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CICERO'S
CATO MAJOR DE SENECTUTE

EDITED WITH
INTRODUCTORY NOTICES, NOTES, INDEX OF PROPER NAMES, AND COMPLETE VOCABULARY,
FOR THE USE OF
INTERMEDIATE AND UNIVERSITY CLASSES.

BY
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Entered according to Act of the Parliament of Canada, in the year one thousand eight hundred and eighty-three, by COPP, CLARK & CO., Toronto, Ontario, in the Office of the Minister of Agriculture.
In preparing this Edition of the Cato Major, the Editor has kept in view the requirements of Students reading for the High School Intermediate and the University Pass Matriculation Examinations. The greatest care has been taken to render clear the meaning of the text, both by translations of difficult passages, and by copious references to the Latin Grammars of Harkness, and Allen and Greenough. The Edition of the former Grammar used in the notes is that of 1871, but for the benefit of those who have the latest American Edition (1881), a table will be found at the end of this work in which are given the corresponding sections of the two Editions.

In the text, the Editor has adopted, almost without exception, the orthography sanctioned by recent investigations in Philology, and now generally employed in the best Editions of Latin authors. The following may be summarized as the chief points in this respect:

(1) The genitive of nouns in, —ius and, —ium is written, —i, not —ii.

(2) The diphthongs oe, ae, are so written, not æ, æ.
(3) In the following words the spelling observed is: adulscens (noun), adulscenia, baca, caelum, cena, condicio, cottidie, denuntio, deversorium, faenus, intellegio, lacrima, littera, neglego, paenitet, proelium, defetigatio, religio, saeculum, scaena, umerus, tessera, reliquiae, querella, and not, adolescentia (noun), adolescentia, bacca, coelum, coena, condicio, quotidie, denuncio, divorsorium, foenus, intelligo, lacryma, litera, negligo, poenitet, praelium, defatigatio, religio, seculum, seena, humerus, tessara, reliquiae, querela.

The latest philological results have been embodied in the Vocabulary, and for convenience of reference, the proper names have been assigned a separate place.

For the matter in the Introduction, the Editor acknowledges his indebtedness to the standard works in Roman literature.

St. Catharines' Collegiate Institute,

May 1st, 1885.
INTRODUCTION.

I.—LIFE OF CICERO.

Marcus Tullius Cicero,¹ the greatest name in Roman literature, was born, near Arpinum, 3rd of January, B. C. 106. His father, a man of large views and liberal culture, belonged to the equites, and possessed an hereditary estate in the neighbourhood of the town. To give his sons, Marcus and Quintus, that education which could not be obtained at a provincial school, he removed to Rome, where the young Ciceros were placed under the best teachers of the day. From Aelius, they learned philosophy; from Archias, the mechanism of verse, but not the inspiration of poetry. A translation of the Phenomena and Prognostics of Aratus, and a mythological poem on the fable of Pontius Glauce were the first fruits of Cicero’s genius. On assuming the toga virilis, B. C. 89, Cicero attached himself to the jurist Scaevola, who was then in the zenith of his fame. In the following year he served a brief campaign in the Social War under Cn. Pompeius Strabo, the father B. C.

¹ Every Roman citizen had regularly three names, designating the individual, the gens, and the familia. Thus in Marcus Tullius Cicero: Marcus, the praenomen, marked the individual; Tullius, the nomen, designated the gens, or house; Cicero was the cognomen or family name. Sometimes one, two or even three agnomina were added for honorary distinction, as in the case of Seipio.
Studies philosophy.

Pleads his first cause, Pro Quinctio.

Goes to Athens, Asia and Rhodes.

Returns to Rome.

Elected quaestor 75 B.C.

Conducts the prosecution of Verres 70 B.C.

Aedilis curulis 69 B.C. Praetor 66 B.C.

of Pompey the Great. Philosophical studies had, however, more attractions for him than arms. Under Philo, the Academic, and Diodotus, the Stoic, he laid the foundation of that Eclecticism which is so observable in his philosophical works. At the age of 25, he pleaded his first cause, and in the following year he defended Sextus Roscius, of Ameria, who had been accused of parricide by Chrysogonus, one of Sylla's favorites. In this cause he procured the acquittal of his client, but incurred the enmity of the dictator. With the ostensible object of regaining his health he went to Athens, where he studied philosophy under Antiochus, the Academic, and under Zeno and Phaedrus, both Epicureans. From Athens, he travelled through Asia Minor and finally settled for a short time at Rhodes, attending there the lectures of Molo, the rhetorician. Returning home, he at once entered on that political career to which his commanding ability destined him, and was elected quaestor of Sicily. During his term of office he so endeared himself to the inhabitants of the island by his integrity, that they selected him as their patron at Rome. In their behalf, he subsequently conducted the prosecution against Verres, who was charged with extortion. His success in this cause, and his consequent popularity, procured for him the office of curule aedile. After the usual interval, he was chosen praetor, and, while holding this office, delivered the first of his political harangues, in defence of the bill proposed by C. Manilius to invest Pompey with supreme com-
mand in the Mithradatic War. Two years after he gained the consulship, the goal of his ambition. His consulate is memorable for the bold attempt of Catiline to subvert the government—an attempt which was frustrated by the patriotic zeal of the Consul. Cicero had quickly soared to the pinnacle of fame; as quickly did he fall. In crushing the conspiracy of Catiline questionable means had been employed. Clodius, his implacable enemy, revived a law exiling all who had been guilty of putting to death Roman citizens without a formal trial before the people. The Triumvirs, too, were disgusted with the vanity of the man who was constantly reminding the people that he was the “Saviour of Italy” and “The Father of his Country.” Deserted by his friends, and exposed to the hatred of his foes, Cicero went to Thessalonica into voluntary exile. The wanton destruction of his villas and the insults offered to his wife and children soon, however, produced a feeling of sympathy for the exiled orator. His return to Rome was attended with all the pomp and circumstance of a triumphant general. Henceforth his voice was little heard in the Senate. After his return he was appointed to a seat in the College of Augurs. In obtaining this office he had placed himself under obligations to both Pompey and Caesar, and this may account for his neutrality in the civil struggles of the time. He was subsequently appointed, much against his will, proconsul of Cilicia, where his administration was marked by the same integrity as he had displayed in Sicily. Cicero arrived in Italy
from Cilicia on the 4th of January, 49 B.C., just after the breaking out of the civil war between Pompey and Caesar. After some hesitation he decided to take the side of Pompey, but his support was never cordial; it was a source of weakness rather than of strength. When the battle of Pharsalia had decided the fate of the Roman world, he returned to Brundusium, to await the arrival of the victorious Caesar, who generously extended a full and frank pardon to the vacillating orator. Cicero from this time withdrew from active public life and devoted himself to philosophy, except during the period immediately preceding his death. The loss of his daughter Tullia, the divorce of his wife Terentia, and the unhappy marriage with Publilia darkened the gloom which settled on his declining years. His high exultation on the assassination of Caesar was of only momentary duration, and was succeeded by dark forebodings as to Marc Antony's designs. As soon as the plans of the scheming triumvir were evident, Cicero attacked Antony's character with all his powers of invective. Again he was the idol of the people and the champion of senatorial rights, but his popularity was only the last gasp of the dying liberties of Rome. The second triumvirate was formed, and each member of it sacrificed his friends to glut the vengeance of his colleagues; and to appease the brutal Antony, Cicero was sacrificed by Octavianus. Refusing to seek refuge in exile, he determined to die in the land he had saved, and
was slain at Caieta by the emissaries of the bloodthirsty triumvir.

The works of Cicero are:

1. *Orations*. Of the eighty speeches composed by him we possess, either entire or in part, fifty-nine.

2. *Philosophical Works* (see List).

3. *Correspondence*, comprising thirty-six books, sixteen of which are addressed to Atticus, three to his brother Quintus, one to Brutus, and sixteen to his different friends.

4. *Poems*, consisting of the heroic poems, Aleyones, Marcus, Elegy of Tamelastis, and translations of Aratus and Homer.

II.—ROMAN PHILOSOPHY.

Philosophy was introduced into Italy from Greece soon after the battle of Pydna, at a time when the national life was least able to resist its influence. The sudden wealth that had inundated the state had transformed the hardy, frugal Italian farmer into an effeminate worshipper of oriental luxury. From being a small republic confined to Italy, Rome had suddenly acquired almost universal empire. The old religious faith that clung to meaningless ceremonies was so weak that even barbarous rites were introduced into Rome from Asia Minor to supply what the native religion denied. The educated eagerly welcomed the philosophy of Greece with all the enthusiasm of a new revelation. No importation from Greece was, however, more stubbornly opposed by the party led by the elder Cato. After procuring the
expulsion of the Greek teachers in 162 B.C., he afterwards led the movement in driving from Rome the three ambassadors, Carneades the Academic, Diogenes the Stoic, and Critolaus the Peripatetic. But it was in vain for Cato to resist the inevitable tendency of the times. Philosophy again reappeared with the Achaean exiles and took up its abode in the home of Scipio, the Younger, where Scaevola, Laelius, Furius, and Varro listened with admiration to the eloquence of Panaetius.

Though Cicero may be said to belong to the New Academy, he adopts many of the doctrines of the Stoics in his ethical works. For the Epicureans alone, as a sect, he seems to have felt a real aversion, though this aversion did not prevent him retaining Atticus as a bosom friend. It cannot be said that he developed any new ideas in philosophy, and it is probable that he never intended to do so. The term eclectic applied to him indicates that he was rather a collector of the theories of others than an original thinker. He claims, however, and claims justly, to have made philosophy intelligible to his countrymen by clothing it in language at once plain and attractive. To him philosophy was subordinate to oratory, and it is a noticeable fact that the two periods of his life most devoted to philosophical research were the times when he withdrew from the arena of politics. The form of the dialogue which characterizes this class of Cicero's writings was borrowed from Plato and Xenophon. With the two Athenians, however, the dialogue is the
mode of eliciting truth; with Cicero it is employed to excite interest and give variety to the discourse. The dialogue of Plato and Xenophon is altogether impersonal, while every page of Cicero’s works plainly reflects his own thoughts and character. The dignity of the speakers, the high moral tone, the harmony of the groups, the eloquent, clear, terse remarks, and the melody of the style, throw a charm around these monuments of antiquity which have justly been the admiration of every age and country.

III.—CICERO’S PHILOSOPHICAL WORKS.

N. B.—Those marked * are imperfect and mutilated; ** only a few fragments remain; [ ] lost.

(a) Philosophy of Taste.

Rhetoricorum, sine De Invenzione Rhetorica II.
De Partitione Rhetorica.
De Oratore Libri III.
Brutus, sive De Claris Oratoribus.
Orator, sive De Optimo Genere Dicendi.
De Optimo Genere Oratorum.
Topica.
[Communes Loci.]

(b) Political Philosophy.

*De Republica Libri VI.
*De Legibus Libri III.
**De Jure Civili.
De Officiis Libri III.
**De Virtutibus.

(c) Philosophy of Ethics.

Cato Major de Senectute.
Laelius de Amicitia.
**De Gloria Libri II.
**De Consolatione.
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(d) Speculative Philosophy.

*Academicorum Libri IV.
De Finibus Libri V.
Tusculanarum Disputationum Libri V.
Paradoxa Stoicorum Sex.
**Hortensius, sive De Philosophia.
*Timaeus ex Platone.
**Protagoras ex Platone.

(e) Theology.

De Natura Deorum Libri III.
De Divinatione Libri II.
*De Fato.
De Auguriis, Auguralia.

IV.—LIFE OF ATTICUS.

Birth. Titus Pomponius Atticus, to whom Cicero dedicates the Cato Major, was born 109 B.C. His family, which pretended to derive its origin from Numa Pompilius, was one of the most distinguished of the equestrian rank. Inheriting a large amount of wealth from his father and from his uncle, Q. Caecilius, he was enabled to gratify his peculiar tastes in literature, science and art. At the outbreak of the civil war between Marius and Sulla, he withdrew to Athens, and became so well versed in the language and literature of Greece, that he obtained the name of Atticus. He maintained a perfect neutrality in all public matters, and lived on intimate terms with the leaders of both political parties. Caesar and Pompey, Antony and Brutus, Octavianus, and especially Cicero, were numbered among his friends. At Buthrotum, in Epirus, he possessed a large estate, where he spent part of his time in amassing a great for-
tune, paying frequent visits to his philosophic friends at Rome and Athens. His death took place B.C. 33. He left a daughter Attica or Atticula, who was married to Agrippa. The neutrality of Atticus on political questions has been regarded by some as selfish and criminal; but his Epicurean principles may have prevented him from taking any part in public matters. By his attitude to the different parties he was enabled to render good service as a mediator, and to alleviate the bitter hostility that existed. His high literary taste is attested by the fact that Cicero frequently sent MSS. to him for correction. The correspondence between Cicero and Atticus in 16 books, is one of the most valuable literary treasures we have, especially on account of the light it throws on a most important portion of Roman history.

V.—THE DIALOGUE.

The Cato Major was written probably in April, 44 B.C., shortly after the assassination of Caesar. The first mention made of it is in a letter written by Cicero, from Puteoli, on the 11th of May, 44 B.C. It is then spoken of as being already in the hands of Atticus. This period of Cicero's life was full of sadness. The wound caused by the death of his beloved daughter Tullia, was as yet unhealed; and amid the wooded solitudes of his maritime villa at Astura, the bereaved father was vainly seeking to soothe his sorrow with the consolations of

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1 See his allusions, § 12 and § 85. See also note 18, § 1.
philosophy. The political crisis, too, which ensued on Caesar's death, had awakened in him sad presentiments of his own fate. The under tones of sadness which we can detect here and there throughout the *Cato Major* faintly indicate the sorrow that beclouded Cicero's declining years.

Cicero's object in writing this Treatise was, first of all, to show how the principles of philosophy might be applied to alleviate the burden of old age. He had, however, a deeper purpose. No one can read the Dialogue carefully without noticing the evident delight with which he pictures the stern simplicity of manners and the high-minded patriotism that distinguished such men as \(^1\)Maximus, \(^2\)Curius and \(^3\)Cato. By bringing out in bold relief the heroes of an age marked by strong national feeling, he desired to awaken in the minds of his countrymen an admiration for traits of character that were in his own day unfortunately obliterated. Cato is selected as the leading personage, because in him were united the typical qualities of a genuine Roman of the golden era of Roman politics.

