hercule, *interj.*, by Hercules.
hic, haec, *dem. pron.*, this.
hic, *adv.*, here.
hodie, *adv.*, to-day.

- homo**, -inis, *c.*, a human being.
honestas, -ātis, *f.*, uprightness, good character, honour.
honestē, *adv.*, honourably, from *honestus*, -a, -um, *adj.*, honourable.
honor, -ōris (*also* honos), honour, repute; *in pl.*, high offices of state, hence advancement.
hortor, -āri, -ātus, *v. dep. a.*, to urge strongly, advise, persuade.
hortus, -i, *m.*, garden; *in pl.*, grounds.
hospes, -itis, *m.*, visitor, guest, friend.
hostis, -is, *m.*, an enemy of the state, as *opp. to inimicus*, a personal enemy.
huc, *adv.*, to this point, hither.
hūmānitas, -ātis, *f.*, kindness, culture, refinement.
hūmānus, -a, -um, *adj.*, that belongs to men.
humilis, -e, *adj.*, lowly, insignificant.

ibi, *adv.*, there.
idcirco, *adv.*, on that account, for that reason, therefore.
idem, eadem, idem, *pron. adj.*, emphatic form of *is*, the same.
idōneus, -a, -um, *adj.*, suitable.
igitur, *adv. conj.*, therefore.
ignārus, -a, -um, *adj.*, ignorant.
ignāvia, -ae, *f.*, cowardice.
ignis, -is, *m.*, fire.
- ignorātio**, -ōnis, *f.*, want of knowledge, ignorance.
ignōro, -āre, -āvi, -ātum, *v. a.*, not to know.
ignosco, -ere, -nōvi, -nōtum, *v. n.*, to pardon.
ille, illa, illud, *demonst. pron.*, that one; hence he, the former, as *opposed to hic*, the latter.
illūdo, -ere, -lūsi, -lūsum, *v. a.*, to mock, ridicule, cheat, deceive.
illustis, -e, famous, renowned.
illustro, -āre, -āvi, -ātum, *v. a.*, to make clear, explain.
imāgo, -inis, *f.*, likeness, idea.
imbēcillitas, -ātis, *f.*, feebleness.
imbecillus, -a, -um, *adj.*, weak, feeble.
imbellis, -e, *adj.*, unwarlike.
imitor, -āri, -ātus, *v. dep. a.*, to copy, follow exactly.
immortālis, -e, *adj.*, that which cannot be destroyed, imperishable.
immortālitās, -ātis, *f.*, exemption from death.
immūnis, -e, *adj. lit.* free or exempt from doing; hence inactive.
immūto, -āre, -āvi, -ātum, *v. a.*, to alter, change.
impedio, -īre, -īvi, -ītum, *v. a.*, to get in the way of, hinder.
impello, -ere, -puli, -pulsum, *v. a.*, to urge on, drive.
impendeo, -ēre, -pendi, -pensum, *v. n.*, to hang over, to be imminent, threaten.

- imperātor**, -ōris, *m.*, commander-in-chief, any commander.
- imperitus**, -a, -um, *adj.*, inexperienced, ignorant.
- imperium**, -i, *n.*, command, delegated power, empire.
- impero**, -āre, -āvi, -ātum, *v. a. and n.*, to order, command.
- impertio**, -īre, -īvi or -ii, -itum, *4 v. a.*, to share with another.
- impetro**, -āre, -āvi, -ātum, *1 v. a.*, to obtain.
- impetus**, -ūs, *m.*, attack, onslaught; *in pl.* instincts or impulses.
- impietas**, -ātis, *f.*, lack of respect, undutifulness.
- implico**, -āre, -plicui or -plicavi, -plicitum or -plicatum, to enfold, involve, trap, entangle, attach closely.
- importūnitas**, -ātis, *f.*, lack of consideration, rudeness, effrontery.
- improbus**, -a, -um, *adj.*, beyond measure, wicked.
- imprōvidus**, -a, -um, *adj.*, without foresight, careless, imprudent.
- impudenter**, *adv.* shamelessly.
- impūrus**, -a, -um, *adj.*, unclean, defiled, vile.
- in**, *prep. with acc.*, into, with regard to, for; *with abl.* in, on, in the case of.
- inanimus**, -a, -um, *adj.*, without life.
- inānis**, -e, *adj.*, void, empty, silly.
- incertus**, -a, -um, *adj.*, uncertain, fitful.
- incido**, -ere, -cidi, -cāsum, *3 v. n.*, to fall upon, fall into; happen.
- incipio**, -ere, -cēpi, -ceptum, *3 v. a. and n.*, to begin.
- incommodum**, -i, *n.*, anything inconvenient or troublesome, a drawback, trouble, disaster.
- incommodē**, *comp.* incommodius, unpleasantly, *adv.* from seq.
- incommodus**, -a, -um, *adj.*, unfit, inconvenient.
- incrēdibilis**, -e, *adj.*, passing belief, extraordinary.
- incultus**, -a, -um, *adj.*, unpolished, neglected.
- incūria**, -ae, *f.*, neglect.
- indico**, -āre, -āvi, -ātum, *1 v. a.*, to point out, reveal.
- indigens**, -entis, *adj.*, in want of, needy.
- indigentia**, -ae, *f.*, need, want, poverty.
- indigeo**, -ēre, -ui, *2 v. n.*, to be in want of.
- indignus**, -a, -um, *adj.*, unworthy.
- indūco**, -ere, -duxi, -ductum, *3 v. a.*, to bring in, introduce, bring on to the stage.
- indulgeo**, -ere, -dulsi, -dultum, *2 v. a.*, to be kind to, give way to.
- ineo**, -īre, -īvi or -ii, -itum, *4 v. a. and n.*, to begin.
- infāmia**, -ae, *f.*, disgrace.
- infero**, -ferre, -tuli, -lātum, *3 anom. v. a.*, to bring against.
- inferior**, *comp.* of seq.
- inferus**, -a, -um, *adj.*, low.
- inferi**, as a noun = the dead.

- infidus**, -a, -um, *adj.*, faithless, treacherous, false.
infinitus, -a, -um, *adj.*, without limit.
infirmitas, -ātis, *f.*, weakness, feebleness.
infirmus, -a, -um, *adj.*, weak, feeble.
inflammo, -āre, -āvi, -ātum, 1 *v. a.*, to excite, rouse.
influo, -ere, -fluxi, -fluxum, 3 *v. a.*, to flow in, to steal into.
ingenium, -i, *n.*, nature, character, intellect, genius, ability, power.
ingens, -entis, *adj.*, of huge size, great.
ingenuus, -a, -um, *adj.*, open, frank, straightforward.
ingrātus, -a, -um, *adj.*, thankless.
ingravesco, -ere, -ui, 3 *incept. v. n.*, to grow heavy.
inhumānius, *comp. of adv.*, from
inhumānus, -a, -um, *adj.*, unpolished, rude, discourteous.
inimicitia, -ae, *f.*, enmity.
inimicus, -a, -um, *adj.*, not friendly, hostile; *as a noun* = a personal enemy; *as opposed to hostis*, a public enemy; *comp.* inimīciōr; *superl.* inimīcissimus.
initium, -i, *n.*, beginning.
iniūria, -ae, *f.*, a wrong; injustice.
iniustus, -a, -um, *adj.*, wrongful, unjust, unfair.
inmānitas, -ātis, *f.*, enmity, cruelty.
inopia, -ae, *f.*, need, want, poverty.
- inops**, -opis, *adj.*, in want, poor.
inquam, *defect. v. n.*, I say.
insector, -āri, -ātus, 1 *dep. v. a.*, to attack, rail at.
insignis, -e, *adj.*, notable, conspicuous, remarkable.
insinuo, -āre, -āvi, -ātum, 1 *v. a.*, to worm oneself into.
insipiens, -entis, *adj.*, foolish, silly; *as a noun*, a fool.
instituo, -ere, -stitui, -stitutum, 3 *v. a.*, to begin or cause to begin.
institutum, -i, *n.*, a principle, fundamental doctrine.
insuāvis, -e, *adj.*, unpleasant, disagreeable.
insum, -esse, -fui, *v. n.*, to be in, to be counted with.
integritas, -atis, *f.*, completeness, soundness, uprightness, blamelessness.
intelligo, -ĕre, -lexi, -lectum, 3 *v. a.*, to understand.
intemperātus, -a, -um, *adj.*, immoderate, without restraint, ill-balanced.
intempestivus, -a, -um, *adj.*, ill-timed, out of place, uncalled for.
inter, *prep. with acc.*, among, between; *of time*, between, during.
intercēdo, -ere, -cessi, -cessum, 3 *v. n.*, to come between, interpose, interfere.
interdum, *adv.*, sometimes, occasionally, now and then.
intereo, -īre, -īvi or -ii, -itum, 4 *v. n.*, to perish.
interitus, -us, *m.*, death, destruction.