The Dialogue may be divided as follows:—

I. §1—§3. Cicero's dedication to his friend Atticus.

II. §4—§9. Introductory conversation between Cato, Scipio and Laelius.

III. §10—§85. Cato's defence of old age.
In the consulship of T. Quinctius Flamininus, and M. Acilius Balbus, B. C. 150, Scipio the Younger and Laelius are represented as visiting Cato, then in the 84th year of his age, and as expressing their wonder at the vigorous and cheerful old age of the Censor. Cato replies that the secret lies in following nature as a guide. Laelius then requests the old man to explain how a cheerful old age may be attained. Cato promises to do this, and, by way of preface to his argument, states that the faults generally charged to old age are really due, not to old age, but to the character of the complainants. Laelius ventures the remark that Cato's age is bearable from the fact that he has won success and high political standing in life, to which, however, all cannot attain. Cato, while admitting that there is some truth in this remark, insists on the practice of virtue as the only guide to a life of happiness. He cites Ennius, Maximus and Plato as examples of men who passed a cheerful old age. The four charges generally brought forward are then stated:

1. Old age incapacitates men for business.
2. It renders the body feeble.
3. It makes men incapable of pleasure.
4. It heralds the approach of death.

Cato refutes the first charge by adducing individual examples of men, who, though old, were yet active in business, e.g., Maximus.
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Paulus, Fabricius, Curius, Claudius and himself.

The second charge is met by showing that moderation in youth will preserve the strength; that no great demands are required of the aged; that weakness is due as much to ill-health and youthful vices as to old age, and that proper care will preserve our bodily powers. As illustrations he refers to Appius Claudius, and to himself.

In answer to the third charge he argues that pleasure is bad in itself, and that age does good service in freeing us from its chains; that age, though not possessing the delights of youth, has still the pleasurable enjoyments of literature, conversation, and especially agriculture, which he describes with enthusiasm.

The fourth charge is met by showing that death cannot in either case be an evil, for it is either annihilation or it gives us immortality; that a well-spent, not a long, life ought to be man's desire; that, since death is a necessity of nature, it cannot be bad; and that, when even youths, unversed in philosophy, meet death with calmness, old men who have fathomed the depths of wisdom ought to face it with resignation; that death is "the entrance to a better life," and that, therefore, it should be welcomed with joy.

Though this Dialogue has always been held in high esteem for the dignity of the language, the nobility of the sentiments, the aptness of the

1 27 8 38.  2 39-66  3 66-85.
illustrations and the vivid picture of the garrulous Censor, still, every one must feel in perusing it that the reasoning is bad. On the first three charges the argument of Cicero is a case of special pleading, answering a general proposition by a few specious examples to the contrary. No one can doubt the validity of the arguments brought against old age; and, though the history of our own day affords brilliant examples—as Disraeli, Gladstone, Bismarck and others—of men retaining their mental vigor unimpaired, still, such examples must be viewed as exceptions and not the rule.

Cicero seems to have been indebted to Aristo of Ceos, for the plan of the Dialogue. Much of it has been derived from Plato's Phaedrus, Phaedo, Timaeus and Menon; from Xenophon's Oeconomics and Cyropaedia. Other works to which we have not now access may have been consulted by Cicero.

It has been generally held that an antique diction was aimed at in this work, so as to give reality to the Dialogue of which Cato was the main character. If by this is meant that the style of Cato, as known to us from the De Re Rustica and from the fragments of the Origines, was imitated, there is no foundation for the statement. We have, it is true, rare constructions and examples of words seldom found, but these facts do not justify the statement that the

1 (a) The passive use of deponent perf. participles; dimensa, § 59; adeptum, § 4; meditatum, § 74. (b) The nom. neut. of the Gerundive governing acc.: ingrediendum, § 6. (c) quasi with the indicative, § 71.—ne = nonne, § 31.

2 reliatio, § 53; diritus, § 65; neuitquam, § 43; cultio, § 56.
language of *Cato Major* is archaic, as the same reasoning might be applied to other works written in Cicero's best style.

VI.—PERSONS OF THE DIALOGUE.

(a) *M. Porcius Cato.*

1 Marcus Porcius Cato was born at the Latin town of Tusculum, 234 B.C. His family, though plebeian, was ancient and honourable.

Many of his ancestors, true types of the old Roman peasantry, were noted as hardy warriors and sturdy farmers. His boyhood was spent on the Sabine farm belonging to his father, where hard work and frugal fare strengthened his naturally robust frame to such a degree that even in his old age he never exhibited signs of weakness or fatigue. After receiving the best education that could be obtained at the school of his native place, he enlisted as a common soldier in the year memorable for the disastrous defeat of the Romans at Lake Trasimenum. Under his ideal commander, Q. Fabius Maximus, he fought at Capua, and at Tarentum, and under Claudius Nero, at the decisive battle of the Metaurus, where his bravery greatly contributed to gain the victory for the Romans. After serving the ordinary number of years as a soldier, Cato returned home to till his farm. *Near it was the humble cottage of Curius Dentatus, who had gained many a hard fought battle over the Sabines and Samnites, and over Pyrrhus.*

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1 Surnamed *Censorinus,* from his memorable censorship; *Priscus,* and *Major,* to distinguish him from Cato Uticensis.
2 § 32. 3 § 10. 4 § 55. 5 § 10.
Near it, too, was the home of Valerius Flaccus, a statesman of the conservative-democratic school of politics, and a bosom friend of Fabius Maximus. These men were Cato's most intimate friends, endeared to him by their noble virtues and the stern simplicity of their lives. By the advice of Flaccus, Cato, who had already gained some reputation for his ready wit and skill in pleading before the rural magistracy, determined to seek his fortunes in the metropolis. Though he came to Rome with no other resources than the patronage of Flaccus, his commanding talents, stern integrity, untiring energy and legal knowledge, soon placed him in the foremost rank at the Roman bar. Not content with the success thus achieved, and having determined to enter the wider sphere of politics, he obtained the quaestorship B.C. 204. He was appointed to serve under the consul Scipio Africanus, the Elder, who was about to cross over from Sicily to Africa to prosecute the war against Hannibal. The luxury and extravagance that had crept into the army under the command of Scipio, seemed to Cato a forerunner of the decay of that ancient discipline which had raised Rome to her proud position. A quarrel soon broke out between the consul and the quaestor, which resulted in Cato returning to Rome, and bringing an indictment against Scipio for wasting the public funds. Though unsuccessful in obtaining a conviction, his zeal for the interests of the state procured for him a large following, and he began to be regarded as the leader of the party opposed to the Scipios. He was so
popular as plebeian aedile that he was chosen praetor for the following year, and allotted the province of Sardinia. On his arrival he began to institute a strict, but honest system of government, which was in striking contrast with the lax and corrupt administration so much in vogue at that time. The army was brought into perfect discipline, law-breakers were mercilessly punished, the rights of provincials were respected, and the Roman government consequently held in esteem. Valerius Flaccus, his old and tried friend, shared with him the consulship. Soon after entering upon office, he strenuously opposed the repeal of the 1Oppian Law, but even his eloquent pleadings in favour of economy were of no avail. Before going to his province, Spain, he passed a bill protecting the rights of provincials against the rapacity of Roman governors. Desirous of checking extravagance by example as well as by precept, he set out for his province with characteristic economy. Leaving his house with only three servants, but being struck with the idea that so small a number was hardly in keeping with the social dignity of a Roman consul, he bought two slaves at the forum, and proceeded on his journey. In Spain he carried out the same policy as he had done in Sardinia, and on his return was honoured with a triumph. After spending a year on his farm he served in the

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1 Lex Oppia, passed in 214 B.C., enacted that no woman should wear on her dress above ½ oz. of gold; that she should not possess a garment of different colours, nor ride in a carriage in the city, unless on the occasion of a religious ceremony.
war against Antiochus as *legatus* on the staff of the consul Glabrio. He turned the battle of Thermopylae by performing a difficult and dangerous march across the spurs of Mt. Oeta, and attacking the king’s forces in the rear. From this period till his death, his life was a constant battle against political corruption. To carry out his reforms he aimed at the censorship, but was unsuccessful in his first attempt, being defeated by the influence of the Scipios who bitterly opposed him. After gaining the office of censor, he accused the Scipios of appropriating the funds of the state. The Elder Africanus withdrew to Liternum where he ended his days in voluntary exile, while Asiaticus was condemned to pay a heavy fine. Thus ended a strife which lasted nearly twenty years, and the result was a triumph for the unbending Cato. With his friend Flaccus as his colleague in the censorship, he set about reforming the state by exacting from the different orders every requirement of the law. Manlius, an ex-praetor, seven senators, among them *L. Flamininus*, the brother of the “liberator of the Hellenes,” were degraded. The *equites* were also purified in the same rigorous manner, and many of them expelled on trivial charges. All extravagance at feasts was prohibited; dress, statues, carriages, and pictures, were subjected to a tax thirty times as high as that levied on ordinary property. Still even the sternness of Cato pleased his countrymen, who saw beneath the narrow-minded policy honesty of purpose and integrity.
of character. Cato, with all his excellencies of character, had also very narrow prejudices. His enmity to the Greeks was based on moral rather than on literary grounds. There can be little doubt that in his day the people of Greece had lost that nobility of character which distinguished the men who fought at Marathon and Salamis. By associating the people as he saw them with the writings of their ancestors, he entertained a prejudiced view of Greek literature and steadily opposed its introduction into Rome. He somewhat relaxed his views in this respect, however, in his old age.\(^1\) His hatred, too, against Karthage was characterized by the same narrow spirit. Alarmed at the sudden prosperity of the great rival of Rome, when he was sent there as ambassador, he is said to have ended his speeches after that date with the words: *Ceterum censeo delendam esse Karthaginem.*\(^2\) He died at the age of 85 according to Cicero and Pliny, or of 90 according to Livy.

Cato was the creator of Latin prose writing, and the first truly national author. His chief production was the *Origines*, an historical and antiquarian work, consisting of Seven Books. The First Book treated of the regal period; the Second and Third, of the rise of the Italian States; the Fourth, of the First Punic War, the Fifth, of the Second Punic War; the last two Books contained the history to the year 157 B. C. Though we can form but an imperfect estimate of the work from the few fragments

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\(^1\) § 38, § 26.  
\(^2\) § 18.  
\(^3\) § 38.
that remain, we are safe in concluding that, if
complete, it would be invaluable in throw-
ing light on doubtful points of early Roman
history. We possess, however, the De Re Rus-
tica, though in an abridged form. It is a sort
of "Farm Book," giving instruction in all mat-
ters connected with agriculture. Many Latin
writers composed works on the same subject;
these are thus enumerated by Columella:—
"Cato was the first who taught the art of agri-
culture to speak in Latin: after him it was im-
proved by the two Sasernae, father and son;
next it acquired eloquence from Scrofa Tremel-
lius; polish from M. Terentius Varro; poetic
power from Virgil." To these he adds Julius
Hyginus, Mago (the Carthaginian), Cornelius
Celsus, Julius Atticus and Julius Gracinus.
Cato also wrote works on medicine. His Com-
mentarius quo medetur Filio, Servis, Familiari-
bis is a sort of "Hand-Book" on the cures of
ordinary diseases. The Carmen de Morbis, a
poetical charm to avert diseases, is noted only
for its unintelligible contents. He wrote also
a work, Αποφθέγματα, or collection of "witti-
cisms." We have the titles of about 90 orations
delivered by him, but he is said to have com-
posed upwards of 150. The fragments of these
speeches are in an earnest, abrupt, concise and witty
style. The personal appearance of the censor
is presented to us in the following epitaph:—

Πόρρην, πανθακέτην, γάλακόμματον, ουδὲ θανόντα
Πόρκιον, εἰς 'Αίδην Περσεφόνη δέχεται.

With his red hair, his constant snarl, and grey eyes,
Prosperine would not receive Porcius into Hades, even after
death.
(b) P. Cornelius Scipio.

P. Cornelius Scipio, born 185 B.C., was the son of Aemilius Paulus, the conqueror of Perseus, but took the name of his adopted father, Scipio the Elder. Under his father he served his first campaign at Pydna. Literature and philosophy, however, were to him more attractive than military glory. From his youth he was noted for his strong attachment to the Greek people and language, and he became the leader in the Hellenistic movement that sprang up in his day. The historian Polybius and the philosopher Panaetius were inmates of his house. After serving as military tribune in Spain and in Africa, he returned to Rome and was chosen aedile, and afterwards consul for two successive years. Much against his will, he undertook the war against Carthage, and is said to have wept over the destruction of the once haughty rival of Rome. His censorship was marked by an unsuccessful attempt to reform the state on true Catonian principles. He brought the Spanish war to a close by taking Numantia. For his open approval of the death of his kinsman, Tiberius Gracchus, he incurred unpopularity, and took no part in politics till an attempt was made to revive the Agrarian bill of Gracchus. After opposing it vehemently he was escorted home from the Senate by an enthusiastic crowd of admirers, whose interests were threatened by its provisions; but next morning he was found dead in bed. Suspicion pointed to Carbo as the

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1Surnamed Aemilianus, from his father's name; Africanus, from his conquest of Carthage, 146 B.C.; Numantinus, from taking Numantia, 133 B.C., and Minor, to distinguish him from Scipio Maior.
author of the crime. Unlike Scipio the Elder, Scipio the Younger, plain and simple in his social life, was a noble specimen of a Roman character refined by the humanizing influence of Greek culture. His broad, liberal views and enlightened policy were in striking contrast with the narrow principles held by Cato. Unselfish in his public and private relations, he died a poor man, though he had many an opportunity of enriching himself at the expense of the state. Perhaps the noblest eulogy passed on him was that of his rival Metellus, who bade his sons go and attend the funeral of the greatest man that had ever lived or ever should live at Rome.

(c) C. LAELIUS.

Caius Laelius was born 185 B.C., and studied philosophy under Diogenes and Panaceius. He turned his attention to law, where his eloquence soon gained him a distinguished place. After accompanying Scipio the Younger to Africa, and subsequently holding the office of praetor in Spain, he was elected Consul, 140 B.C. He was, however, rather a philosopher than statesman. After his consulship he lived a retired life on his estate, dividing his time between agriculture and philosophy. He seems to have been of a cheerful, equable temper, and to have looked with philosophic calmness on the smiles and frowns of fortune. He numbered Terence and Pacuvius among his companions. The friendship of Scipio and Laelius, so well described in Cicero's De Amicitia, was proverbial at Rome.

1 Surnamed Sapient.
VII.—GENEALOGICAL TREE CONNECTING THE SCIPIOS, CATOS, AND AEMILII.

AEMILIUS PAULUS,
(Conqueror of Macedonia).

Son adopted by P. Cornelius Scipio, and known as Scipio, the Younger.

Aemilia. Son. Son.

M. Porcius Cato Licinius,
(married Aemilia, daughter of Aemilius Paulus; died 152 B.C.)

M. Porcius Cato Salutus.

M. Porcius Cato.

M. Porcius Cato Uticensis,
(died at Utica, 46 B.C.)

[ P. CORNELIUS SCIPIO, (Consul 259 B.C.) ]

P. Cornelius Scipio, (Consul 218 B.C.; killed in Spain 211 B.C.)

Cu. Cornelius Scipio, (Consul 229 B.C.; killed in Spain 211 B.C.)

P. Cornelius Scipio Africanus, (married Aemilia, sister of Aemilius Paulus; defeated Hannibal at Zama, 202 B.C.)

L. Cornelius Scipio Asiaticus, (Consul 190 B.C.)


P. Cornelius Scipio Aemilianus, Africanus, Minor, (son of Aemilius Paulus; married Sempronia, sister of the Gracchi).

CICERO'S CATO MAJOR.
M. TULLI CICERONIS

CATO MAJOR DE SENECTUTE.

I.—§ 1. 1O Tite, si 2quit te 3al iu ro, curamve 4levassu, Quae nunc te 5coquit et 6versat in vectores fixa, 7Ecquid crit 8praemi?

Licet enim versibus eisdem mihi affari te, Attice, quibus affatur Flamininum

9Ille vir, hanc magna cum re, sed plenus fidei;
10quam janam 11certo scio non, ut 12Flamininum,

Sollicitari te, Tite, sic 13noctesque diesque,

14novi enim moderationem animi tui, et aequetatem, teque non 15cognomen solum Athenis 16deportasse, sed 17humanitatem et prudentiam intellego. 18Et tamen te suspicor eisdem rebus, quibus me ipsum, interdum gravius commoveri, 19quarum consolatio et major est et in aliaud tempus differenda. 20Nunc autem mihi visum est de senectute aliquid ad te conscribere. 21Hoc enim onere, quod mihi tecum commune est, aut jam urgentis aut certe adventantis senectutis, 2et te et me ipsum levari volo: 23etsi te quidem id 4modice ac sapienter, 5sicut omnia, et ferre et laturum esse certo scio. 26Sed mihi, quem de senectute aliqui vellem scribere, tu occurrebas dignus eo munere, quo uterque nostrum communiter uteretur. 27Mihi quidem ita jucunda hujus libri confectio fuit, ut non modo omnes 2aborseterit senectutis molestias, sed effecerit 9mollem etiam et jucundam senectutem. Nunquam igitur laudari

II.—§ 4. SCIPIO. Saepe numero admirari soleo cum hoc C. Laelio quum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod nunquam senectutem tibi gravem esse senserim: quae plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere.

CATO. Rem haud sane difficilem, Scipio et Laeli, admirari videmini: quibus enim nihil opis est in ipsis ad bene beateque vivendum, eis omnis aetas gravis est: qui autem omnia bona a se ipsi petunt, eis nihil potest malum videri, quod naturae necessitas afferat. Quo in genere in primis est senectus, quam ut adipiscantur omnes optant, eandem accusant adeptam? tanta est inconstantia stultitiae atque perversitas. Obrepare aiunt eam citius quam putassent. Primum, quis coegit eos falsum putare? Qui enim citius adulescentiae senectus, quam pueritiae adulescentia obrepit? Deinde, qui minus gravis esset eis senectus, si octingentesimum annum agerent, quam si octogesimum? Praeterita enim aetas, quamvis longa, quam-
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effluxisset, nulla consolatione permulcēre posset 14stultam
senectutem. § 5. Quocirca si sapientiam meam admirari
soletis—quae 1utinam digna esset opinione vestra nostroque
cognomine!—in hoc sumus sapientes, quod, 5Naturam
optimam ducem, tamquam deum, sequimur, cique pare-
mus: a qua non veri simile est, quam ceterae partes acetis-
bene descriptae sint, extremum actum tamquam ab inerti
poeta esse neglectum. 5Sed tamen necesse fuit esse
aliquid extremum, et, tamquam in arborum bacis ter-
raeque fructibus, maturitate tempestiva quasi vietu et
caducum, quod 6ferundum est molliter sapienti. 7Quid
est enim aliud Gigantum modo bellare cum Dis, nisi
naturae repugnare?

§ 6. LAELIUS. 1Atqui, Cato, 2gratissimum nobis, 3ut
etiam pro Scipione pollicear, feceris, si, quoniam speramus,
volumus quidem certe, senes 4ieri, 5multo ante a te didi-
cerimus, 6quibus facillime rationibus ingravescentem aeta-
tem ferre possimus.

CATO. Faciam vero, Laeli; praeertem si utrique ves-
trum, ut dicis, 7gratum futurum est.

LAELIUS. 8Volumus sane, 9nisi molestum est, Cato,
tamquam aliquam viam longam confeceris, quam nobis
 quoque ingrediendum sit, istuc, quo pervenisti, videre
 quale sit.

III.—§ 7. CATO. Faciam, 1ut potero, Laeli. Saepe enim
interfui querellis aequalium meorum—2pares autem cum
paribus, veteri proverbio, facillime congregantur—3quae
C. Salinator, quae Sp. Albinus, homines consulares, nostri
 fere aequales, deplorare solebant; 4tum 5quod voluptatibus
carerent, sine quibus vitam nullam putarent; tum quod
spernerentur ab eis, a quibus coli essent soliti. Qui mihi
6non id videbantur accusare, quod esset accusandum.
Nam si id culpa senectutis accideret, 7eadem mihi usu
venirent, reliquisque omnibus majoribus natu. § Quorum ego multorum cognovi senectutem sine querella, qui se et libidinum vinculis laxatos esse non moleste ferrent, nec a suis despicerentur. Sed omnium istius modi querellarum in moribus est culpa, non in aetate. § Moderati enim et nec difficiles nec inhumani senes tolerabilem agunt senectutem: importunitas autem et inhumanitas omni aetati molesta est.

§ 8. LAELIUS. Est, ut dicis, Cato. Sed fortasse dixerit quispiam, tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri: id autem non posse multis contingere.

CATO. Est istuc quidem, Laeli, aliquid; sed nequaquam in isto sunt omnia: ut Themistocles fertur Seriphio cuidam in jurgio respondisse, quum ille dixisset, non eum sua, sed patriae gloria splendorem assecutum; Nec hereule, inquit, si ego Serphius essem, nobilis; nec tu, si Atheniensis esses, clarus unquam fuisses. Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest, ne sapienti quidem; nec insipienti etiam in summa copia non gravis. § 9. Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, quum multum diuque vixeris, mirificos efferunt fructus, non solum quia nunquam deserunt, ne in extremo quidem tempore aetatis quamquam id maximum est—verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio jucundissima est.

IV.—§ 10. Ego Q. Maximum—eum, qui Tarentum recepit—senem 2adulescens ita dilexi, ut æqualem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat. Quamquam eum colere coepi non admodum grandem natu, sed tamen jam aetate provec-
vfYs

-增长-发掘 -在 -展示 -类 -关系 -互动

国家 -本地 -互动

想法 -分析 - reductions - gains - demands - services - in - price - controlled

such - as - the - which - in - the - queue - not - no.

new - row - row - city - take - take - be - do - as - old - as - at
Anno enim post consul primum fuerat quam ego natus sum. cumque eo quartum consule adulcescentulus miles profectus sum, quintode anno post ad Tarentum cepit: unde quadriennio post factus sum quem magistratum gessi consulibus Tuditano et Cethego, quem quidem ille admodum senex suasor legis Cinciae et Manilius fuit. Hic et bella gerebat, ut adulescens, quem plane grandis esset, et Hannibalem juveniliter exsaltantem patientia sua molliebat: de quo praeclare familiaris noster Ennius:

Unus homo nobis cunctando restituit rem;
Noemum rumores ponebat ante salutem:
Ergo postque magisque viri nune gloria claret.

Tarentum vero qua vigilantia, quo consilio recepit! Quum quidem, me audiente, Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti, Mea opera, Q. Fabi, Tarentum receptisti. Certe, inquit ridens. om. nisi tu amisisses, nunquam recepissem. Nec vero in armis praestantior, quam in toga: qui consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis, quov ad potuit, restitit, agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque quum esset, dicere ausus est optimis auspiciis ea geri, quae pro reipublicae salute gerentur; quae contra rempublicam ferrentur, contra auspicia ferri.

Multa in eo virce praeclara cognovi; sed nihil est admirabilius, quam quo modo ille mortem fili tulit, clari viri et consularis. Est in manibus laudatio: quam quem legitimus, quem philosophum non contendimus? Nec vero ille in luce modo atque in oculis civium magnus, sed in tue domique praestantior. Qui sermo: quae praecipita! Quanta notitia antiquitatis! Quae scientia juris auguri! multae etiam, ut in homine Romano, litterae: omnia memoria tenebat non
6domestica soli, sed etiam externa bella. /10 Cujus
ersmone ita tum cupide fruebar, quasi jam divinarem, id
quod evenit, illo extincto fore unde discerem neminem.

V.—§ 13. 1 Quorsus igitur haec tam multa de Maximo?
Quia profecto videtis 2 nefas esse dictu miseram suisse
talem senectutem. 3 Nec tamen omnes possunt esse
Scipiones aut Maximi, ut urbiurm expugnationes, ut
pedestres navalesve pugnas, ut bella a se gesta, ut trium-
phos recordentur. Est etiam 4 quiete, et pure, et eleganter
actae actatis placida ac lenis senectus, 5 qualem accepimus
Platonis, qui 6 uno et octogesimo anno scribens mortuos
est ; 8 qualem Isocratis. qui eum librum, qui Panathenaicus
inscribitur, quarto nonagesimo anno scripisse se dicit,
vixitque quinquennium postea ; cujus magister Leontinus
Gorgias centum et septem complevit annos, neque un-
quam in suo studio atque opera cessavit. 8 Qui, quum ex
eo quaereretur cur tamdiu vellet esse in vita ; 9 Nihil habeo,
inquit, quod accusem senectutem. § 14. Praeclarum re-
sponsum, et docto homine dignum ! Sua enim 1 vitia
insipientes et suam culpam in senectutem conferunt :
quod non faciebat is, cujus modo mentionem feci, 2 Ennius;

3 Sicut fortis equus, 4 spatio qui saepe supre
5 Vicit Olympia, nunc 6 senio confectus quiescit.

Equi fortis et victoris senectuti comparat 1 suam : quem
quidem probe meminisse potestis. 7 Anno enim unde-
vicesimo post ejus mortem hi consules, T. Flamininus et
M'. Acilius, facti sunt ; ille autem Caepione et Philippo
iterum consulibus mortuos est, 9 quum ego quidem
quinque et sexaginta annos natus legem Voconiam voce
magna et bonis lateribus suasissem. 8 Annos septuaginta
natus—tot enim vixit Ennius—ita ferebat 10 duo, quae
maxima putantur onera, paupertatem et senectutem, ut
eis paene delectari videretur.
§ 15. 1 Etenim, 2 quum complector animo, reperio quatuor causas, 3 cur senectus misera videatur: 4 unam, quod avocet a rebus gerendis; alteram, quod corpus faciat 5 infirmius; tertiam, quod privet omnibus fere voluptatibus; quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit justa una quaeque videamus.


5 Quo vobis mentes, rectae quae stare solebant
Antehuc, dementes sese flexere vixi?

ceteraque gravissime; notum enim vobis carmen est: et tamen ipsius Appi 6 exstat oratio. Atque 7 haec ille egit septem et decem annos post alterum consulatum, quum 8 inter duos consulatus annis decem interfuissent, censorque ante consulatum 9 superiorem fuisset. 10 Ex quo intellegitur Pyrrhi bello grandem sane fuisse; 11 et tamen sic a patribus accepimus. § 17. 1 Nihil igitur aferunt, 2 qui in re gerenda versari senectutem negant; 3 similesque sunt, ut si qui gubernatorem in navigando nihil agere dicant, 4 quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille clavum tenens sedeat in puppi quietus. 5 Non facit ea, quae juvenes. 6 At vero multo majora et meliora facit. Non viribus, aut 7 velociitate, aut celeritate corporum, res magnae geruntur, sed
consilio, auctoritate, sententia; quibus non modo non orbati, sed etiam augeri senectus solet. § 18. 1 Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versus sum in vario genere bellorum, cessare nunc videor, quam bella non gero. 2 At senatui, quae sint gerenda, praescribo, et quo modo; 3 Karthaginini, male jam diu cogitanti, bellum multo ante denuntio, de qua vereri non ante desinam, quam illam excisam esse cognovero. § 19. 1 Quam palmam utinam di immortales tibi, Scipio, reservent, ut avi reliquias persequare! Cu jus a morte hic quintus et tricesimus est annus; sed memoriam illius viri excipient omnes anni consequentes. Anno ante me censorem mortuos est, novem annis post meum consulatum, quum consul iterum me consule creatus esset. 6 Num igitur, si ad centesimum annum vixisset, senectutis eum suae paeniteret? 7 Nec enim excursione, nec saltu, nec eminus hastis aut comminus gladiis uteretur; sed consilio, ratione, sententia. Quae nisi essent in senibus, non summum consilium maiores nostri appellassent. 9 Senatum. § 20. Apud Lacedaemonios quidem ei, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas respublicas ab adulescentibus labefactatas, et senibus sustentatas et restitutas, reperietis. 5 Cedo, qui vestrarum rempublicam tantam amisistis tam cito? Sic enim percontantur in Naevi poetae Ludo. Respondentur et alia, et haec in primis:

6 Proveniebant oratores novi, stulti adulescentuli.

7 Temeritas est videlicet florentis aetatis, prudentia senesc centis.

VII.—§ 21. 1 At memoria minuitur. 2 Credo, nisi eam exerceas; autetiam si sis natura tardior. Themistocles omnium
civium nomina *perceperat: num igitur censetis cum, quum aetate *processisset, qui Aristides esset, Lysimachum salutare solitum? Equidem non modo eos novi qui sunt, sed eorum patres etiam et avos. Nec sepulcra leges vereor, quod aiant, ne memoriam perdam; his enim ipsi legendis *memoriam redeo mortuorum. Nec vero quemquam senem audivi *oblitum, quod loco thesaurum obruisset. Omnia, quae *curant, meminerunt, *vadimonia constitu ta, qui sibi, quibus ipsi debeat. § 22. Quid jurisconsulti, quid pontifices, quid augures, quid philosophi senes? quae multa meminerunt! Manent *ingenia senibus, modo permaneat studium et industria; nec ea solum in claris et *honoratis viris, sed in vita etiam privata et quies. Sophocles ad summam senectutem tragoedias fecit; quod propter studium, quum rem familiarem neglegere videretur, a filiis in judicium vocatus est, ut, quemadmodum nostro more male rem gentilibus patribus bonis interdici solet, sic illum quasi desipientem a re familiar i removerent judices. Tum senex dicitur eam fabulum, quam *manibus habebat et *proxime scripserat. Oedipum Coloneum, recitasse judicibus, quasesisse, num illud carmen *desipientis videretur. Quo recitato, sententiis judicium est liberatus. § 23. Num igitur hunc, num Homerus, num Hesiodus, num Simonides, num Stesichorum; num, quos ante dixi, Isocrates, Gorgian; num philosophorum principes, Pythagorae, Democritum, num Platonem, num Xenocrates, num postea Zenonem. Cleanthen, aut eum, quem vos etiam Romae vidistis, Diogenen Stoicum, coegit in suis studiis obmutescere senectus? an in omnibus eis studiorum agitatio vitae aequalis suit? § 24. In fere ulla in agro majora op erae sunt, non serendis, non
percipiendis, non condendis fructibus. Quamquam in aliis minus hoc mirum est, nemo enim est tam senex qui se annum non putet posse vivere. Sed eidem elaborant in eis, quae sciunt nihil omnino ad se pertinere:

6Serit arbores, quae alteri saeclo prosint,
ut ait Statius noster in Synepehis. § 25. 1Nec vero dubitat agricola, quamvis sit senex, quaerenti, cui serat, respondere; 2Dis immortalibus, qui me non accipere modo haec a majoribus voluerunt, sed etiam posteris prodere.