- intermissio**, -ōnis, *f.*, interruption, break, pause.
- internosco**, -ere, -nōvi, -nōtum, 3 *v. a.*, to discern, distinguish.
- interpōno**, -ere, -posui, -positum, 3 *v. a.*, to place between, insert.
- interpretor**, -āri, -ātus, 1 *dep. v. a.*, to explain, to take to be.
- intersum**, -esse, -fui, *v. n.*, to be between.
- intolerābilis**, -e, *adj.* unbearable.
- intractātus**, -a, -um, *adj.*, untried, unused; *of a horse*, unmanageable or unbroken.
- introeo**, -ire, -īvi or -ii, -itum, 4 *v. n.*, to go in.
- intueor**, -ēri, -itus, 2 *dep. v. a.*, to look at.
- inveho**, -ere, -vexi, -vectum, 3 *v. a.*, to attack with words.
- invenio**, -ire, -vēni, -ventum, 4 *v. a.*, to find.
- inveterasco**, -avi, 3 *v. n.* *incept.*, to grow old.
- inveterātus**, -a, -um, *adj.*, old, of long standing.
- invideo**, -ēre, -vidi, -visum, 2 *v. a.*, to envy.
- invidia**, -ae, *f.*, unpopularity, odium.
- invidiōsus**, -a, -um, *adj.*, envied, hateful; causing envy.
- invidus**, -a, -um, *adj.*, envious.
- invito**, -āre, -āvi, -ātum, 1 *v. a.*, to summon, call, attract, induce.
- invitus**, -a, -um, *adj.*, unwilling.
- ipse**, ipsa, ipsum, *pron.*, himself, herself, &c., self.
- is**, ea, id, *pron.*, that one, that, he.
- iste**, ista, istud, *pron.*, that one yonder; *ista*, that which you say.
- istuc**, *adv.*, to the place where you are.
- ita**, *adv.*, so, to such an extent as, in such a way as, as follows.
- itaque**, *conj.*, and so, therefore.
- item**, *adv.*, also, likewise.
- iter**, itineris, *n.*, a journey.
- iterum**, *adv.*, again, a second time, anew.
- iaceo**, -ēre, -ui, -itum, 2 *v. n.*, to lie down, to be of no avail or effect.
- iam**, *adv.*, now, already; furthermore, to proceed.
- iamdūdum**, *adv.*, for some considerable time.
- iūcunde**, *adv.*, pleasantly.
- iūcunditas**, -ātis, *f.*, agreeableness, charm, amiability.
- iūcundus**, -a, -um, *adj.*, pleasant.
- iūdicium**, -i, *n.*, investigation, judgment.
- iūdico**, -āre, -āvi, -ātum, 1 *v. a.* and *n.*, to judge, decide.
- iungo**, -ere, iunxi, iunctum, 3 *v. a.*, to join, unite.
- iurgium**, -i, *n.*, quarrel, strife.
- ius**, iūris, *n.*, law, right.
- iusiūrāndum**, iurisiūrāndi, *n.*, oath.
- iustitia**, -ae, *f.*, justice, equity.

- iustus**, -a, -um, *adj.*, just, fair.
iūvo, -are, iūvi, iūtum, 1 *v. a.*, to help, aid, assist; *impersonally used* = please.
labefacto, -āre, -āvi, -ātum, 1 *v. a.*, to cause to totter, shake, overthrow, weaken.
lābes, -is, *f.*, stain, blot, disgrace, discredit.
lābor, -i, lapsus, 3 *dep. v. n.*, to slip, glide, fall.
lābor, -ōris, *m.*, work, toil, effort, exertion.
labōro, -āre, -āvi, -ātum, 1 *v. n.*, to take pains, work hard, strive.
lacrima, -ae, *f.*, a tear.
laetor, -āri, -ātus, 1 *dep. v. n.*, to be glad.
laetus, -a, -um, *adj.*, glad.
latus, -eris, *n.*, a side.
laudābilis, -e, *adj.*, praise-worthy.
laudo, -āre, -āvi, -ātum, 1 *v. a.*, to praise.
laus, laudis, *f.*, praise, *in pl.* reputation.
lautē, *adv.*, splendidly, sumptuously.
laxus, -a, -um, *adj.*, loose, open.
lego, -ere, legi, lectum, 3 *v. a.*, to read.
lēvis, -e, *adj.*, light, fickle, worthless, untrustworthy.
levitas, -ātis, *f.*, fickleness, inconstancy.
levo, -āre, -āvi, -ātum, 1 *v. a.*, to make light, lighten, relieve.
lex, lēgis, *f.*, a law.
libenter, *adv.*, willingly, readily, gladly.
- liber**, libri, *m.*, a book.
liber, -era, -erum, *adj.*, free, independent; *as a noun*, liber, a free man.
liberālis, -e, *adj.*, bountiful, generous, open-handed.
liberālitās, -ātis, *f.*, bounty, generosity, kindness.
liberāliter, *adv.*, bountifully, generously, freely.
liberē, *adv.*, freely, openly, frankly.
libero, -āre, -āvi, -ātum, 1 *v. a.*, to set free.
libet, 2 *v. n. impers.*, it pleases.
libīdo, -inis, *f.*, lust, evil passion.
licentia, -ae, *f.*, unbridled freedom, licence.
licet, *adv.*, although.
licet, 2 *v. n. impers.*, it is permitted.
litigo, -āre, -āvi, -ātum, 1 *v. n.*, to quarrel.
loco, -āre, -āvi, -ātum, 1 *v. a.*, to place.
locus, -i, *m.*, a place; *in pl.*, loci, single places; *loca*, places, rank or position, situation, time; topic or subject in a discussion.
longē, *adv. of place*, far off; *of degree*, greatly, very much.
loquor, -i, locūtus, 3 *dep. v. a.*, to speak out, say, tell; *as v. n.*, to speak, say.
lūmen, -inis, *n.*, light.
- maereo**, -ēre, 2 *v. n. and a.*, to grieve, feel sorry for.
maeror, -ōris, *m.*, grief.
maestitia, -ae, *f.*, sadness, sorrow, grief.

- magis**, *adv.*, more, rather.
magistrātus, -us, *m.*, a civil office; hence a holder of such office, a magistrate.
magnificentia, -ae, *f.*, pomposity, splendour.
magnificus, -a, -um, *adj.*, distinguished, eminent.
magnitūdo, -inis, *f.*, great size, extent.
magnus, -a, -um, *adj.*, great, momentous, important; *comp.* maior, *superl.* maximus.
māiestas, -ātis, *f.*, greatness, dignity.
māiōres, -um, *pl.* of maior, *comp.* of magnus, forefathers, ancestors.
maledictum, -i, *in pl.*, abusive words.
malitia, -ae, *f.*, craft, cunning, ill-feeling, ill-will.
malo, malle, malui, *anom.* *v. a. and n.*, to prefer.
malum, -i, *n.*, an evil.
malus, -a, -um, *adj.*, evil, bad, wicked.
mando, -āre, -āvi, -ātum, *1 v. a.*, to entrust.
maneo, -ēre, mansi, mansum, *2 v. n.*, to stay, remain.
manus, -us, *f.*, a hand.
māter, mātris, *f.*, a mother.
maximē, *adv.*, in the highest degree, chiefly.
mēcum, *v. cum.*
medicīna, -ae, *f.*, remedy, relief, cure.
mediocris, -e, *adj.*, moderate, indifferent, slight.
medius, -a, -um, *adj.*, in the middle.
melior, *v. bonus.*
memini, -isse, *3 defect. v. a.*, perfect with present meaning, I remember.
memorābilis, -e, *adj.*, worth mentioning.
memoria, -ae, *f.*, memory, remembrance, recollection.
memoriter, *adv.*, by heart, with a good memory.
mensis, -is, *m.*, a month.
mentio, -ōnis, *f.*, a calling to mind, *i. e.* a mention.
mentior, -iri, -ītus, *4 dep. v. a. and n.*, to lie.
merces, -ēdis, *f.*, reward, pay, wages.
mereor, -ēri, -ītus, *2 dep. v. a.*, to deserve.
meritum, -i, *n.*, a service, kindness, benefit.
mētiōr, -iri, mensus, *4 dep. v. a.*, to measure.
metuo, -ēre, metui, metūtum, *3 v. a. and n.*, to fear.
meus, -a, -um, *poss. adj.*, mine.
mīles, -itis, *m.*, a soldier.
mīlītia, -ae, *f.*, military service; *in locative*, militīae, at the wars, on service.
minimē, *adv.*, by no means, not at all.
minimus, *v. parvus.*
minister, -tri, *m.*, a servant, under-official.
minor, *v. parvus.*
minus, *neuter of minor, adv.*, less. Often used as an emphatic negative = not at all.
mīrābilis, -e, *adj.*, surprising, strange, wonderful; *in pl.*, paradoxes.
mīror, -āri, -ātus, *1 dep. v. a. and n.*, to wonder at, be surprised at.