VIII.—Et 3melius Caecilius de sene alteri saeculo prospicienti, quam 4illud idem:

5Edopol senectus, si nil quidquam aliu 6viti
Apportes tecum, quam adrenis, unum id sat est,
7Quod diu vivendo multa, quae non volt, videt.

Et multa fortasse quae volt. Atque 8in ea quidem, quae non volt, saepe etiam adulescentia incurr. 9Illud vero idem Caecilius vitiosius:

Tum equidem in 10senecta hoc deuto miserrimum—
11Sentire ea aetate esse se odiosum alteri.

§ 26. 1Jucundum potius, quam odiosum. Ut enim adulescentibus bona indole praeditis sapientes senes delectantur, leviorque fit senectus eorum, qui ab juventute coluntur et diliguntur: sic adulescentes senum praeceptis gaudent, quibus ad virtutum studia ducuntur. 3Nec minus intellego me vobis, quam vos mihi esse jucundos. 4Sed videtis, 5ut senectus non modo languida atque iners non sit, verum etiam sit operosa, et semper 6agens aliquid et moliens, 7tale scilicet, quale cujusque studium in superiore vita fuit. 8Quid, qui etiam addiscunt aliquid, ut Solonem 9versibus gloriandem videmus, qui se cotidie aliquid addiscem semem fieri dicit; 10et ego feci, qui Graecas
litteras senex didici, quas quidem sic avide arripui, quasi diuturnam sitim explere cupiens. ut 11ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis. 12Quod quum fecisse Socraten in fidibus audirem, 13vellem equidem et illud, discebat enim 14fidibus antiqui, sed in litteris certe elaboravi.

IX.—§ 27. Ne nunc equidem 1vires desidero adulescentis, is enim erat 2locus alter de vitiiis senectutis, 3non plus, quam adulescens tauri aut elephanti desiderabam. 4Quod est, eo decet uti, et, quidquid agis, agere pro viribus. Quae enim vox potest esse contemptior, quam Milonis Crotoniatae? 5qui, quam jam senex esset, athletasque se in curriculo exercentes videret, adspexisse 6lacertos suos dicitur, illacrimansque dixisse, 7At hi quidem jam mortui sunt. Non vero 8tam isti, quam tu ipse, nugator; neque enim 9ex te unquam es nobilitatus, sed ex lateribus et lacertis tuis. 10Nihil Sex Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil 11modo P. Crassus, a quibus 12jura civibus praescribentur, 13quorum usque ad extremum spiritum est proecta prudentia. § 28. 1Orator metuo ne languescat senectute; est enim munus ejus non ingeni solum, sed laterum etiam et virium. 2Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute: quod equidem adhuc non amisi, et videtis annos. 3Sed tamen est decorus sermo seni, quietus et remissus, 4facitque persaepe ipsa sibi audiantiam diserti senis composita et mitis oratio. 5Quod si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim est jucundius senectute-stipata 6studiiis juvenitis? § 29 1An ne eas quidem vires senectuti relinquimus, ut adulescentulos doceat, instituat, ad omne offici munus insitvat? quo quidem opere quid potest esse praeclarius? Mihi vero et 2Cn. et P. Scipiones et avi duo L. Aemilius et P. Africanus, comitatu nobilium juvenum fortunati
videbantur. 3 Nec uli bonarum artium magistri non beati putandis. quamvis consenuerint vires atque defecerint. 4 Etsi ipsa ista defectio virium adolescentiae vitiiis efficitur saepius, quam senectutis; libidinosa etenim et intemperans adolescentia effetum corpus tradit senectuti. § 30. Cyrus 1 quidem apud Xenophon tem eo sermone quem moriens habuit, 2 quum admodum senex esset, negat se unquam sensisse senectutem suam imbecilliorem factam, quam adolescentia fuisset. 3 Ego L. Metellum memini puér—qui quam quadriennio post alterum consulatum pontifex maximus factus esset, viginti et duos annos eti sacerdotio praefuit—ita bonis esse viribus extremo tempore aestatis, ut adolescentiam non requireret. 4 Nihil necesse est mihi de me ipso dicere; 5 quamquam est id quidem senile, aestatique nostrae conceditur.

X.—§ 31. 1 Videtisne. 2 ut apud Homerum saepissime 3 Nestor de virtutibus suis praedicet? 4 Tertiam enim jam aestatem hominum vivebat; 5 nec erat ei verendum ne vera de se praedicans niinis videretur aut insolens aut loquax. Etenim, ut ait Homerus, 6 ex ejus lingua melle dulcior fluebat oratio. Quam ad 7 suavitatem nullis egebati corporis viribus: et tamen 8 dux ille Graeciae nusquam optat, ut 9 Ajaxis similes habeat decem, 10 sed ut Nestoris: 11 quod si sibi acciderit, non dubitat, quin brevi sit Troja peritura. § 32. 1 Sed redeo ad me. Quartum ago annum et octogesimum: 2 vellem equidem posse idem gloriari, quod Cyrus, sed tamen hoc 3 quoe dicere, non me quidem 4 eis esse viribus, quibus aut miles bello Punico aut quaestor eodem bello aut consul in Hispania 5 fuerim aut quadriennio post, quam tribunus militaris depugnavi apud Thermopylas, M'. Acilio Glabrione consule: sed tamen, ut vos videtis, 6 non plane me enervavit, non afflixit senectus: non 7 curia vires meas desiderat, non 8 rostra, non amici, non 9 clientes, non hospites. 10 Nec enim unquam sum assensus veteri illi
CATO MAJOR DE SENECTUTE.

laudatorque proverbio, quod monet mature fieri senem, si diu velis esse senex. 11 Ego vero me minus diu senem esse mallem quam esse senem ante quam essem. 12 Itaque nemo adhuc convenire me voluit, cui fuerim occupatus. § 33. 1 At minus habeo virium quam vestrum uteris. Ne vos quidem T. Poati centurionis vires habetis: num idcirco est ille praestantior? 2 Moderatio modo virium adsit et tantum quantum potest quisque nitatur; 3 ne ille non magno desiderio tenebitur virium. 4 Olympiae per stadium ingressus esse Milo dicitur, quum umeris sustineret bovem. Utrum igitur 5 has corporis, an Pythagorae tibi malis vires ingeni dari? 6 Venique isto bono utare, dum adsit; quum absit, ne requiras; nisi forte adolescentes puertiam, paulum aetate progressi adolescentiam, debent requirere. Cursus est certus acetatis, et una via naturae, eaque simplex; 8 suaque cuique partii acetatis tempestativitas est data, ut et infirmitas puertiorum, et ferocitas juuenum, et gravitas jam constantis acetatis, et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat. § 34. Audire te arbitror, Scipio, hospes tuus 1 avitus, Masinissa, quae faciat hodie nonaginta annos natus; quum ingressus iter pedibus sit, in equum omnino non ascendere; quum autem equo, ex equo non descendere; 1 nullo imbre, nullo frigore adduci ut capite operto sit; summam esse in eo corporis siccitatem, itaque exsequi omnia regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

XI.—§ 5 Non sunt in senectute vires. Ne posfulantur quidem vires a senectute. Ergo et 6 legibus et institutis vacat aetas nostra muneribus eis quae non possunt sine viribus sustineri. Itaque 9 non modo quod non possimus, sed ne quantum possimus quidem cogimur. § 35. 1 At multi ita sunt imbecilli senes, ut nullum offici aut omnino
vitae manus exsequi possint. At id quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus P. Africani filius, is qui te adoptavit, quam tenuit aut nulla potius valetudine! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis: ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sunt aliquando, quum id ne adulescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est, ejusque vitia diligentia compensanda sunt. Pugnandum, tamquam contra morbum, sic contra senectutem. § 36. Habenda ratio valetudinis, utendum exercitationibus modicis, tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur. Nec vero corpori solum subveniendum est, sed menti atque animo multo magis. Nam haec quoque, nisi tamquam lumini oleum instilles, exstinguntur senectute. Et corpora quidem exercitationum defetigatione ingravescunt, animi autem exercitando levantur. Nam, quos ait Caecilius, comicos stultos senes hoc significat—credulos, obliviosos, dissolutos: quae vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adulescentium quam senum—nec tamen omnium adulescentium, sed non proborum—sic ista senilis stultitia—quae deliratio appellari solet—senum levium est, non omnium § 37. Quatuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et senex et caecus. Intentum enim animum, tamquam arcum, habebat, nec languescens succumbebat senectuti. Tenebat non modo auctoritatem, sed etiam imperium in suos; metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illa domo patrius mos et disciplina. § 38. Ita enim senectus honesta est, si se ipsa defendit, si jus suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur
Since we = act = gradually
Now. I lay my
regards. I lay
arse = humble fear
men = boldly
méthod = unchangeable
micho = great, hallelujah
in suos. Ut enim adolescentem, in quo senile aliquid, sic senem, in quo est adolescentis aliquid, probo: quod qui sequitur, corpore senex esse poterit, animo nunquam erit. Septimus mihi Originum liber est in manibus; omnia antiquitatis monumenta colligo; causarum illustrium, quascumque defendi, nunc quum maxime, conficio orationes; jus augurium, pontificium, civile tracto; multum etiam Graecis litteris utor; Pythagoriorumque more, exercendae memoriae gratia, quid quoque die dixerim, audierim, egerim, commemororo vesperti. Hae sunt exercitationes ingenii, haec curricula mentis; in his desudans atque elaborans corporis vires non magnopere desidero. Adsum amicis, venio in senatum frequens, uestroque affero res multum et diu cogitatas, easque tueor animi, non corporis, viribus. Quas si exsequi nequirem, tamen me lectulus meus oblectaret ea ipsa cogitantem, quae jam agere non possem: sed, ut possim, facit acta vita. Semper enim in his studiis laboribusque viventi non intellegitur quando obrepat senectus. Ita sensim sine sensu actas senescit: nec subito frangitur, sed diurnitate extin- guitur.

XII.—§ 39. Sequitur tertia vituperatio senectutis, quod eam carere dicunt voluptatibus. O praeclarum munus actatis, si quidem id afferit nobis, quod est in adolescentia vitiosissimum! Accipite enim, optimi adolescentes, vetarem orationem Archytae Tarentini, magni in primis et praecleri viri, quae mihi tradita est, quum essem adolescentem Tarenti cum Q. Maximo. Nullam capitaliorem pestem, quam corporis voluptatem, hominibus dicebat a natura datam; cujus voluptatis avidae libidines temere et effrenate ad potiundum incitarentur. § 40. Hinc patriae proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum
non libido voluptatis impelleret; stupra vero, et adulteria, et omne tale flagitium, nullis excitari aliis illecebris, nisi voluptatis: "quumque homini sive natura, sive quis deus, nihil mente praestabilius dedisset, huic divino *muneri ac dono nihil esse tam inimicum quam voluptatem. § 41. Nec enim libidine dominante temperantiae locum esse, neque omnino in voluptatis regno virtutem posse consistere. "Quod quo magis intellegi posset, fingere animo jubebat tanta incitatum aliquem voluptate corporis, quanta percipi posset maxima: nemini sensebat fore dubium, quin 'tamdiu, dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset. Quocirca nihil esse tam detestabile tamque pestiferum quam voluptatem, 'si quidem ea, quum major esset atque longior, omne animi lumen exstingueret. ³Haec cum C. Pontio Samnite—patre ejus, a quo Caudino proelio Sp. Postumius, T. Veturius, consules, superati sunt—locutum Archytam Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanserat, se a majoribus natu accepisse dicebat, ⁶quum quidem ei sermoni interfuisse Plato Atheniensis, quem Tarentum venisse, ⁷L. Camillo, Appio Claudio consulibus, reperio, ⁸§ 42. ¹Quorsus haec? ²ut intelligeretis, si voluptatem aspernari ratione et sapientia non possemus. magnam esse habendam senectuti gratiam, ³quae efficeret, ut id non liberet quod non oporteret. Impedit enim consilium voluptas; rationi est inimica, ac mentis—ut ita dicam—praestringit oculos, nec habet ullum cum virtute commercium. ⁵Invitus quidem feci, ut fortissimi viri T. Flaminini fratre, L. Flamininum e senatu ejicerem septem annis post quam consul fuisset; sed notandum putavi libidinem. Ille enim ⁶quum esset consul in Gallia ⁷exoratus in convivio a scorto est ⁸ut securi feriret aliquem eorum qui in vinculis ⁹essent, damnati rei capitalis. Hic, ¹⁰Tito fratre suo censore, qui proximus ante me fuerat, elapsus est: ¹¹mihi
why...
vero et Flacco neutiquam probari potuit tam flagitiosa et
tam perdita libido, quae cum probro privato conjungeret
imperi dedecus.