- mīrus**, -a, -um, *adj.*, wonderful, strange, surprising.
- misceo**, -ēre, miscui, *mixtum* or *mixtum*, 2 *v. a.*, to mingle, mix.
- moderāte**, *adv.*, with due control, temperately.
- modestus**, -a, -um, *adj.*, moderate, within limits.
- modius**, -i, *m.*, a measure of 16 sextarii = a peck.
- modo**, *adv.*, only. Often used as an *adv.* of time, just now, recently.
- modus**, -i, *m.*, way, manner; *etius modi*, of that kind.
- molestē**, *adv.*, with trouble or difficulty.
- molestia**, -ae, *f.*, trouble, annoyance.
- molestus**, -a, -um, *adj.*, troublesome, irksome, grievous.
- mollis**, -e, *adj.*, soft, pliant; weak, effeminate; sentimental.
- moneo**, -ēre, -ui, -itum, 2 *v. a.*, to advise, remind, warn.
- monitio**, -ōnis, *f.* (*rare*), advice, warning.
- montuōsus**, -a, -um, *adj.*, mountainous.
- moriōr**, mori, mortuus, 3 *dep. v. n.*, to die.
- mors**, mortis, *f.*, death.
- mortālis**, -e, *adj.*, subject to death.
- mortuus**, -a, -um, *adj.*, dead.
- mos**, mōris, *m.*, manner, custom; *in pl.*, manners, morals, character.
- mōtus**, -ūs, *m.*, movement (*used for any mental emotion*).
- moveo**, -ēre, mōvī, mōtum, 2 *v. a.*, to move, shift; influence.
- muliercula**, -ae, *f.* diminutive of mulier, a young woman.
- multiplex**, -plicis, *adj.*, lit. with many folds; hence intricate, changeable, fickle.
- multitūdo**, -inis, *f.*, a great number; hence the people.
- multo**, *adv.*, by far, by much, a great deal.
- multum**, *adv.*, much, very much, greatly.
- multus**, -a, -um, *adj.*, many, much.
- mundus**, -i, *m.*, the order of the universe, the world.
- mūnio**, -ire, -īvi or -ii, -itum, 4 *v. a.*, to raise a wall, fortify, put in a state of defence.
- mūnus**, -eris, *n.*, a duty, service, gift, present.
- mūto**, -āre, -āvi, -ātum, 1 *v. a.* and *n.*, to change, alter, vary.
- mutuum**, -i, *n.*, reciprocity, exchange of good offices.
- mūtuus**, -a, -um, *adj.*, reciprocal.
- nam**, namque, *conj.*, for.
- nanciscor**, -i, nactus (nactus), 3 *dep. v. a.*, to get, obtain, receive; light upon, find.
- narro**, -āre, -āvi, -ātum, 1 *v. a.*, to relate, tell.
- nascor**, -i, nātus, 3 *dep. v. a.*, to be born.
- nātura**, -ae, *f.*, Nature or nature, inclination, character.
- nātūrālis**, -e, *adj.*, in accordance with nature.

- nātus, -i, *m.* (*part. of nascor*), a son.
- nātus, -ūs, *m.*, only in *abl. sing. in point of age, lit. birth.*
- nē, *adv. of negation, also conjunction; ne . . . quidem, not even; nescio, nequeo.* (In final clauses *ne* = 'in order that . . . not.')
- nē, *interr. enclitic particle.*
- nec, *v. neque.*
- necessārius, -a, -um, *adj.*, inevitable, that which must be done; related by blood. *As a noun* = friend, kinsman, client.
- nesesse, *indecl. adj. n.*, necessary, requisite: *nesesse may often be translated by 'bound to.'*
- necessitūdo, -inis, *f.*, social connection, bond, tie, relationship.
- neco, -āre, -āvi, -ātum, 1 *v. a.*, to kill, slay.
- nefārius, -a, -um, *adj.*, impious, execrable, wicked.
- nefas, *indecl. n.*, sin, crime, wrong, wickedness.
- neglegens, -entis, *adj. (part. from neglego)*, heedless, careless.
- neglegentia, -ae, *f.*, heedlessness, carelessness, neglect.
- neglego, -ere, -lexi, -lectum, 3 *v. a.*, to be careless about, pay no attention to; despise.
- nego, -āre, -āvi, -ātum, 1 *v. a. and n.*, to say 'no,' refuse, decline.
- negōtium, -i, *n.*, business.
- nēmo, *m. and f.*, no one, nobody.
- nēquāquam, *adv.*, in no wise, not at all, by no means.
- neque (or nec), *adv. and conj.*, and not, nor.
- nequeo, -ire, -ivi or -ii, -itum, 4 *v. n.*, to be unable.
- nēscio, -ire, -ivi or -ii, -itum, 4 *v. a. and n.*, not to know, to be ignorant.
- neu, *v. neve.*
- neuter, neutra, neutrum, *pron. adj.*, neither the one nor the other.
- nēve, neu, *adv.*, and not, not.
- nihil, *indecl. n.*, nothing.
- nihilum, -i, *n.*, nothing.
- nimirum, *adv.*, undoubtedly, certainly.
- nimis, *adv.*, too much, too, beyond measure.
- nimius, -a, -um, *adj.*, excessive, too great, too much.
- nisi, *conj.*, if not, unless.
- no, nāre, nāvi, 1 *v. n.*, to swim; nans, *pres. part.* = aquatic, living in the water.
- noceo, -ēre, -ui, -itum, 2 *v. n.*, to hurt, injure.
- nōdus, -i, *m.*, a knot, band, bond.
- nōlo, nolle, nōlui, *anom. v. a. and n.*, to be unwilling, to refuse.
- nōmen, -inis, *n.*, a name. *Sometimes used for praenomen or cognomen.*
- nōmino, -āre, -āvi, -ātum, 1 *v. a.*, to call by name, by name.
- non, *adv.*, not.
- Nōnae, -arum, *f. pl.*, the fifth day in most of the Roman months.

- 'March, May, July, October,
 these are they
 Make Nones the 7th, Ides
 the 15th day.'
nonne, *inter. adv.*, expecting
 the answer Yes.
nonnullus, -a, -um, *adj.*,
 some (*i. e.* not none).
nonnumquam, *adv.*, some-
 times (*i. e.* not never).
norma, -ae, *f.*, a carpenter's
 square; hence rule, pattern.
norunt, *sync. perf. of nosco*.
nos, nostrum, we, *pl. of ego*.
nosco, -ere, nōvi, nōtum, 3
v. a., to become acquainted
 with; hence in *perf.*, to
 know.
nosmet, *pl. of egomet*.
noster, nostra, nostrum, *pro-*
nom. adj., our.
nota, -ae, *f.*, a mark.
noto, -āre, -āvi, -ātum, 1 *v. a.*,
 to distinguish by a mark.
novitas, -ātis, *f.*, newness.
novus, -a, -um, *adj.*, new,
 fresh, recent.
nullus, -a, -um, *adj.*, none,
 no; as *noun* = nobody;
used for gen. and abl. of
nemo.
num, *interr. part.*, expecting
 the answer No; in *Petitio*
Obliqua, whether, if.
numero, -āre, -āvi, -ātum,
 1 *v. a.*, to count, reckon,
 number.
numerus, -i, *m.*, a number.
numquam, *adv.*, never.
nunc, *adv.*, now.
nuper, *adv.*, recently, lately.
nusquam, *adv.*, nowhere.
nūtrix, -īcis, *f.*, a nurse.
nūtus, -ūs, *m.*, a nod.
- ob**, *prep. with acc.*, on account
 of.
obeo, -īre, -īvi or -īi, -ītum,
 4 *v. a.*, to go to meet, to en-
 gage in; discharge, carry
 through.
obiurgātio, -ōnis, *f.*, chiding,
 reproof.
obiurgo, -āre, -āvi, -ātum, 1
v. a., to chide, reprove.
oblectātio, -ōnis, *f.*, delight.
obscurō, -āre, -āvi, -ātum, 1
v. a., to darken, conceal,
 eclipse.
obscurus, -a, -um, *adj.*, dark,
 involved, unintelligible.
obsequium, -i, *n.*, compli-
 ance; servility.
obsequor, -i, -secūtus, 3 *dep.*
v. n., to obey, yield to.
observo, -āre, -āvi, -ātum, 1
v. a., to note, mark, heed,
 watch carefully.
obsisto, -ere, -stiti, -stitum,
 3 *v. n.*, to assist, oppose.
obsurdesco, -ere, -surdui, 3
incept. v. n., to be deaf to.
occido, -ere, occidi, occāsum,
 3 *v. n.*, to fall, perish, be
 ruined.
oculto, -āre, -āvi, -ātum, 1
v. a. frequent., to hide, con-
 ceal, secrete.
occultus, -a, -um, *part. of*
above, secret, hidden.
occupo, -āre, -āvi, -ātum, 1
v. a., to be the first to
 seize.
oculus, -i, *m.*, an eye.
ōdi, -isse, 3 *defect. v. a.*, *perf.*
with pres. meaning, to hate,
 dislike.
ōdiōsus, -a, -um, *adj.*, hate-
 ful.
ōdium, -i, *n.*, hatred.

- offendo**, -ere, -fendi, -fensum, 3 *v. a.*, to shock, offend, displease, annoy.
- offensio**, -ōnis, *f.*, aversion, indignation, an offence or fault; cause of offence.
- offero**, -ferre, obtuli, oblatum, 3 *v. a.*, to present, exhibit; adduce.
- officiōsē**, *adv.*, kindly, courteously.
- officium**, -i, *n.*, kind action, a moral duty.
- omitto**, -ere, omisi, omisum, 3 *v. a.*, to give up, pass by, say nothing of, leave out.
- omnino**, *adv.*, altogether, entirely, wholly, concessive, by all means, to be sure. *With negatives*, at all, by any means.
- omnis**, -e, *adj.*, all, every.
- opera**, -ae, *f.*, labour, pains, trouble.
- opes**, -um, *f.*, wealth, influence (*defective in singular*).
- opinio**, -ōnis, *f.*, fancy, belief.
- opinor**, -āri, -ātus, 1 *dep. v. a.*, to think, suppose, deem.
- oportet**, -ēre, -uit, 2 *impers.*, it is right.
- opportunitas**, -ātis, *f.*, convenience, advantage.
- opportūnus**, -a, -um, *adj.*, fit, convenient, suitable.
- opprimo**, -ere, -pressi, -pressum, 3 *v. a.*, to press down, suppress, quell, overpower.
- (ops)**, opis, *f.*, *nom. and dat. not found*, help, assistance.
- optimē**, *adv.*, best.
- optimus**, -a, -um, *adj.*, *superl.* of bonus, best, very good.
- opto**, -āre, -āvi, -ātum, 1 *v. a.*, to wish for, desire.
- opulentus**, -a, -um, *adj.*, rich, wealthy.
- opus**, -eris, *n.*, work, necessity, need.
- ōrāculum**, -i, *n.*, response of an oracle; the oracle itself.
- ōrātiō**, -ōnis, *f.*, speech.
- orbis**, -is, *m.*, the world.
- orbo**, -āre, -āvi, -ātum, 1 *v. a.*, to bereave of, deprive.
- ordo**, -inis, *m.*, row, rank; order.
- orior**, -iri, ortus, 4 *dep. v. n.*, to rise, appear, begin.
- ornāmentum**, -i, *n.*, decoration, enrichment.
- ortus**, -ūs, *m.*, rising, origin, birth.
- os**, oris, *n.*, face, mouth.
- ostendo**, -ere, -tendi, -tensum or -tentum, 3 *v. a.*, to show or point out, exhibit, display.
- ostentātiō**, -ōnis, *f.*, display, parade, show.
- ōsūrus**, *fut. part. of odi*, to hate.
- ōtiōsus**, -a, -um, *adj.*, at leisure, unoccupied, without public business to attend to.
- ovis**, -is, *m.*, sheep.
- pactū**, -i, *n.*, an agreement, contract (*abl. case used adverbially*).
- modo**, *adv.*, manner, way, means.
- paedagōgus**, -i, *m.*, an attendant who took children to school, fetched them, and looked after them, tutor, governor.

- paene, *adv.*, almost, nearly.
 pār, paris, *n.*, a pair.
 pār, paris, *adj.*, equal, fair,
 right, reasonable.
 parasītus, -i, *m.*, *lit.* a guest ;
hence hanger-on, sponger,
 flatterer.
 parātus, *v. paro.*
 parens, -entis, *m. and f.*,
 parent.
 pāreo, -ere, -ui, -itum, 2 *v. n.*,
 to obey.
 pārīo, -ere, peperī, partum,
 3 *v. a.*, to bring forth ;
 bring about, procure.
 pariter, *adv.*, equally, in like
 manner.
 paro, -āre, -āvi, -ātum, 1 *v. a.*,
 to make ready, prepare ;
hence to get, procure.
 parātus, *part.*, ready.
 pars, partis, *f.*, portion,
 share ; a political party or
 faction ; *usually in the pl.*
 partim, *adv.*, in part, partly.
 partior, -īri, -ītus, 4 *dep. v. a.*,
 to share.
 parturio, -ire, -ivi or -ii, 4
desiderative v. n. lit. to be in
 travail or labour, to be
 anxious about.
 parum, *adv.*, too little, not
 enough.
 parumper, *adv.*, for a little
 while.
 parvus, -a, -um, *adj.*, small,
 little.
 pastor, -ōris, *m.*, shepherd.
 patefacio, -ere, -fēci, -factum,
 3 *v. a.*, to lay open, dis-
 close, reveal.
 pateo, -ēre, patui, 2 *v. n.*, to
 be open, to seem clear.
 pater, patris, *m.*, father.
 patienter, *adv.*, patiently.
- patior, pati, passus, 3 *dep.*
v. a., to suffer, allow, put
 up with.
 patria, -ae, *f.*, fatherland,
 native place.
 patrōnus, -ī, *m.*, patron, ad-
 vocate, counsel.
 paucus, -a, -um, *adj.*, few.
 paulum, *adv.*, a little, some-
 what. Paulo, *the abl. of*
 paulum, *used as a noun, is*
also used adverbially, a little,
 by a little.
 pax, pacis, *f.*, peace.
 peccātum, -i, *n.*, fault, error,
 sin.
 pecco, -āre, -āvi, -ātum, 1
v. n., to sin.
 pectus, -oris, *n.*, breast.
 pecūnia, -ae, *f.*, money ; *in*
pl., sums of money.
 pecus, -udis, *f.*, an animal,
 beast, sheep.
 pello, -ere, pepuli, pulsum,
 3 *v. a.*, to drive out, expel.
 penūria, -ae, *f.*, poverty,
 want.
 per, *prep. with acc.*, through,
 by, by means of.
 percipio, -ere, -cēpi, -ceptum,
 3 *v. a.*, to feel, understand,
 comprehend.
 perdūco, -ere, -duxi, -duc-
 tum, 3 *v. a.*, to carry
 through.
 peregrinātiō, -ōnis, *f.*, foreign
 travel.
 peregrīnus, -i, *m.*, a foreigner,
 stranger.
 perfectus, -a, -um, *part. of*
 perficio, *used as adj.*, fault-
 less.
 pergo, -ere, perrexi, perrec-
 tum, 3 *v. n.*, to go on, pro-
 ceed.

- pergrātus, -a, -um, *adj.*, very pleasant.
- periclitōr, -ari, -atus, 1 *dep. v. a.*, to make a trial of, to try. *Used in perf. part. with passive meaning.*
- periculum, -i, *n.*, risk, danger.
- permaneo, -ēre, -mansī, -mansum, 2 *v. n.*, to remain, to endure.
- permultus, -a, -um, *adj.*, very many.
- perniciēs, -ēi, *f.*, ruin, disaster, destruction.
- perniciōsus, -a, -um, *adj.*, ruinous, destructive.
- perpaucus, -a, -um, *adj.*, very few.
- perpendo, -ere, -pendi, -pensum, 3 *v. n.*, to depend upon (*lit.* to weigh carefully).
- persaepe, *adv.*, very often.
- persequor, -i, -secūtus, 3 *dep. v. a.*, to follow after.
- persevēro, -āre, -āvi, -ātum, 1 *v. n.*, to persist in, to keep on, to be steadfast in.
- persolvo, -ere, -vi, -solūtum, 3 *v. a.*, to pay.
- persōna, -ae, *f.*, a mask; hence a character in a play.
- perspicio, -ere, -spexi, -spectum, 3 *v. a.*, to look closely at, see through, ascertain.
- perstringo, -ere, -strinxi, -strictum, 3 *v. a.*, *lit.* to graze, to touch slightly upon.
- perterreo, -ēre, -ui, -itum, 2 *v. a.*, to frighten thoroughly.
- pertineo, -ēre, -ui, -tentum, 2 *v. n.*, to belong to.
- pervenio, -ire, -vēni, ventum, 4 *v. n.*, to come to, arrive at, reach.
- perverse, *adv.*, wrongly, badly.
- pestis, -is, *f.*, plague, pestilence; curse, bane.
- peto, -ere, petivi or petii, petitum, 3 *v. a.*, to seek, ask for, inquire after; *polit. t.*, to be a candidate for.
- pietas, -ātis, *f.*, filial affection, dutiful conduct.
- pila, -ae, *f.*, game of ball.
- pinguis, -e, *adj.*, fat; heavy, gross, dull.
- placeo, -ēre, -ui, -itum, 2 *v. n.*, to please.
- placet, *impers. use of present of above*, it is felt, believed.
- plānē, *adv.*, clearly, distinctly, entirely.
- plaudo, -ere, plausi, plausum, 3 *v. n.*, to clap the hands, to approve.
- plebs, plēbis, *f.*, the people.
- plecto, -ere, to punish; *usu. in pass.* = to be blamed.
- plēnus, -a, -um, *adj.*, full.
- plērique, -aeque, -aque (*rare in sing.*), *adj.*, very many, the greater number.
- plērumque, *adv.*, for the most part; commonly plures, *pl.* of plus, used as a noun.
- plūrimum, *adv.*, very much, most.
- plūrimus, -a, -um, *superl. adj.*, from multus, most, very many.
- plus, plūris, *comp. of multus*, more; used adverbially = magis.
- poena, -ae, *f.*, penalty, punishment.