XIII.—§ 43. Saepe audivi la majoribus natu, qui se
porro pueros a senibus audisse dicebant, mirari solitum
C. Fabricium quod, quum apud regem Pyrrhum legatus
esset, audisset a Thessalo Cinea esse quendam Athenis,
qui se sapientem profiteretur, eumque dicere omnia quae
faceremus ad voluptatem esse referenda: quod ex eo
audientes M. Curium et Ti. Coruncanium optare solitos
Samnitibus ipsique Pyrrho persuaderetur, quo facilius
vinci possent quum se voluptatibus dedissent. Vixerat
M. Curius cum P. Decio, qui quinquennio ante eum consulem
se pro republica quarto consulatu devoverat. Norat
eundem Fabricius, norat Coruncanius: qui quum ex sua
vita, tum ex ejus quem dico P. Decii facto, judicabant
esse profecto aliquid natura pulchrum atque praeclarum,
quod sua sponte peteretur, quodque, spretæ et contempta
voluptate, optimus quisque sequeretur. § 44. Quorum
igitur tam multa de voluptate? quia non modo vituperatio
nulla, sed etiam summa laus senectutis est, quod ea
voluptates nullas magnopere desiderat.

At caret epulis et estructisque mensis et frequentibus
pocolis. Caret ergo etiam vinulentia et cruditate et
insomniis. Sed si aliquid dandum est voluptati, quoniam
ejus blanditiis non facile obsistimus—divine enim Plato
escam malorum voluptatem appellant, quod ea videlicet
homen capiantur, ut hamo pisces—quamquam immo-
deratis epulis caret senectus, modicis tamen conviviis
delectari potest. C. Duellium, M. filium, qui Poenos
classe primus devicerat, redeuntem a cena senem saepe
videbam puer; delectabatur crebro funali et tibicine, quae
sibi nullo exemplo privatus sumpserat: tantum licentiae

2

XIV.—§ 46. Ego vero propter sermonis delectationem tempestivis quoque conviviis delector, nec cum aequalibus solum, qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum, habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quod si quem etiam ista delectant—ne omnino bellum indixisse videant voluptati, cujus est etiam fortasse quidam naturalis modus—non intellego ne in istis quidem ipsis voluptatibus carere sensu senectutem. Me vero et magisteria delectant a majoribus instituta; et is sermo, qui more majorum a summo adhibetur in poculo; et pocula, sicut in Symposio Xenophontis est, minuta atque rorantia; et refrigeratio aestate, et vicissim aut sol aut ignis hibernus. Quae quidem etiam in Sabinis persequi soleo, conviviumque vicinorum cotidie compleo, quod ad multam noctem quam maxime possimus vario sermone producimus. § 47. At non est voluptatum tanta quasi titillatio in senibus. Credo; sed ne desideratio quidem. Nihil autem est molestum, quod non desideres. Bene Sophocles, quum ex eo quidam jam affecto aetate quaereret, utereturne rebus veneriis; Di meliora! inquit. Ego
breaking together
wheel
oplti = one of

$$x = \mu + \sigma$$
quarantine = isolation, prevention, etc.

Driscoll (dellans) = evas. gapped 486.
CATHO MAJOR DE SENECTUTE.

vero 

Cupidis enim rerum talium odiosum et molestum est fortasse carere; satiatis vero et expletae jucundius est carere quam frui. Quamquam non caret is, qui non desiderat: ergo non desiderare dico esse jucundius quam frui. § 48. Quod si istis ipsis voluptatibus bona aetas fruitur libertius, primum parvulis fruitor rebus, ut diximus: deinde eis, quibus senectus, si non abunde potitur, non omnino caret. Ut Turpione Ambivio magis delectatur, qui in prima cavea spectat; delectatur tamen etiam qui in ultima, sic adulescentia, voluptates propter intuens, magis fortasse laetatur; sed delectatur etiam senectus, procul eas spectans, tantum quantum sat est. § 49. At illa quanti sunt, animum tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatem omnium secum esse, secumque, ut dicitur, vivere! Si vero habet aliquod tamquam pabulum studi atque doctrinae, nihil est otiosa senectute jucundius. Videbamus in studio dimetiundi paene caeli atque terrae C. Gallum, familiarem patris tui, Scipio. Quotiens illum lux noctu aliquid describere ingressum, quotiens nox oppressit, quem mane coepisset! Quam delectabat eum defectiones solis et lunae multo nobis ante praedicere! § 50. Quid in levioribus studiis, sed tamen acutis? Quam gaudebat Bello suo Punicus Naevius! Quam Truculento Plautus! quam Pseudolo! Vidi etiam senem Livium, qui, quam sex annis ante quam ego natus sum fabulam docuisset, Centone Tuditanoque consulibus, usque ad adulescentiam meam processit acetate. Quid de P. Licini Crassi et pontifici et civilis juris studio loquar? aut de hujus P. Scipionis, qui his paucis diebus pontifex maximus factus est? Atqui eos omnes, quos commemoravi, his studiis flagrantibus senes vidimus. M. vero Cethegum, quem recte Sua tae medullam dixit Ennius, quanto studio
exerceri in dicendo videbamus etiam senem. Quae sunt igitur epularum, aut ludorum, aut scortorum voluptates cum his voluptatibus comparandae? Atque haec quidem studia doctrinae, quae quidem prudentibus et bene institutis pariter cum aetate crescent. ut honestum illud Solonis sit. quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem; quae voluptate animi nulla certe potest esse major.

XV.—§ 51. Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector, quae nec ulla impediantur senectute, et mihi ad sapientes vitam proxime videntur accedere. 3 Habent enim rationem cum terra, quae nunquam recusat imperium, nec unquam sine usura reddit quod accepit; sed alias minore, plerumque majore cum faenore. Quamquam me quidem non fructus modo, sed etiam ipsius terrae vis ac natura delectat. 7 Quae quum gremio mollito ac subacto sparsum semen exceptit, primum id occaecatum cohibet—ex quo occatio, quae hoc efficit, nominata est—deinde tepesfactum vapore et compressu suo diffundit et elicit herbescentem ex eo viriditatem: quae nixa fibris stripium sensim adolescit, culmoque erecta geniculato vaginis jam quasi pubescens includitur; e quibus quum emersit, fundit frugem spici ordine structam, et contra avium minorum morsur munitur vallo aristarum. § 52. Quid ego vitium ortus, satus, incrementa, commemorem? Satiari delectatione non possum, ut meae senectutis requiem oblectamentumque noscatis. Omitto enim vim ipsam omnium quae generantur e terra, quae ex fici tantulo grano aut ex acini vinaceo, aut ex ceterarum frugum ac stripium minutissimis seminibus tantos trunco ramosque procreet. 4 Malleoli, plantae, sarmenta, vivradices, propagines, nonne efficiunt, ut quemvis cum admiratione delectent? Vitis quidem quae natura caduca est et, nisi sulta est, ad terram fertur: eadem, ut se erigat,
claviculis suis quasi manibus, quidquid est nacta, complectitur, *quam serpentem multipli/i lapsu et erratic/o, ferro amputans coe\emph{rect}ars agricolarum, ne silvescat sar\emph{mentis}et in omnes partes nimia fundatur. § 53. Itaque in\emph{cun}te vere, in eis quae re\emph{lecta} sunt, existit tamquam ad articulos samentorum ea quae \emph{gemma} dicitur; a qua oriens uva sese ostendit, quae et su\emph{co} terrae et calore solis augescens primo est peracerba gustatu, deinde maturata dulcescit, vest\emph{ita}que pampinis nec modico tepore caret et nimios solis defendit ardores ⁵Qua\emph{id quid potest esse, quam fructu laetius, tum aspectu pulchrius? Cujus quidem non utilitas me solum, ut ante dixi, sed etiam cultura et ipsa natura delectat: adminiculorum ordines, capi\emph{tum} jugatio, religatio et propagatio vitium, samentorumque ea, quam dixi, aliorum amputatio, aliorum immissio. Quid ego irrigationes, quid fossiones agri repentationesque proferam, quibus fit multo terra fecundior? § 54. Quid de utilitate loq\emph{uar} stercore\emph{ndi}? Dixi in eo libro, quem de Rebus Rusticis scripsi: de qua doctus Hesiodus ne verbum quidem fecit, quum de cultura agri scriberet. At Homerus, qui mult\emph{is}, ut mihi videtur, ante saecul\emph{um} fuit, La\emph{er}ten lenientem desider\emph{ium}, quod capiebat e filio, colentem agrum, et eum stercorantem facit. Nec vero segetibus solum et pratis et vine\emph{is} et arbust\emph{is} res rustic\emph{ae} laetae sunt, sed etiam hortis et pomariis, tum pecudum pastu, apium examinibus, florum omnium varietate. Nec cons\emph{itiones} modo delectant, sed etiam insitiones, quibus nihil invent agri cultura soller\emph{tius}.

XVI.—§ 55. ¹Possum persequi multa oblectamenta rerum rusticarum; sed ea ipsa quae dixi sentio suisse longiora. ²Ignoscetis autem: nam et studio rerum rusticarum pr\emph{o}v\emph{ectus} sum, et senectus est natura loquacio\emph{r}, ne ab omnibus eam vitiis videar vindicare. Ergo in hac vita M’. Curius, quum de Samnitibus, de Sabinis, de
Pyrrhotriumphasset, consumpsit extremum tempus actatis; cujus quidem villam ego contemplans — ab ēst enim non longe 

5 a me — admirari satis non possum vel hominis ipsius continentiam, vel temporum disciplīnam. § 56.  

1 Curio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati ab eo sunt.  

2 Non enim auriu habere praeclarum sibi videri dixit; sed eis, qui haberent auriu, imperare.  

3 Poteratne tantus animus non jucundam efficere senectutem?  

4 Sed venio ad agricolās, ne a me ipso recedam.  

5 In agris erant tum senatores, id est senes, si quidem aranti 

L Quinctio Cincinnato nuntiatum est eum dictatorem esse factum, cujus dictatorīs jussu magister equitum, C. Servilius Ahala, 6 Sp. Maelium regnum appetentem occupatum interemīt.  

7 A villa in senatum arcessebatur et Curius et ceteri senes: ex quo, qui eos arcessebant, 8 viatores nominati sunt. Num igitur horum senectus miserabilis fuit, qui se 9agri cultione oblectabant? 1 

Mea quidem sententia 10 haud scio an nulla beatior esse possit, neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectione quam dixi, et saturitate copiaque omnium rerum, quae ad victum hominum, ad cultum etiam deorum pertinent, 11 ut, quoniam haec quidam desiderant, in gratiam jam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est, abundat porco, āedō, agno, gallina, lacte, caseo, melle.  

12 Jam hortum ipsi agricolae succidiam alteram appellant.  

13 Conditiora facit haec supervacaneis etiam operis aucupium atque venatio. § 57. Quid de pratorum viriditate aut arborum ordinibus, aut vinearum olivetorumve specie dicam? 1 Brevis praecidam. Agro bene culto nihil potest esse nec 2 usu  

uberius, nec specie ornatius, ad quem fruendum non modo non retardat, verum etiam invitāt atque allectat senectus.
from there the impression he formed was serious

in the next minute - - - whatever it was it seemed - - - I am not sure of it but it was - - -

Juni 19 03

surprise - - the way you dealt with such a battle - - with your nerve - -
CATO MAJOR DE SENECTUTE.

§ 58. *Ubi enim potest illa aetas aut calescere vel apricatione melius vel igni, aut vicissim umbris aquisve *refrigerari salubrius?* § 58. *Sibi habeant igitur arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi venationes et cursus; nobis senibus ex lusionibus multis *talos relinquant et tesseras:* *id ipsum tamen ut libebit, quoniam sine ets beata esse senectus potest.*

XVII.—§ 59. Multas ad res perutiles Xenophontis *libri sunt:* quos legite, quaeso, studiose, ut *facitis. Quam copiose ab eodem agri cultura laudatur in eo libro, qui est *de tuenda re familiari, qui Oeconomicus inscribitur!* Atque, *ut intelligatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro *loquitur cum Critobulo:* Cyrum minorem, *regem Persarum, praestantem ingenio atque imperio gloria, quum Lysander Lacedaemonius, vir summæ virtutis, *venisset ad eum Sardis, eique dana a sociis attulisset, et ceteris in rebus communem erga Lysandr um atque humanum fuisse, et ei *quendam consaeptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum et *directos in quincuncem ordines, et humum *subactam atque puram, et suavitatem odorum qui afflarentur e floribus, tum dixisse, mirari se non modo diligentiam sed etiam solertiam ejus, a quo essent illa *dimens sunt atque discripta; et ei Cyrum respondisse, Atqui ego *ista sum omnium dimensus; mei sunt ordines, mea discriptio; multae etiam istorum arborum mea manu sunt satae. Tum Lysandr um, intuentem ejus purpuram et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse, Recte vero te, Cyre, beatum ferunt, quoniam virtutis tuae fortuna conjuncta est.* § 60. *Hac igitur fortuna frui licet senibus:* *nec aetas impedit quo minus et ceterarum rerum, et in primis agri colendi studia teneamus usque ad ultimum tempus senectutis.* M. *quidem Valerium Corvum accepimus ad cen-
tesimum annum perduxisse, quum esset acta jam aetate in agris, eosque coleret, cujus inter primum et sextum consulatum sex et quadraginta anni interfuerunt. Ita quantum spatium aetatis majores nostri ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit. Atque hujus extrema aetas hoc beatior quam media, quod auctoritatis plus habebat, laboris vero minus. Apex autem senectutis est auctoritas. § 61. Quanta fuit in L. Caecilio Metello! Quanta in Atilio Calatino! in quem illud elogium:

hunc unum plurimae consentiunt gentes populi primariorum fuisse virum.