- pōno**, -ere, posui, positum, 3 v. a., to place, set before anybody; lay aside.
- pontifex**, -icis, m., a priest. *The head of the College of Priests was called P. Maximus.*
- populāris**, -e, adj., attached or devoted to the people, designed to attract the people.
- populus**, -i, m., a people.
- possessio**, -ōnis, f., exclusive use of a thing, possession.
- possum**, posse, potui, anom. v. n., to be able; to have power or influence.
- post**, prep. with acc., after; as adv., later on, afterwards.
- posteritas**, -ātis, f., futurity, those that are yet for to come.
- posterus**, -a, -um, adj., future, yet to come. *Pl. used as a noun, v. posteritas.*
- postrēmo**, adv., last of all.
- postulātio**, -ōnis, f., claim, demand.
- postulo**, -āre, -āvi, -ātum, 1 v. a., to claim, demand.
- potens**, pres. part. of possum, used as adj.
- potentia**, -ae, f., influence, power.
- potestas**, -ātis, f., legal power, authority.
- potior**, -ius, comp. of potis, better, preferable; neut. used adverbially.
- potissimum**, adv., from potius, best of all, particularly.
- praebeo**, -ēre, -ui, -itum, 2 v. a., to afford, offer.
- praeceps**, -cipitis, adj., hasty, precipitate, headlong.
- praeceptum**, -i, n., rule, maxim, principle.
- praecipio**, -ere, -cēpi, -ceptum, 3 v. a., to give rules or maxims, admonish, teach.
- praeclāre**, adv., splendidly, very well.
- praeclarus**, -a, -um, distinguished, excellent.
- praecurro**, -ere, -cucurri (-curri), -cursum, 3 v. a. and n., to run in front of, outstrip, anticipate.
- praeditus**, -a, -um, adj., endowed with.
- praefero**, -ferre, -tuli, -lātum, 3 anom. v. a., to choose rather, prefer.
- praelūceo**, -ēre, -luxi, 2 v. n., to shine forth, be bright; as a v. a., to hold up the light of.
- praepōno**, -ere, -posui, -positum, 3 v. a., to set before or above, to prefer.
- praeposterus**, -a, -um, adj., absurd, lit. the wrong way round.
- praepotens**, -entis, adj., very powerful.
- praesagio**, -ire, -ivi, 4 v. n., to have a foreboding, to predict.
- praesens**, -entis, adj., at hand, in sight.
- praesertim**, adv., especially, particularly.
- praesidium**, -i, n., defence, protection.
- praestābilis**, -e, adj., pre-eminent, distinguished.
- praestans**, -antis, part. used as adj., pre-eminent, distinguished.

- praestantia**, -ae, *f.*, superiority, pre-eminence.
praesto, *adv.*, at hand, ready.
praesto, -are, -stiti, -stitum, 1 *v. n.*, to be superior; as *v. a.*, to surpass, excel; with *refl. pron.*, to show or prove.
praesum, -esse, -fui, *irreg. v. n.*, to have charge of, hence to lead.
praeter, *prep. with acc. and adv.*, beyond, save.
praetereā, *adv.*, besides, more than this.
praetereo, -ire, -ivi or -iitum, 4 *v. n.*, to pass by, to escape one's notice.
praetextus, -a, -um, bordered.
praetor, -ōris, *m.*, Praetor, a magistrate charged with the administration of justice.
precor, -āri, -ātus, 1 *v. a. and n.*, to pray, beseech, entreat.
pretiosus, -a, -um, *adj.*, of great price, valuable, costly.
pridie, *adv.*, the day before.
primo, *adv.*, first of all, firstly.
primum, *adv.*, at first, for the first time.
princeps, -cipis, *adj.*, first, chief.
principium, -i, *n.*, beginning; *abl. used adverbially*, at first.
prius, *adv.*, *comp. of prae*, before, sooner.
privātus, -a, -um, *adj.*, personal, individual, private.
pro, *prep. with abl.*, for, in behalf of, instead of.
pro, *interj.*, in the name of.
probitas, -ātis, *f.*, honesty.
probo, -āre, -āvi, -ātum, 1 *v. a.*, to approve of.
proclive, *adv.*, downwards.
proclivis, -e, *adj.*, down, inclined to.
procul, *adv.*, from afar, far from.
prōdo, -ere, -didi, -ditum, 3 *v. a.*, to bequeath, hand down.
profecto, *adv.*, assuredly.
proficiscor, -i, -fectus, 3 *dep. v. n.*, to set out, start, arise, proceed from.
profiteor, -ēri, -fessus, 2 *dep. v. a.*, to profess, declare.
profugio, -ere, -fūgi, *v. a.*, to flee to a distance, escape.
progredior, -di, -gressus, 3 *dep. v. a.*, to advance.
prope, *adv. and prep.*, near, nearly.
propius, proxime, *comp. and superl. of above*.
propensus, -a, -um, *adj.*, with a leaning or inclination towards, disposed to.
propinquitas, -ātis, *f.*, nearness, kinship, relationship.
propinquus, -a, -um, *adj.*, near, close, related; as a *noun* = relation, relative.
propono, -ere, -posui, -positum, 3 *v. a.*, to set forth, propose.
proprius, -a, -um, *adj.*, peculiarly one's own, special, as a *subst. in n. sing. proprium*, -i, characteristic.
propter, *prep. with acc.*, on account of.
proptereā, *adv.*, for that reason, therefore.

- prorsus**, *adv.*, absolutely, certainly.
- prosequor**, -i, -secutus, 3 *dep. v. a.*, to follow, accompany.
- prosperus**, -a, -um, *adj.*, favourable, fortunate.
- prospicio**, -ere, -spexi, -spectum, 3 *v. a.*, to foresee.
- prōsum**, prodesse, profui, *irreg. v. n.*, to be of use or benefit to, do good to.
- prōvehō**, -ere, -vexi, -vectum, 3 *v. a.*, to carry on or away; *refl.*, advance.
- prōverbium**, -i, *n.*, adage, proverb.
- prōvideo**, -ēre, -vīdi, -visum, 2 *v. a.*, to foresee.
- provisio**, -ōnis, *f.*, foresight, precaution, prevention.
- proxime**, *adv.*, nearest.
- proximus**, -a, -um, *superl. adj.*, nearest; proximi *as a noun* = nearest of kin.
- prūdēns**, -entis, *adj.*, skilled, experienced, learned.
- prūdēter**, *adv.*, cautiously, skilfully.
- prūdēntia**, -ae, *f.*, good sense, discretion, experience, skill in.
- publicus**, -a, -um, *adj.*, public.
- puer**, pueri, *m.*, a boy.
- pulcher**, pulchra, pulchrum, *adj.*, beautiful, fine, noble.
- pulchritūdo**, -inis, *f.*, beauty, excellence.
- puto**, -āre, -āvī, -ātum, 1 *v. a.*, to think, suppose, believe, consider.
- quaero**, -ere, quaesīvi, quaesitum, 3 *v. a.*, to seek, ask, inquire.
- quaestio**, -ōnis, *f.*, question, inquiry.
- quālis**, -e, *adj.*, *correl.* to talis, such as; *interr.*, of what kind?
- quam**, *adv.*, how. *With comp. adj.* = than; *with superl.*, as much as possible.
- quamobrem**, *adv.*, on which account, wherefore.
- quamquam**, *conj.*, although.
- quamvis**, *conj.*, although, however much.
- quando**, *adv. and conj.*, when, since; *as indef. adv.*, at any time.
- quantus**, -a, -um, *correl.* to tantus, how great.
- quantum**, *adv.*, as much, so much.
- quanti**, *adv.*, how much? at whatever price.
- quanto**, *adv. with comp.*, the more.
- quapropter**, *adv.*, wherefore.
- quarē**, *adv.*, wherefore, why.
- quasi**, *adv.*, as if, as though it were.
- quātenus**, *adv.*, how far? as far as.
- que**, *conj. enclitic*, and.
- quemadmodum**, *adv.*, as.
- queo**, quire, quivi, quītum, 4 *v. n.*, to be able.
- querēla**, -ae, *f.*, complaint.
- queror**, -i, questus, 3 *dep.*, to complain.
- qui**, quae, quod, *rel. pron.*, who, which; *abl.*, quo = *adv.*, for which reason? *qui*, also *interr.*, who; which? what? *abl.*, **qui**, how? in what way?
- quā**, *conj.*, because.
- quicum** = quocum.

- quicumque, quaecumque, quodcumque, indef. pron.,**
 whosoever.
quid, why?
quidam, quaedam, quoddam, indef. pron.,
 a certain one.
quidem, adv., indeed.
quies, -ētis, f., rest, repose.
 sleep.
quin, conj., but that; **quin etiam, adv.,**
 nay more than this.
quinquennium, -i, n., a space of five years.
quintum, adv., for the fifth time.
quippe, conj., for, since; **quippe qui,**
 seeing that he.
quis, quae, quid, interr. pron.,
 who? what?
quis, qua, quid, indef. pron.,
 any one, anything, especially after *si, nisi, ne.*
quisnam, quoenam, quidnam, interr. pron.,
 who? which? &c.
quispiam, quaequam, quodpiam, indef. pron.,
 any one; *neuter, quidpiam used as a noun, also as an adverb, in any respect, somewhat.*
quisquam, quaequam, quicquid, or quicquid, indef. pron.,
 any one, any.
quisque, quaeque, quidquid, or quicquid, indef. pron.,
 whoever, everyone, each; *with superl., to express universality.*
quisquis, quaeque, quodquod, or quicquid (quidquid), indef. pron.,
 whosoever, whatsoever.
quivis, quaevis, quodvis, indef. pron.,
 who or what you like, any you please.
quo, adv., whither.
quo, conj., in order that.
quoad, adv., as far as, or as long as.
quocirca, adv., wherefore.
quod, conj., because.
quomodo, adv., how.
quondam, adv., at a certain time, and either past or future.
quoniam, adv., since, because.
quoque, adv. conj., also.
quoquo, adv., whithersoever.
quorsum, adv., to what purpose or end?
quot, indecl. adj., how many, or *correl. to tot,* as many as.
rapax, -ācis, adj., greedy, inclined to snatch.
rārus, -a, -um, adj., infrequent, few and far between.
ratio, -ōnis, f., reason, system, plan, account or reckoning, motive.
rēapse, adv., in reality, as a matter of fact.
recens, -entis, adj., fresh, recent, modern.
recipio, -ere, -cēpi, -ceptum, 3 v. a., to take back, regain, accept.
recordatio, -ōnis, f., a calling to mind, remembrance.
rectē, adj., rightly, properly.
rectus, -a, -um, adj. (lit. straight), right, proper.
recūso, -āre, -āvi, -ātum, 1 v. a., to refuse, decline.
redamo, -āre, -āvi, -ātum, 1 v. a., to return love for love.
reddo, -ere, reddidi, reddi-

- tum, 3 v. a., to give back, to repay, return.
- redeo, -īre, -īvi or -ii, -ītum, 4 v. n., to go back, return.
- reditus, -us, m., return.
- redūco, -ere, -duxi, -ductum, 3 v. a., to lead or bring back, to escort.
- redundo, -āre, -āvi, -ātum, 1 v. n., to flow back upon, to overflow, spread.
- refero, -ferre, rettuli, relātum, 3 anom. v. a., to bring back.
- rēfert, rēferre, rettulit, *impers. verb.* it is to one's profit, it concerns, it is important.
- reficio, -ere, -fēci, -fectum, 3 v. a., to make again, reelect, restore.
- regno, -āre, -āvi, -ātum, 1 v. n., to reign as king, rule.
- regnum, -i, n., royal authority.
- religio, -ōnis, f., reverence for things divine, piety.
- religiōsus, -a, -um, *adj.*, reverent, devout, pious.
- reliquus, -a, -um, *adj.*, what is left.
- remissio, -ōnis, f., recreation.
- remissus, -a, -um, *adj.*, slack, loose, indulgent, *part. from*
- remitto, -ere, -mīsi, -missum, 3 v. a., to slacken, relax, abate.
- removeo, -ēre, -mōvi, -mōtum, 2 v. a., to put on one side, take away, withdraw.
- remūnerātiō, -ōnis, f., recompense, reward, requital.
- repello, -ere, reppuli, repulsum, 3 v. a., to drive back, reject, refuse.
- repente, *adv.*, suddenly, unexpectedly.
- reperio, -īre, repperi, reperitum, 4 v. a., to find, find out.
- reposco, -ere, 3 v. a., to ask for again.
- reprehendo, -ere, -prehendi, -prehensum, 3 v. a., to blame, censure (*lit.* to lay hold of).
- repudio, -āre, -āvi, -ātum, 1 v. a., to refuse, reject.
- repugnanter, *adv.*, unwillingly, reluctantly, against the grain.
- repugno, -āre, -āvi, -ātum, 1 v. n., to disagree with, be incompatible with.
- requiās, -quētis, *acc.*, requietem *and* requiem, f. repose, rest.
- requiro, -ere, -quīsīvi, -quīsītum, 3 v. a., to seek again, look for.
- res, rei, f., a thing.
- reseco, -are, -secui, -sectum, 1 v. a., to cut to the quick.
- resisto, -ere, restiti, 3 v. n., to oppose, withstand.
- respondeo, -ēre, -spondi, -sponsum, 2 v. a. *and* n., to answer.
- respublica, i.e. res publica, *gen.* reipublicae, f. the state, public interests, politics.
- restrictē, *adv.*, closely, narrowly, strictly.
- retineo, -ēre, -ui, -tentum, 2 v. a., to hold or keep back, restrain, detain.
- revoco, -āre, -āvi, -ātum, 1 v. a., to call back.
- rex, regis, m., a king.
- ritus, -us, m., custom, form,

- manner; *adverbially in abl. sing.*, after the way of.
- rogatio**, -ōnis, *f.*, entreaty, request.
- rogātu**, *adv. from abl. of rogatus*, at the request of.
- rogo**, -āre, -āvi, -ātum, 1 *v. a.*, to ask.
- rursum**, *adv.*, less usual form of
- rursus**, *adv.*, back.
- rusticatio**, -ōnis, *f.*, country life.
- sacerdōtium**, -i, *n.*, priesthood.
- saeculum**, -i, *n.*, an age.
- saepe**, *adv.*, often; *comp.* saepius; *superl.* saepissime.
- sal**, salis, *m.*, salt.
- salus**, -ūtis, *f.*, safety.
- sancio**, -ire, sanxi, sanctum, 4 *v. a.*, to confirm, ratify, pass.
- sanctus**, -a, -um, *adj.*, sacred, divine, pure, holy.
- sanē**, *adv.*, forsooth, indeed, truly.
- sapiens**, -entis, *adj.*, wise; *as a noun*, a philosopher; *in pl.*, the seven wise men.
- sapientia**, -ae, *f.*, wisdom, philosophy.
- sat**, *adv.*, *vide satis*.
- satietas**, -ātis, *f.*, abundance, excess, disgust.
- satis**, *indecl. n. and adj.*, also *adv.*, enough.
- saxum**, -i, *n.*, large stone, rock.
- scelus**, -eris, *n.*, wicked act, crime.
- scēna**, -ae, *f.* stage.
- scio**, -ire, -īvi, -ītum, 4 *v. a.*, to know.
- scītus**, -a, -um, *part. = adj.*, knowing, shrewd, experienced.
- scribō**, -ere, scripsi, scriptum, 3 *v. a.*, to write.
- se**, sui, *reflect. pron.*, himself, herself, itself.
- sēcerno**, -ere, -crēvi, -crētum, 3 *v. a.*, to separate, make distinctions, discern between.
- secum**, *v. cum*.
- secundus**, -a, -um, *adj. = following, hence second, as opp. to adversus = prosperous*.
- sēcūritas**, -ātis, *f.*, freedom from danger, unconcern.
- secus**, *adv.*, otherwise.
- sed**, *conj.*, but.
- sedeo**, -ēre, sēdi, sessum, 2 *v. n.*, to sit.
- semel**, *adv.*, a single time, once.
- semper**, *adv.*, always.
- sempiternus**, -a, -um, *adj.*, perpetual, continual, everlasting.
- senātus**, -us, *m.*, the Senate.
- senectus**, -ūtis, *f.*, old age.
- senex**, senis, *adj.*, old; *as a noun*, old man.
- sensus**, -us, *m.*, perception, feeling, sense.
- sententia**, -ae, *f.*, opinion, feeling, decision.
- sentio**, -ire, sensi, sensum, 4 *v. a.*, to think, feel, perceive.
- septem**, *card. num.*, seven.
- sequor**, -i, secūtus, 3 *dep. v. a.*, to follow.
- sermo**, -ōnis, *m.*, talk, conversation, discourse, disputation.