XVIII.—§ 62. Sed in omni oratione mementote eam me laudare senectutem, quae fundamentis adolescentiae constituta sit. Ex quo efficitur id—quod ego magno quondam cum assensu omnium dixi—miseram esse senectutem, quae se oratione defenderet. Non cani, non rugae repente auctoritatem arripere possunt, sed honeste acta superior aetas fructus capit auctoritatis extremos. § 63. Haec enim ipsa sunt honorabilia, quae videntur levia atque communia—salutari, appeti, decedi, assurgi, deduci, reduci, consuli. quae et apud nos, et in aliis civitatibus, ut quaeque optime morata, ita diligentissime observantur. Lysandrum Lacedaemonium, cujus modo mentionem feci, dicere aiunt solitum, Lacedaemonem esse honestissimum
domicilium senectutis: nusquam enim tantum tribuitur aetati, nusquam est senectus honorator. 4 Quin etiam 5 memoriae proditum est, quem Athenis ludis quidam in theatrum grandis natu venisset, 6 magno consessu locum datum a suis civibus nusquam ei, quem autem ad Lacedaemonios accessisset, 7 qui, legati quem essent, certo in loco consederant, 8 consurrexisse omnes illi dicuntur et 9 senem illum sessum recepisse. § 64. Quibus quum a cuncto consessu plausus esset 1 multiplex datum, dixisse ex eis quendam Athenienses scire quae recta essent, sed facere nolle. 2 Multa in nostro collegio praeclera, sed hoc, de quo agimus, in primis, quod, 8 ut quixque actate antecedit, ita sententiae principatum tenet, 4 neque solum honore antecedentibus, sed eis etiam, qui cum imperio sunt, majores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? 5 Quibus qui splendide usi sunt, 8 mihi videntur fabulum aetatis peregrisse, 6 nec, tamquam inexcerciti histriones in extremo actu corruisse. § 65. 1 At sunt morosi, et anxii, et iracundi, et difficiles senes. Si quaerimus, etiam avari; sed haec 2 morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quae dixi, habent aliquid excusationis, 3 non illius quidem justae, sed quae probi posse videatur: contemni se putant, despici, illudi. Praeterea in fragili corpore odiosa omnis offensio est. 5 Quae tamen omnia dulciorsa fiunt et moribus bonis et artibus, idque cum in vita, tum in scaena interlegi potest ex eis fratibus, qui in Adelphis sunt. Quanta in altero ? diritas, in altero comitas! Sic se res habet: ut enim non omne vinum, sic non omnis natura vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam; acerbitatem nullo modo; 7 avaritia vero senilis quid sibi velit non intellego. Potest enim quidquam esse absurdius 8 quam, quo minus viae restot, eo plus viatici quacerere?
XIX.—§ 66. Quarta restat causa, quae maxime angere atque sollicitam habere nostram aetatem videtur, appropinquatio mortis; quae certe a senectute non potest longe abesse. O miserum senem, qui mortem contemnendum esse in tam longa actate non viderit! quae aut plane neglegenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit ubi sit futurus aeternus. Atqui tertium certe nihil inveniri potest. § 67. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum? Quamquam quis est tam stultus. quamvis sit adulescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam aetas illa multo plures, quam nostra, mortis casus habet: facilius in morbos incident adulescentes, gravius aegrotant, tristius curantur. Itaque pauci veniunt ad senectutem: quod ni ita accideret, melius et prudentius vivetur. Mens enim et ratio et consilium in senibus est, qui si nulli fuissent, nullae omnino civitates fuissent. Sed redeo ad mortem impendentem. Quod est istud crimine senectutis, quum illud ei videatis cum adulescentia esse commune? § 63. Sensi ego in optimo filio meo, tu in exspectatis ad amphilissimam dignitatem fratribus tuis, Scipio, mortem omni aetati esse communem. 

§ 69. Quamquam, o Di boni! quid est in hominis vita diu? Da enim supremum tempus; exspectemus Tartessiorum regis aetatem: fuit enim, ut scriptum video, Arganthoni us quidam Gadibus, qui octoginta regnaverat annos, centum viginti vixerat. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum. Quum enim id ad-
venit, tunc illud, quod praeterit, esfluxit: tantum remanet, quod virtute et recte factis consecutus es. Horae quidem cedunt et dies et mensae et anni; nec praeteritum tempus unquam revertitur; nec quid sequatur sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus. § 70. Neque enim histrioni, ut placeat, peragenda est fabula, modo, in quocumque fuerit actu, probetur; nec sapientiusque ad ibi veniendum est. Breve enim tempus actatis satis est longum ad bene honesteque vivendum: sin processerit longius, non magis dolendum est quam agricolae dolent, praeterita verni temporis suavitate, aestatem autunnumque vennisse. Ver enim tamquam adulescentiam significat, ostendijque fructus futuros: reliqua autem tempora demetendis fructibus et percipiendis accommodata sunt. § 71. Fructus autem senectutis est, ut saepe dixi, ante partorum bonorum memoria et copia. Omnia autem, quae secundum naturam sunt, sunt habenda in bonis. Quid est autem tam secundum naturam quam senibus emori? quod idem contingit adulescentibus, adversante et repugnante natura. Itaque adulescentes mori sic mihi videntur, ut quam aquae multitudine vis flammae opprimitur; senes autem sic. ut cum sua sponte, nulla adhibita vi, consumptus ignis exstinguitur. Et quasi poma ex arboribus, si cruda sunt, vix evelluntur, si matura et cocta, decidunt, sic vitam adulescentibus vis auert, senibus maturitas. Quae mihi quidem tam jucunda est, ut, quo propius ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longa navigatione esse venturus.

XX.—§ 72. Omnium actatum certus est terminus: senectutis autem nullus certus est terminus; recteque in ea vivitur, quod munus offici exsequi et tueri possis mortemque contemnere. Ex quo fit, ut animosior etiam senectus sit quam adulescentia, et fortior. Hoc
illud est, quod Pisistrato tyranno a Solone responsum est, quum illi quaerenti, *Qua tandem re fretus sibi tam andaciter obsisteret*, respondisse dicitur, *Senectute*. Sed vivendi est finis optimus, quum, integra mente ceterisque sensibus, opus ipsa suum eadem, quae coagentavit, natura dissolvit. Ut navem. ut aedificium idem destruit facillime, qui construxit, sic hominem eadem optime, quae conglutinavit, natura dissolvit. Jam omnis conglutinatio recens aegre, inveterata facile, divellitur. "Ita fit, ut illud breve vitae reliquum nec avide appetendum senibus, nec sine causa deserendum sit: vetatque Pythagoras *injussu imperatoris, id est dei, de praesidio et statione vitae decedere.* § 73. Solonis quidem *sapientis elogium est, quo se negat velle suam mortem dolore amicorum et lamentis vacare.* Volt, *credо, se esse carum suis. Sed *haud scio an melius Ennius:

*Nemo me lacrumis decoret, nec funera fletu*

Sen. *Fuit. *nec

Non censet lugendam esse mortem, *quam immortalitas consequatur.* § 74. "Jam sensus moriendi aliquid esse potest, isque ad exiguum tempus, praeeritum seni: post mortem quidem sensus aut optandum aut nullius est. " Sed hoc meditatum ab adulescentia debet esse, mortem ut negligamus; sine qua meditatione tranquillo esse animo nemo potest. Morientum enim certe est; et id *incertum, an hoc ipso die. Mortem igitur omnibus horis impenentem timens qui poterit animo consistere?* § 75. De qua *non ita longa disputatione opus esse videtur, quum recordor, non L. Brutum, qui in liberanda patria est interfectus; non duos Decios, qui ad voluntarium mortem *currsum equorum incitaverunt; non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret; non duos Scipiones, qui iter Poenis vel corporibus suis
obstruere voluerunt; non avum tuum, L. Paullum, 4qui
morte luit collegae in Cannensi ignominia temeritatem; 
non M. Marcellum, 5cujus interitum ne crudelissimus qui-
dem hostis honore sepulturae carere passus est: sed
legiones nostras, 6quod scripsi in Originibus, in eum locum
saeppe profectas 7alacri animo et erecto, 8unde se nunquam
redituram arbitrantur. Quod igitur adolescentes, et ei
quidem non solum indocti, sed etiam rustici, contemnunt,
id docti senes extimescent?  § 76. 1Omnino, ut mihi quidem
videtur, studiorum omnium satietas vitae facit satietatem.
Sunt puercitiae certa 2studia: num igitur ea desiderant
adolescentes? 3Sunt et ineuntis adolescentiae: num ea
4constans jam requirit actas, quae media dicitur? Sunt
etiam hujus actatis: ne ea quidem quæruntur in senectute.
Sunt extrema quaedam studia senectutis: ergo, 5ut superior
orum aetatum studia occidunt, sic occidunt etiam senec-
tutis. Quod quum evenit, satietas vitae tempus maturum
mortis affert.

XXI.—§ 77. Equidem non video, 1cur, quid ipse sentiam
de morte, non audeam vobis dicere, 2quod eo melius mihi
cernere videor, quo ob ea propius absuram. Ego vestros
patres, P. Scipio, tuque, C. Laeli, viros clarissimos mihi
amicissimos, viyere arbitror; et 3eam quidem vitam, quae
est sola vita nominanda. Nam, dum sumus inclusi in his
4compagibus corporis, 5munere quodam necessitatis et gravi
opere perfungimur: est enim animus caelestis 6ex altissimo
domicilio depressus et quasi demersus in terram, locum
divinae naturae 7aeternitatique contrarium. Sed credo deos
immortales 8parsisse animos in corpora humana, ut essent,
qui terras tuerentur, quique, caelestium ordinem contem-
plantes, imitarentur eum vitae 9modo atque constantia.
Nec me solum 10ratio ac disputatio impulit, ut ita crederem;
sed nobilitas etiam 11summorum philosophorum et auctori-
tas. § 78. Audiebam Pythagoran Pythagoriosque, 1incolas
paene nostros, 2 qui essent Italici philosophi quondam nominati, nunquam dubitasse. quin ex universa mente divina delibatam animos haberemus. 4 De nonstrabintur mihi praeterea, quie Socrates supremo vitae die de immortalitate animorum disseruisset, 5 is, qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? 6 Sic mihi persuasi, sic sentio: quum tanta celeritas animorum sit, tanta memoria praeteritorum, futurorumque prudentia, tot artes tantae scientiae, tot inventa, non posse eam 7 naturam, quae res eas continet, esse mortalem: 8 quumque semper agitetur animus, nec principium mutus habeat, quia se ipse moveat, ne finem quidem habiturum esse mutus, quia nunquam se ipse sit relicturus: et 9 quum simplex animi natura esset, neque haberet in se quidquam admixture dispar sui atque dissimile, non posse eum dividit: quod si non possset, non posse interire: 10 magnoque esse argumentum homines scire pleraque ante quam nati sint, quod jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. 11 Haec Platonis fere.

XXII.—§ 79. 1 Apud Xenophontem autem, moriens Cyrus major haec dicit:—2 Nolite arbitrari, o mihi carissimi filii, me, quum a vobis discessero, nusquam aut nullum fore. Nec enim, 3 dum eram vobiscum, animum meum videbatis: sed eum esse in hoc corpore, ex iis rebus quas gerebam, intellegebatis. 4 Eundem igitur esse creditote, etiam si nullum videbatis. § 80. Nec vero clarorum virorum post mortem honores permanerent, 1 si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. 2 Mihi quidem nunquam persuaderi potuit animos, dum in corporibus essent mortalibus vivere, quum exissent ex eis, emori: nec vero tum animum esse 3 insipientem, quum ex insipienti corpore evasisset; 4 sed quum omni admixture corporis liberatus purus et integer esse coepis-
set, tam esse sapientem. Atque etiam, quam hominis natura morte dissolvitur, 5 ceterarum rerum perspicuum est quo quaeque discedat: absunt enim illuc omnia, unde orta sunt; 6 animus antem solus, nec quam adest, nec quam d.cessit, apparet. 7 Jam vero videtis nihil, esse morti tam simile, quam somnum. § 81. 1 Atqui dormientium animi maxime declarant divinitatem suam: 7 multa enim, quum remissi et liberi sunt, futura prospectuant. 3 Ex quo intellegitur quales futuri sint, quem se plane corporis vinculis relaxaverint. Quare si haec ita sunt, sic me solitote, inquit, ut deam: 5 sin una est interitus animus cum corpore, vos tamen, deos verentes, qui hanc omnem pulchritudinem tueuntur et regunt, memoriam nostri pie inviolatique servabitis.

XXIII.—§ 82. 1 Cyrus quidem haec moriens. 2 Nos, si placet, nostra videamus. Nemo unquam mihi, Scipio, persuadebit, aut patrem tuum Paulum, aut duos avos, Paulum et Africanum, aut Africani patrem aut 3 patryum, aut multos praestantes viros, quos enumerare non est necesse, tanta esse conatos, 4 quae ad posteritatis memoria pertinerent, nisi animo cernerent posteritatem ad ipsos pertinere. 5 Anne censes—ut de me ipse aliquid more senum glorier—me tantos labores diurnos nocturnosque domi militaeque susceptrum fuisse, si eisdem finibus gloriam meam, quibus vitam, essem terminatur? Nonne melius multo fuisse otiosam aetatem et quietam sine ullo labore et contentionem traducere? Sed, 6 nescio quo modo, animus erigens se posteritatem semper ita prospiciebat, quasi, quem excessisset et vita, tum denique victurus esset. 7 Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatis gloriann nitretur. § 83. 1 Quid, quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo? 2 Nonne vobis videtur animus
is, qui plus cernat et longius, videre se ad meliora proficisci: ille autem, cujus obtusior sit acies, non videre?

1 Equidem efferor studio patres vestros, quos colui et dilexi, videndi: neque vero eos solum convenire aveo, quos ipse cognovi; sed illos etiam, de quibus audivi, et legi, et ipse conscripsi. 6 Quo quidem me proficiscement haud sane quis facile retraxerit, neque tamquam Pelian recoxerit. Et si quis deus mihi largiatur, ut ex hac aetate repuerascam et in cunus vagiam, valde recusem. 8 Nec vero velim, quasi decurso spatio ad carceres a calce revocari. § 84. 1 Quid habet enim vita commodi? quid non potius laboris? Sed habeat sane; habet certe tamen aut satietatem aut modum. 2 Non libet enim mihi deplorare vitam, quod multi, et ei docti, saepe fecerunt: neque me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existimem, et ex vita ita discedo tamquam ex 4 hospitio, non tamquam ex domo. Commorandi enim natura desersorum nobis, non habitandi dedit. § 85. 1 O praeclarum diem, quum ad illud divinum animorum concilium coetumque proficiscar, quumque ex hac turba et colluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, 3 quo nemo vir melior natus est, nemo pietate praestantior, cujus a me corpus crematum est—quod contra decuit ab illo meum—animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum. 6 Quem ego meum casum fortiter ferre visus sum: non quo aequo animo ferrem; sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore. § 86. 1 His mihi rebus, Scipio,—id enim te cum Laelio admirari solere dixisti—levis est senectus, nec solum non molesta, sed etiam jucunda. Quod si in hoc erro, 3 qui animos hominum immortales esse credam, libenter erro; 4 nec mihi hunc errorem, quo deletor, dum
vivo, extorqueri volo. 5 Sin mortuus—ut quidam minuti philosophi censent—nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant. Quod si non sumus immortales futuri, 6 tamen exstingui homini suo tempore optabile est. 7 Nam habet natura, ut aliarum omnium rerum, sic vivendi modum. Senectus autem 8 per- actio aetatis est tamquam fabulac, cujus defetigationem fugere debemus, praesertim adjuncta satietate.

9 Haec habui de Senectute quae dicerem: ad quam 10 utinam perveniatis! ut ea, quae ex me audistis, re experti probare possitis.

3
REFERENCES.

\[H = \text{HARKNESS'S LATIN GRAMMAR.}\]
\[A. \& G. = \text{ALLEN & GREENOUGH'S LATIN GRAMMAR.}\]
\[M = \text{MADIVIG'S LATIN GRAMMAR.}\]
\[Z = \text{ZUMPT'S LATIN GRAMMAR.}\]

The numerals refer to the section of the Grammar specified.
CHAPTER I.—§ 1.

§ 1.—10 *Titus* Cicero, in dedicating this dialogue to his friend *Titus Pomponius Atticus*, quotes some hexameter verses, which in the *Annales* of Ennius are addressed to *Titus Quinctius Flamininus*, the conqueror of Macedonia. For forty days Flamininus had been vainly endeavouring to find a path across the Pindus range to attack Philip, the King of Macedon, when he met a shepherd who offered to be his guide. The victory of Cynoscephalae followed, 197 B.C. These verses are spoken by the shepherd to Flamininus.

*quid*: accusative, defining the extent or compass of the action of the verb. H. 371, 1, 3) (2); A. & G. 240, a; M. 229, 2.

*adjuero* = *adjurero*. In the perfect and derived tenses the letter *r* between two vowels is often suppressed and (unless when *a* or *e* follows *i* or *u*) the second vowel is merged into the first, as *amavisse = amasse*, but *audieram = audieram*. The shortening of *a* arises from the tendency to shorten a vowel before another vowel.

*levasso = levavero*. Peile (Greek and Latin Etym. p. 296) explains this form as originally *leravi-so*, then *levavero* or *levaro*. The second *s* in *levasso* is superfluous and compensates for the loss of *r* and *i*. For the sinking of *s* to *r*: cp. *asa, quaeso, arbor*, for the later forms *ara, quaero, arbor*.


*versat*: "keeps agitating," a frequentative from *vertero*. Notice the quantity of the final syllable. The quantity of the 3rd sing. was not different originally from the quantity of the 2nd sing. We have *amittechat* (Virg. Æn. 5, 853); *urat* (Hor. Od. 3, 12, 26); *ridet* (Hor. Od. 2, 4, 14); *videt* (Virg. Æn. 1, 308).
ecquid: expects here an affirmative answer, as in Cic. Cat. 1, 8, ecquid attendis, ecquid animadvertis horum silentium. The other compounds of en (or ec before q) have a negative meaning as enunquam, ecquando. Z. 351. Ec or en is simply interjectional, and has no connection with ecce, "behold."

praemii. Another reading is pretii. The genitive of nouns in—ium, is i, not ii in Virgil, Horace, Tibullus and Propertius. Ovid seldom uses ii. The MSS. of Cicero leave us in doubt as to his usage. Z. 49. For the gen. see H. 396, III. 2, 3; A. & G. 216, 3.

ille-fidei: "that man (furnished) with no great wealth, but full of integrity," referring to the shepherd mentioned above.—haud is stronger than non, and is chiefly used to limit adjectives and adverbs denoting a measure. In the case of verbs it is seldom used, except in the phrases, haud scio, haud dubito. Note the litotes in haud magna. There is little force in cum here, as the the meaning would be expressed without it. M. 257, 258. Notice the scansion of this line. In the older Latin poets, final s, in the case of—us and—is had a slight and scarcely perceptible sound, before a word beginning with a consonant, and was, therefore, disregarded in scansion, so that the u or i remained short. The quantity of fidei is also found in Lucr. 5, 103, but commonly fidei. So also e is common in rei and only short in spei.

quamquam = kai
toi, "and yet," corrective to a former statement. M. 443.

certo scio: "I am positive." Distinguish certo, a particle of affirmation, "surely," "certainly," from certe, which generally modifies a statement, "at least." Certe is, however, often used for certo, especially in the phrase certe scio, which is more common in Cicero than certo scio. Z. 266, note 1.


noctesque diesque. The use of -que -que for et—et is poetical. Sallust is the only good prose writer who uses it. Cat. 9: seque remque publicam curabant: cp. also Jug. 10. The only exception to this is when —que is appended to a relative, as in quique exissent, quique ibi mansissent. Z. 338.
14 novi—aequitatem: "for I know the self-control and even balance of your mind." Note the force of the perfect, novi: cp. the Greek oída. So also odi, memini, sueris, consueris, corpi are used as presents.

15 cognomen. The full name of Cicero's friend was Titus Pomponius Atticus. Distinguish praenomen, nomen, cognomen, and cognomen.

16 deportasse: a kind of technical military term, "to bring to Rome from the colonies:" as exercitum departire. In the post-Augustan writers it acquired another meaning "to banish to the colonies from Rome." So also the Latins say in going from a province, decedere de provincia. For the case of Athenis, see II. 421, l.: A. & G. 254.

17 humanitatem et prudentiam: "your culture and practical wisdom." The Latins used humanitas in a wide sense to mean the polished manners and language, as well as the liberal education, of a gentleman. By prudentia (= providentia) is meant, wisdom of a practical turn, defined by Cicero (N. D. III. 15, 18); scientia rerum bonarum et malarum. The Stoics looked upon this as a sovereign virtue. The character of Atticus is given by Nepos (Atticus, 17, 3): nam et principum philosophorum ita percepit habuit praecipua, ut eis ad vitam agendum, non ad ostentationem utetur.

18 et tamen—commoveri: "and notwithstanding (your culture and practical wisdom), I suspect that you are occasionally too deeply troubled by the same state of affairs as I myself am." Note the attraction of me ipsum to the case of te, where the full construction would be, quibus ego ipse commoveri. See note 12, § 1. For the reference, see Introduction.

19 quorum—major: "for which the consolation is a more serious matter." Others take major as = difficilior. Note the objective genitive. II. 396, II.; A. & G. 217.

20 nunc—conscribere: "now, however, I have made up my mind to compose some work on old age (and dedicate it) to you." In the simple tenses, videtur is rarely used impersonally, but in the compound tenses the impersonal form is the regular construction. M. 400, a. b. Cp. Cic. de Am., 4: Catone majore, qui est scriptus ad te de senectute.
§ 2.—\textit{hoc onere}: H. 425, 2, 2); A. & G. 243, a. Cicero was now 62 years old; Atticus 65. For the meaning of \textit{senectus}, see note 12, § 4.

\textit{et—volo}: “and I would have you as well as myself relieved.” Note the force of \textit{volo} with the pres. inf. pass. The perf. inf. pass. with \textit{volo} is often used to express the zeal or rapidity with which a thing is done. M. 396, obs. 2.

\textit{etsi = kai to}, “and yet.”—\textit{quamquam} is used more frequently than \textit{etsi} to introduce a clause correcting a preceding statement.—\textit{te quidem} : “you at least,” “you for one.”

\textit{modice ac sapienter}: referring to the expression above, \textit{moderationem tui animi et aequitatem}. The latter according to the Stoic belief could be enjoyed only by the \textit{sapiens}. Cp. Hor. Sat. ii. 7, 57–61.

\textit{sic ut omnia, sc, fertis.—et ferre et laturum esse}. Tischner says that Cicero nearly always uses \textit{et—et}, when the verb is thus repeated with a variation of tense.

\textit{sed—utere tur} : “but (though I know you are in no state for such consolation, still), when I was in a mood to write something on old age, you occurred to me as worthy of a work such as both of us might enjoy in common.” For subjunctive with \textit{quum}, see H. 518, II.; A. & G. 326. For the meaning of \textit{munus}, cp. Cic. de Off. 3, 1 : \textit{nullum sollicitudinis munus extat}.

\textit{mihi}: note emphatic position: “to me for one,” “to me at least,” contrasted with \textit{uterque nostrum}. H. 594, I.; A. & G. 344, i.

\textit{absterserit}. What would be the meaning if \textit{abstergeret} were read? H. 482, 2; A. & G. 287, c. The metaphor in \textit{absterserit} is common: \textit{abstergere luctum, dolorem}. Cic. Tusc. 3, 18; Fam. 7, 14.

\textit{mollem etiam}. We generally find \textit{etiam} before, not after, the word it limits. M. 471.

\textit{satis digno}: “as she deserves,” literally, “in a sufficiently worthy manner.”

\textit{cui—possit}. The subjunctive \textit{pareat} satisfies a double construction. It is (1) the subjunctive after \textit{cui} causal, shewing a causal construction of the relative clause with the preceding: “since he who obeys her, would be able.” H. 519; A. & G. 320, e.; (2) the subjunctive after \textit{qui} indefinite (= \textit{δε ἂν}), in what is
really the protasis of a conditional sentence: "and if any one were to obey her, he would be able." A. & G. 316. —possit, follows naturally in the apodosis. —tempus: "season."

§ 3. —

\[ \text{ceteris, sc. rebus, referring to the political questions of the day discussed in Cicero’s letters to Atticus. —ceteri, "others" in direct opposition to those first mentioned; reliqui, "the rest," as the remainder that completes a whole.} \]

\[ 2 \text{et—et. See note 5, § 2.} \]

\[ 3 \text{hunc—misimus. Cp. Div. 2, 3: liber is quem ad Atticem de senectute misimus. It seems that Cicero meant this essay to go by the title Catu Major de Senectute, rather than by Cato Major simply. Cp. Laelius, 4; Att. 14, 21, 1.} \]

\[ 4 \text{sermonem: "discourse." Distinguish sermo, the language of every day life, and hence often applied to philosophic writings from their being frequently in the form of a Dialogue, (cp. Cic. de Leg. 1, 4, 13) from oratio, select language employed by the orator in conformity to rules. —tribuimus; a perfect, as misimus.} \]

\[ 5 \text{Tithono. As the object of Cicero was to give a cheerful view of old age, he avoids ascribing the dialogue to Tithonus, a stock illustration among the ancients of the weakness and querulousness of that period of life. Nothing is known of the work referred to.} \]

\[ 6 \text{parum—fabula, "for there would be little weight in the legend." For partitive genitive, see H. 396, III. 4); A. & G. 216, 4.} \]

\[ 7 \text{Catoni, sc, tribuimus omnem sermonem. When is quo used for ut? H. 497; A. & G. 317, b.} \]

\[ 8 \text{apud quem: "at whose house," a common use of apud.} \]

\[ 9 \text{Laelium—admirantes: "we represent Laelius and Scipio expressing astonishment." With this meaning of facio: cp. Cic. N. D. I. 11, 3. Xenophon facit—Socratem disputatam.} \]

\[ 10 \text{quod, with the subj., as giving the opinion of Laelius and Scipio, not of Cicero. H. 520, II.; A. & G. 341, d.} \]

\[ 11 \text{eruditius disputare: "to argue more learnedly."—suis libris. See Life of Cato, in the Introduction.} \]

\[ 12 \text{attribuito: "set it down as due to." H. 534, II.; A. & G. 269, d. Cicero’s fondness for Greek literature is} \]

\[ \]
well known, and the praise here bestowed on its refining influence in the case of Cato might be suitably applied to himself.

13 quid—plura, sc, dicere or proferre, a common elipsis. M. 479, obs. 4.

CHAPTER II.

§ 4.—saepe numero: differs little in meaning from saepe. The abl. in the original meaning: "often by reckoning," is abl. of specification. H. 429; A. & G. 253.

quum—senserim: "your surpassing and, indeed, faultless wisdom, M. Cato, as well in other things as (in this) especially, that I noticed that never to you was old age burdensome." Notice the objective genitive in rerum. H. 396, II.; A. & G. 217. The wisdom of Cato is excellentem, as being superior to that of his contemporaries; perfectam, considered absolutely in itself. The clause quod—senserim is the object of admirari, the subjunctive implying that the opinion Scipio expresses is not merely his own, but was also shared by others of former times. M. 357, a. obs. 1.

plerisque: plerique, means only, "most people;" plurimi, "most people," or "a very great many." Z. 109, note.

ut—sustinere: a proverbial expression for anything burdensome. Cp. Eurip. Herc. Furens. 637: ἠχθος δὲ τὸ γῆρας αἰεὶ βαριτέρον Ἀίνης σκοπέλον ἐπὶ κρατὶ κεῖται: "and age lies on the head, ever a heavier weight than the crags of Aetna." Beneath this mountain the Titans were buried.

haud sane difficilem: a litotes = facillimam: "not very difficult to attain."

quibus—est: "for every period of life is burdensome to those who have (literally, to whom there is) no resource left in themselves for a virtuous and happy life, (literally, for living well and happily)."—Quibus is the dative of possession. H. 387; A. & G. 231.— nihil opis: partitive genitive, see H. 396, III. 2, 3); A. & G. 216, 3. What parts of opis are in use? H. 133, 1; A. & G. 77, 5.

qui autem: "whereas (those who)."—quod—aferat. For the subjunctive, see H. 501, I.; A. & G. 317. The Stoics held that the wise man, who lived in accordance
with nature is self-sufficient (αὐτοφυς), in need of nothing; he alone is free, for he has all he desires. External good and external evil are in themselves neither good nor bad, though they become so according to the manner in which they are used. Man's happiness is totally independent of everything outside of himself, and depends altogether on the practice of virtue.

§ quo in genere, sc, rerum.

adipiscantur—adepsum. —Note the chiasmus. We have adepti and adeptam as readings. With the former there is no difficulty: "after obtaining it." If the latter be adopted, it is used passively as many other perf. participles of deponents: abominatus, amplectus, confessus, detestatus, dimensus, exsecratus, meditatus, moderatus, ultus. M. 153.

aiunt, sc, stulti. For the subj. in putassent, see H. 531 ; A. & G. 336.

primum, sc, rogo: "in the first place I ask."

The Romans regarded puellitia as ceasing at the age of 17, when the toga praetexta was laid aside and the toga virilis was assumed. The youth was then supposed to enter on some pursuit or to begin military service. The term juventum comprehended the period of active military service, i. e. between the ages of 17 and 45, when they were ranked as juniores in the comitia. The early part of the period, between 17 and 24, was called adulescentia. After the age of 45, the citizens were ranked as seniores. The period of aetas seniorum included the period between the age of 45 and 60, when senectus properly began.

quanneis = quandamvis.—cum-efluxisset: II. 518, II. ; A. & G. 325.

stultam senectutem: "an age of folly."


cognomine. This may either refer to his name, Cato, which is properly his cognomen, from catus, "shrewd," or to sapiens, which is an agnomen, or cognomen secundum. Cp. Cic. de Am. 2: (Laelium) unum te sapientem et appellant et existimant. Tribuebatur hortmodo M. Catoni.
3 Naturam. The Stoic belief was, that each man should act in accordance with his own particular nature in so far as it was in harmony with universal nature; and it was only through wisdom or virtue that we are enabled to do this. Cp. Cic. de Off. 3, 3. 7: quod summum bonum Stoicis dicitur, conveniunt naturae vivere, ut habeat hanc, ut opinor, sententiam cum virtute congruere. Cp. also de Fin. 2, 11, 34; de Off. I, 28. With this sect of Philosophers, God, Nature, Reason, Fate are nearly synonymous terms. Cp. Zeno's dogma (Diog. Laert. vii. 88): τέλος γίγνεται τὸ ἀκολούθως τῇ φύσει ζῆν ὑπὲρ ἕστι κατὰ τῇν αὐτῶν καὶ κατὰ τὴν τῶν ὄλων.