- sēro**, *adv.*, late, at a late hour.
- serpo**, -ere, serpsi, serptum, 3 *v. n.*, to creep, crawl, move slowly.
- sērus**, -a, -um, *adj.*, late, too late.
- servio**, -ire, -ivi or -ii, -itum, 4 *v. n.*, to be a servant to, to be subject to, in the power of.
- servitūs**, -ūtis, *f.*, slavery.
- servo**, -āre, -āvī, -ātum, to save, protect, keep.
- seu**, *adv.*, or.
- sevērītas**, -ātis, *f.*, harshness, sternness, strictness, seriousness.
- sevērūs**, -a, -um, *adj.*, harsh, stern, strict.
- si**, *conj.*, if.
- sic**, *adv.*, thus, so.
- sicut**, *adv.*, so as, just as.
- sīdus**, -eris, *n.*, a star, constellation.
- significātiō**, -ōnis, *f.*, sign, token, expression of a feeling.
- signum**, -i, *n.*, a mark, token, sign.
- silvestris**, -e, *adj.*, well-wooded.
- similis**, -e, *adj.*, like.
- similitūdo**, -inis, *f.*, likeness.
- simplex**, -icis, *adj.*, open, frank, honest.
- simul**, *adv.*, at the same time.
- simulatio**, -ōnis, *f.*, pretence, false show of.
- simulo**, -āre, -āvī, -ātum, 1 *v. a.*, to pretend to be what one is not, to feign.
- sin**, *conj.*, if not, if on the contrary, but if.
- sincērus**, -a, -um, *adj.*, genuine, sound.
- sine**, *prep. with abl.*, without.
- singuli**, -ae, -a, *distrib. num. adj.*, one apiece.
- sino**, -ere, sīvi, situm, 3 *v. a.*, to let, allow.
- siquidem**, *conj.*, if indeed, if only.
- sive**, *conj.*, or if; sive . . . sive, whether . . . or.
- socer**, soceri, *m.*, father-in-law.
- societas**, -ātis, *f.*, fellowship, bond, union, society, confederacy, alliance.
- socius**, -i, *m.*, an ally, partner.
- sol**, solis, *m.*, the sun.
- sōlācium**, -i, *n.*, comfort, relief.
- soleo**, -ere, solitus, 2 *seri-dep. v. n.*, to be accustomed.
- sōlitārius**, -a, -um, *adj.*, alone, lonely.
- sōlitūdo**, -inis, *f.*, loneliness, isolation.
- sollicitus**, -a, -um, *adj.*, agitated, uneasy, anxious.
- solum**, *adv.*, only.
- sōlus**, -a, -um, *adj.*, alone.
- sordidus**, -a, -um, *adj.*, base, mean.
- soror**, -ōris, *f.*, sister.
- spatium**, -i, *n.*, room, space, race-ground, the course.
- species**, -ei, *f.*, outside appearance.
- spectātus**, -a, -um, *part. from seq.*, tried, tested, proved.
- specto**, -āre, -āvī, -ātum, 1 *v. a. freq.*, to look at.
- sperno**, -ere, sprēvi, sprētum, 3 *v. a.*, to despise.
- spēro**, -āre, -āvī, -ātum, 1 *v. a.*, to hope.

- spes, spei, f.**, hope.
splendidus, -a, -um, adj., brilliant, magnificent.
stabilis, -e, adj., firm, enduring, lasting.
stabilitas, -ātis, f., steadfastness, firmness.
statim, adv., at once, immediately.
statuo, -ere, -ui, -ūtum, 3 v. a., to appoint, settle, decide.
stirps, stirpis, f., stock, race, family.
sto, stare, steti, statum, 1 v. a., to stand, endure, last.
studeo, -ēre, studui, 2 v. a. and n., to be eager, to take pains.
studiōsē, adv., eagerly, zealously.
studiōsus, -a, -um, adj., devoted to, zealous for.
studium, -i, n., zeal, eagerness, study, pursuit, devotion to, fondness for.
stultus, -a, um, adj., foolish.
suadeo, -ēre, suāsi, suāsum, 2 v. a., to advise, persuade.
suāvis, -e, adj., sweet, pleasant, delightful.
suāvitas, -ātis, f., sweetness, pleasantness.
sub, prep. with abl., with the idea of rest under, underneath; *with acc.*, with the idea of motion to and under; *sub with acc. of time*, just after.
subdifficilis, -e, adj., somewhat difficult.
subeo, -īre, -ii, -itum, 4 v. n. and a., to come or go under, to occur to one, to undergo, sustain.
subito, adv., suddenly, unexpectedly.
sublevo, -āre, -āvi, -ātum, 1 v. a., to lift up, to remove entirely = support, sustain.
submitto, -ere, -misi, -missum, 3 v. a., to let down; *with refl. pron.*, to condescend.
subterfugio, -ere, -fūgi, 3 v. a., to evade, shun.
subtilius, adv., comp. of subtiliter, rather more accurately.
suffrāgium, -i, n., a vote.
sui, v. se.
sum, esse, fui, v. subst., to be, exist, live.
summus, -a, -um, adj., superl. of superus, highest, best, chief; last, completest.
sūmo, -ere, sumpsi, sump-tum, 3 v. a., to take, assume.
supellex, supellectilis, f., furniture.
super, adv., beyond, over and above; *prep. with acc.*, over, above; *with abl.*, above, upon (rare); *of time, during*; also *with abl.* = de, concerning.
superbia, -ae, f., pride, haughtiness.
superbus, -a, -um, adj., proud, haughty, overbearing, insolent.
supero, -āre, -āvi, -ātum, 1 v. a., to overcome, surpass.
superus, -a, -um, adj., high, above; *comp. superior*; *superl. supremus, summus.*
suppedito, -āre, -āvi, -ātum, 1 v. a., to supply.

- supplicium**, -i, *n.*, punishment.
supplico, -āre, -āvi, -ātum, 1 *v. a.*, to beg humbly, implore.
suprā, *adv.*, above.
suscipio, -ere, -cēpi, -cēptum, 3 *v. a.*, to undertake.
suspectus, -a, -um, *part. used as adj. of sq.*, under suspicion.
suspicio, -ere, -pexi, -pectum, 3 *v. a.*, to look up to or at; to mistrust, suspect.
suspicio, -ōnis, *f.*, mistrust.
suspiciōsus, -a, -um, mistrustful, ready to suspect.
suspisor, -āri, -ātus, 1 *dep. v. a.*, to suspect.
sustineo, -ēre, -ui, -tentum, 2 *v. a.*, to bear with, endure; to hold in, to check.
suus, -a, -um, *refl. poss. pron.*, his, her, its or their own.
tabella, -ae, *f.*, a tablet or little table for writing, or for voting.
tālis, -e, *adj.*, such, of such a kind (*correl. to qualis*).
tam, *adv.*, so.
tamen, *conj.*, nevertheless, still, however.
tamquam, *adv.*, as though, just as if.
tandem, *adv.*, at length.
tantum, *adv.*, to such a degree, so much so; only, merely.
tantus, -a, -um, *adj.*, so great, so much; *gen. of neuter (used as a noun) = adv.*, of so high a price or value.
tēcum, *r. cum*.
tēgo, -ere, -texi, tectum, 3 *v. a.*, to cover, shield, protect, shelter.
tēlum, -i, *n.*, weapon, dart, missile.
temeritas, -ātis, *f.*, inconsiderateness, audacity; *rarely = accident, chance*.
temperantia, -ae, *f.*, self-control, moderation.
tempto, -āre, -āvi, -ātum, 1 *v. a.*, to make trial of, test.
tempus, -oris, *n.*, time, season.
teneo, -ēre, -ui, tentum, 2 *v. a.*, to hold.
tener, -era, -erum, *adj.*, tender, soft.
tenuis, -e, *adj.*, thin, fine, slender, trifling, poor.
terminus, -i, *m.*, a boundary line, limit.
terra, -ae, *f.*, the earth, land generally.
tertius, -a, -um, *adj.*, third.
testimōnium, -i, *n.*, evidence, proof.
toga, -ae, *f.*, an outer garment worn by the Romans.
tolerābilis, -e, *adj.*, endurable, bearable.
tollo, -ere, sustuli, sublātum, 3 *v. a.*, to lift up, raise; to take away, remove.
tortuōsus, -a, -um, *adj.*, involved, intricate.
tot, *indeclin. adj.*, so many.
tōtus, -a, -um, *adj.*, whole, all.
tractābilis, -e, *adj.*, capable of handling, docile, gentle, sensitive.
tracto, -āre, -āvi, -ātum, 1 *v. a.*, to treat of.
trādo, -ere, tradidi, traditum,

- 3 *v. a.*, to give up, hand over, deliver to.
tranquillitas, -ātis, *f.*, peace, quiet.
transfero, -ferre, -tuli, -lātum, 3 *anom. v. a.*, to convey, carry over, transfer.
tres, tria, *num. adj.*, three.
tribūnātus, -ūs, *m.*, the office of Tribune.
tribūnus, -i, *m.*, a Tribune.
tribuo, -ere, tribui, tribūtum, 3 *v. a.*, to give, assign, bestow.
triduum, -i, *n.*, a space of three days.
tristitia, -ae, *f.*, sadness, gloominess, moroseness.
truncus, -i, *m.*, bole or trunk of a tree.
tu, tui, 2nd *pers. pron.*, thou.
tueor, tuēri, tuitus, 2 *dep. v. a.*, to look after, protect.
tum, *adv.*, then, at that time; *tum . . . tum* = *et . . . et*.
tunc, *adv.*, then, at that time.
turpis, -e, *adj.*, base, disgraceful, foul.
turpītūdo, -inis, *f.*, baseness, infamy.
tuus, -a, -um, *poss. adj.*, thy, your.
tyrannus, -i, *m.*, a cruel, severe or illegal ruler, tyrant.
ubi, *adv.*, where, when, how.
ullus, -a, -um, *adj.*, any.
ultra, *adv.*, on the farther side, beyond; of one's own accord.
umquam, *adv.*, ever.
una, *adv.*, together, at the same time.
universus, -a, -um, *adj.*, all together (taken as one), the whole.
unus, -a, -um, *cond. numeral and adj.*, one; as *adj.* only, alone.
urbs, urbis, *f.*, a city, the city of Rome.
uspiam, *adv.*, anywhere, somewhere.
usque, *adv.*, every step, all the way to, continuously; hence, ever.
ūsurpo, -āre, -āvi, -ātum, 1 *v. a.*, to take into use, practise, exercise; *used in middle* = *is called*.
ūsus, -ūs, *m.*, use; hence experience, intimacy, friendship.
ut, *adv.*, when, how, as; *conj.*, in order that, so that.
uter, utra, utrum, *adj.*, which of two.
uterque, utraque, utrumque, each of two, both.
ūtilitas, -ātis, *f.*, usefulness, expediency, benefit.
ūtor, -i, ūsus, 3 *dep.*, to use, employ, to enjoy the friendship of, be intimate with.
utrum, *adv.*, whether.
uxōrius, -a, -um, *adj.*, pertaining to a wife.
vaco, -āre, -āvi, -ātum, 1 *v. n.*, to be without, to be free from, to have leisure.
valeo, -ēre, -ui, -itum, 2 *v. n.*, to be strong or vigorous, to be well, to have influence or weight.
valetūdo, -inis, *f.*, state of

health, *takes its meaning from the context.*
vānitas, -ātis, *f.*, emptiness, unreality.
vānus, -a, -um, *adj.*, empty, unreal, fruitless.
varius, -a, -um, *adj.*, changing, changeable.
vas, vāsis, *n.*, vessel.
vāticinor, -āri, -ātus, 1 *dep. v. n.*, to foretell, prophesy.
-ve, *enclitic conj.*, or.
vehementer, *adv.*, eagerly, impetuously, strongly.
vel, *adv.*, even; *as conj.* or; *vel . . . vel . . .*, either . . . or.
vendibilis, -e, *adj. lit.* = saleable, plausible, acceptable, popular.
venditatio, -ōnis, *f.*, a specious display, self-laudation, puffing.
venēnum, -i, *n.*, poison.
venia, -ae, *f.*, pardon, forgiveness, allowance.
venio, -īre, vēni, ventum, 4 *v. n.*, to come.
vēnor, -āri, -ātus, 1 *dep. v. n.*, to hunt.
verbum, -i, *n.*, a word.
vērē, *adv.*, truly, really, in fact.
verēcundia, -ae, *f.*, respect, sense of shame, modesty.
vereor, -ēri, -ītus, 2 *dep. v. a.*, to feel awe of, fear; to respect.
vēritas, -ātis, *f.*, truth, truthfulness, reality.
vēro, *adv.*, in truth, in fact, truly, indeed; *as a conj.*, however.
verso, -āre, -āvi, -ātum, 1 *v. a.*, frequent, to turn or twist often, annoy, vex.

versor, -āri, -ātus, 1 *dep. v. n.*, to be circumstanced, to be, to dwell in.
verto, -ere, verti, versum, 3 *v. a.*, to turn.
vērūm, -i, *n.*, the truth.
vērūm, *conj.*, but.
vērus, -a, -um, *adj.*, true, real, genuine.
vesper, vesperis, vesperi, *m.*, evening.
vester, vestra, vestrum, *pronom. adj.*, your.
vestis, -is, *f.*, clothing, hangings, tapestry.
vestitus, -ūs, *m.*, clothing, dress.
veto, -āre, -ui, -itum, 1 *v. a.*, to forbid.
vetulus, -a, -um, *dim. adj.*, little old.
vetus, -eris, *adj.*, old, ancient, of long ago.
vetustas, -ātis, *f.*, old age, antiquity.
vexo, -āre, -āvi, -ātum, 1 *v. a.*, to harass, annoy.
via, -ae, *f.*, a way, method, course, path.
vicissim, *adv.*, in turns.
vicissitūdo, -inis, *f.*, change, interchange, alternation.
victus, -ūs, *m.*, fare, food, living, way of living.
video, -ere, vīdi, vīsum, 2 *v. a.*, to see; *in pass.*, *videor*, I seem.
vigeo, -ēre, -ui, 2 *v. n.*, to thrive, flourish.
viginti, *indecl. num.*, twenty.
vinco, -ere, vīci, victum, 3 *v. a.*, to conquer, surpass, exceed, prevail, win.
vinculum, -i, *n.*, a chain, tie, bond.

vindico, -āre, -āvi, -ātum, 1 *v. a.*, to avenge, take vengeance on, punish.

vīnum, -i, *n.*, wine.

violō, -āre, -āvi, -ātum, 1 *v. a.*, to break the law, do wrong.

vir, viri, *m.*, a man.

viridis, -e, *adj.*, green.

viriditas, -ātis, *f.*, greenness, freshness, vigour.

virilis, -e, *adj.*, pertaining to a man. *The toga virilis was assumed at the age of sixteen.*

virtus, -ūtis, *f.*, virtue; valour, goodness, worth.

vis, *def. n. f. in sing.*, force, power, violence; *in pl.*, strength.

vīsum, -i, *n.*, a sight, appearance, vision.

vīta, -ae, *f.*, life.

vītālis, -e, *adj.*, pertaining to life.

vitiōsus, -a, -um, *adj.*, full of faults and defects, corrupt, depraved.

vitium, -i, *n.*, fault, wrong, defect, vice.

vitupero, -āre, -āvi, -ātum, 1 *v. a.*, to blame, censure.

vivo, -ere, vixi, victum, 3 *v. n.*, to live.

vivum, -i, *n.*, the quick.

vix, *adv.*, scarcely, with difficulty.

voco, -āre, -āvi, -ātum, 1 *v. a.*, to call.

volo, velle, volui, *anom. v. a. and n.*, to wish, to be willing.

volucer, -cris, -e, *adj.*, flying, winged.

voluntārius, -a, -um, *adj.*, of one's free will.

voluntas, -ātis, *f.*, will, wish, desire, inclination.

voluptas, -ātis, *f.*, pleasure.

vos, *vide tu.*

vox, vōcis, *f.*, voice, sound, saying, speech.

vulgāris, -e, *adj.*, common, general, usual, commonplace.

vulgus, -i, *n.*, crowd, common people.

vultus, -ūs, *m.*, expression, face, look.

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