4 a qua—neglectum: "by whom it is not likely that the last act has been carelessly finished, as if by a listless composer, when the other parts of life have been well represented (by her)." For the construction of veri, see H. 391, 2, 4 (2); A. & G. 218, d.—descriptae. The meaning of describo is "to write down," hence, "to compose." Another reading is disciprtae, which Halm says is used only when the meaning is distribuere, dividere, disponere.—Life is often compared to a play. Shaks. As you like it, Act 2, sc. 7, 35: "All the world's a stage, and all the men and women merely players," &c. So Merchant of Venice, Act I, sc. 1, 77. Pope's Essay on Man, II, 282: "Life's poor play is o'er." Cp. also Anthology; σκηνὴ πᾶς ὁ βίος; "all life is a stage."

5 sed—caducum: "but notwithstanding (all this perfection), it was inevitable that there should be something of an end, and as in the case with fruits of trees and with grains of the soil, when a seasonable ripeness comes on, (something) of a withering, so to speak, and of a falling off."—bacis is applied not only to the small berries growing on shrubs, but also to the larger kind of fruits. The distinction generally given between fructus, a tree-fruit, and fruges, grain of the soil, does not always hold good, as fructus includes fruges. —maturitate tempestiva. H. 431; A. & G. 255.—vitium, properly "pliant," hence, "languid," "withered," from the same root as vinem, vieo.

6 ferundum. The fut. part. pass. in the 3rd and 4th conjugations (especially when i precedes) is often formed in —undus, instead of —endus, especially in the older authors.—molliter: "with resignation."
"quid—repugnare: "for what else but resistance to nature is the warring against the gods in the manner of the giants." We have here a rationalistic turn given to a myth, a thing quite in accord with the practical tendency of the Roman mind. For modo, see II. 414, 3; A. & G. 248, R.

§ 6.—latui denotes an assurance and objection (pretty much the same as, yes, but indeed). M. 437, C. obs.

gratissimum nobis feceris: "you will exceedingly oblige us." The fut. perf. in the leading and subordinate proposition indicates simultaneous action. M. 340, obs. 2

ut—pollicear. This is not the object of the preceding proposition, but indicates the design with which the statement is made, and depends on some such words as, et hoc dico understood, i.e. "and this (i.e. using nobis for himself and Scipio) I say, that I may promise on behalf of Scipio also." A. & G. 317, c.

fieri: depends on volumus, as well as on speramus. Had it depended on speramus alone the inf. would have been future. H. 543; A. & G. 288.

multo ante, sc, quam id factum erit: "long before (that takes place)."

quibus rationibus: "by what considerations." For the subjunctive in possimus, see II. 525; A. & G. 334.

yratum—est: "it is going to give you pleasure." The future part. with sum is used when the act is on the point of being accomplished. M. 341.

volumus join this with videre quale sit istuc quo pervenisti: "to see what sort of a place that is to which you have come."—istuc, an old form for istud. The old forms istic, istaec, istoc or istuc follow the forms of hic, haec, hoc. Z. 132; M. 82, obs. 2. Note that iste (is, tu) is properly a demonstrative of the second person: iste locus, "that place where you stand;" ista oratio, "that speech you delivered"

nisi molestum est: "if it is not too much trouble."

tamquam—sit: "as though you had finished some long journey on which we, too, must enter." For tamquam, see H. 503, II.; A. & G. 312. Note the similar sounds in tamquam, aliquam, longam, viam. With the sentiment: cp. Plato. Rep. 328, E.—quam, governed by ingrediendum sit. An accusative as the object of the
neuter gerundive, if the verb is transitive, is used in early and unclassical writers as Plautus, Lucretius and Varro, and in the poets who affected an archaic style, as Silius Italicus. The only passages in Cicero are the present one and Fragm. p. Scaur. 13: obliviscendum nobis putatis matrum in liberos, virorum in uxores scelera. It is probable that Cicero imitated the Greek construction of verbs in—πέως, as we may say ταῦτα ἡμῖν ποιητέα ἐστίν, or ταῦτα ἡμῖν ποιητέον ἐστίν. A. & G. 294, c.; M. 421, b.; Z. 649.

CHAPTER III.

§ 7.—1 ut, correlative to a suppressed ita limiting faciam: “I shall do so, as well as I can.” So ubi—ibi; unde—inde.—enim, refers to faciam.

3 pares—congregantur: “now likes, according to the old saying, with likes mate the readiest.” There are many forms of this proverb in Greek. Hom. Od. 17, 218: ὦς αἰεὶ τὸν όμοιον ἀγει θεός ὦς τὸν όμοιον; “since heaven ever brings like to like.” Plato. Symp. 195, B.; όμοιον όμοιω αἰεὶ πελάζει, “like ever flocks to like.” Phaedo 240, c.: ἡλιξ τὸν ἡλικα τέρπει; “one of the same age please one of the same age.” Arist. Eth. Nich. κολοιδες ποτὶ κολοιδ, “jackdaw to jackdaw,” or as we English have it, “birds of a feather flock together.”

3 quae: cognate acc. governed by deplorare, and referring by a sense construction (synesis) to querellis: “and these things.” H. 445, 5; A. & G. 199, b. Another reading is quas.—deplorare: “to whine about.”

4 tum—tum: “on the one hand—on the other.”

5 quod—caverent; quod depends on deplorare, and the subjunctives arise from the oblique form. H. 531; A. & G. 336.—vitam nullam: “life no life at all,” or, “life not worth the name”: cp. βίος ἀβιώτος.

6 non id—accusandum: “seemed to blame a thing that did not deserve complaint.” The subjunctive in esset arises from the use of id = tale ut, implying a class notion. H. 501, 1; A. & G. 320.

7eadem—venirent: “the same things would be experienced by me.”—usu = usui, dat. of purpose. H. 390, I.; A. & G. 233. Cicero seems to use usui venire in almost the same sense as accidere.
NOTES—CHAP. III.

§ 7—§ 8.

§ 7—quorum—querella, sc, suisse: "of these I have known many who passed the period of old age without a murmur." Notice the difference of idiom.—quorum depends on multorum and this on senectutem.

§ 8.—qui = quippe qui: H. 519; A. & G. 320, e.—non molesté ferrent: "were very glad;" litotes.

despicercuntur: "and were not looked down upon by their (comrades)."

moderati—senes: "for old men who are even tempered and accessible and good natured."

autem: "on the other hand."—For the singular est, see H. 463, II. 3; A. & G. 205, b.

§ 8.— sed—quispium: "but it is possible that some one may remark." Take dixerit as perf. subj. M. 350, obs. 6; A. & G. 311, a.; H. 485. Others view it as a fut. perf. indic. Z. 527.

opes et copias: "resources and wealth." Opes is used for whatever brings power, as wealth, influence or authority, while copias is simply material wealth. — dignitatem: "high social standing."

id—contingere: "such good luck, however, cannot fall to the lot of many." Contingere refers to the favors of fortune; obtinere, obvenire, to things that fall to one's lot; accidere and evenire are said of good or bad occurrences, the former when they take us by surprise, and the latter, when they are foreseen.

est—aliud: "there is in that objection of yours, O Laelius, 'tis true, something." See note 8, § 6.

The same story about Themistocles is told by Plato, Rep. I. 328, E.; and with slight variation, by Herodotus, 7. 135.

jurium, a wordy wrangle; rixa, when the parties come to blows.

ille: "the latter." H. 450, 2; A. & G. 102, b.—cum: i. e. Themistocles. H. 451; A. & G. 102, d.—cum: refers back to the subject of the main clause i. e. Themistocles. H. 449, 1; A. & G. 196, a.

hercule, is used interjectionally and elliptically, for ita me hercules adjuvet; "so may Hercules help me." So we also find mehercules, mehercule, mehercle, mercule, hercle, various forms of the same oath. For the tendency to drop s final, see Peile (Greek and Latin Etymology, p. 355). The point in the anecdote is,
that, as the ablest and most fortunate man cannot be great, if he dwell in an impoverished state, so also wisdom and means are necessary for the comforts of age.

9 quod = et id: "and this remark." H. 453; A. & G. 197, note.

10 nec — ne quidem. Two negatives do not destroy one another when a proposition begins with a general negative, and a single idea is brought prominently forward by ne — quidem. M 460, obs. 2.

11 non gravis: "otherwise than burdensome." Notice the idiom.

§ 9. — aptissima — fructus: "by all means the most suitable weapons of defence for old age are the study and practice of moral excellencies, and, if these have been cultivated at every stage of life, they produce astonishing fruit after a long and varied life (literally, when one has lived long and much)." — artes. The Latins often use abstract words in the plural, when the idea is applied to several persons and exhibited in a variety of forms. M. 50, obs. 3. — vixeris. The subjunctive is often used in the 2nd pers. in dependent clauses to denote the act of an indefinite subject. A. & G. 309 a.


3 quamquam: see note 10, § 1. — maximum: "of the highest importance."

CHAPTER IV.

§ 10. — eum — recepit: probably inserted to distinguish him from others of the same cognomen. Tarentum was lost by the Romans in 212 B. C., but recovered in 209 B. C.

2 senem adulescens. Notice the emphasis given by placing together two words contrasted. What compounds of lego have lexi? What, legi? H. 273, II.

3 erat — gravitas: "for that illustrious hero had dignity flavored with affability." Note the force of ille = ἐκεῖνος: H. 450, 4; A. & G. 102, b. So we have, oratio lepore et festivitate conditior: Cic. de Orat. 2, 56. Distinguish condita from condita.

4 quamquam — provectum: "though I began to cultivate his acquaintance, when he was not very old, but still
one already tolerably advanced in age."—quamquam. Distinguish quamquam, introducing a conceded fact and hence in good authors always used with the indicative, from quamvis, introducing a purely hypothetical case and used with subjunctive. H. 516, I. and II.; A. & G. 313, a. and e.; M. 361. The Latins say grandis natu, not magnus natu, though they use major natu, maximus natu.

\[5\text{anno—sum: anno is the ablative of measure. H. 418; A. & G. 259, d.; "a year after." The Latins are more logical in their use of tenses than the English, since the time expressed by fuerat is over before that expressed by natus sum. Maximus was consul 233 B. C.}

\[6\text{cumque—Tarentum: "and accompanying him in his fourth consulship, I, a mere stripling, set out as a common soldier for Capua, and five years later for Tarentum."—ad is found with the names of towns, when only direction or vicinity, as here, is to be expressed, and not the place itself. Here ad Capuam, ad Tarentum is equivalent to in castra ad Capuam, ad Tarentum. Z. 398, note 1. For quinto anno: see note 5, § 10. Cato would be 20 years of age when Capua went over to the side of Hannibal 214 B. C. Tarentum was recovered in 209 B. C.}

\[7\text{consulibus—Cetheyo: abl. abs. H. 431; A. & G. 255. This was in 204 B. C. when Cato was quaestor in Sardinia, where he became acquainted with the poet Ennius.}

\[8\text{quum quidem—fuit. Notice the indicative with quum expressing simultaneous action: "at the very time indeed, when, &c." H. 518, II., 3; A. & G. 325.—A person was said svadere levem, when he spoke in favor of a law or bill; dissuadere, when he opposed it. The lex Cincia vel Muneralis (proposed by M. Cincius Alimentus, B. C. 204) provided that no one should receive any fee (minus) for his services in pleading a cause, and that certain restrictions should be placed on the bequests (dona) of private property. The bill is also mentioned in De Orat. 2, 71; ad Att. 1, 20.}

\[9\text{ut, here retains one of its original meaning as a relative adverb, correlative to the demonstrative ita understood with gerebat. See note 1, § 7. Cp. the Greek usage of \(\omega\).}

\[10\text{quum—esset: "though he was quite advanced (in age)." H. 518, I.; A. & G. 326.—grandis is sometimes used}
for *grandis natus* or *aevo*, as in Hor. Ep. 13, 11; Cic. Pis. 36, 87.

11 *et—molliebat*: "and by his persistence he tamed down Hannibal exulting in the manner of a youth." Hannibal was born in 247 B.C. so that he would be 29 years of age when he entered Italy.—*praeclarum*, sc, *dicit.*

12 *cunctando*: "by loitering," an allusion to his policy, which gave him the *agnomen*, Cunctator. (See proper names under Maximus). These lines are taken from Ennius (Ann. 8, 27). Cp. De Off. 1, 84; Livy, 30, 26; Virg. 6, 847; Ovid Fasti, 2, 242.—*rem = rem publicam*: "our state."

13 *nomen*. Both *noenum*, and *noenu* are old forms of *non*, a contraction for *ne unum*. Keys (Lat. Gr. p. 374) regards *ne* as the simplest form of the Latin negative, still retained in *nefas, nequit, nemo, neque*, &c. It seems a common thing in languages to modify the negative; cp. English *not = A. S. ne—a—wiht = ne —dht*, "not a whit." So we have *ne—pas, ne—point*, in French; in Latin *nihil = ne—flum*, "not a thread."

14 *rumores—salutem, sc, reipublicae*: "he placed not fame before (his country's) safety." Scan this line noticing any metrical peculiarity. See note 6, § 1, on *versât.—postque*. Another reading is *plusque*. *Plus* and *magisque* both signify more, but the former (like *amplius*) relates to quantity, the latter to degree; the former corresponds to the comparative of *much*, the latter to that of *very*. M. 305, obs. 2.

15 *magisque*: "and more (than it otherwise would).”—*clarerat*: a purely poetical word.

§ 11.—1 *me audiente*: "in my hearing." H. 431; A. & G. 255.—*Salinatori*, indirect object of *inquit*. Cicero here and in De Orat. 2, 67, makes a mistake in saying that M. Livius Salinator held the citadel of Tarentum, when Hannibal was in possession of the town. It was M. Livius Macatus, not Salinator, who had this honor. Cp. Livy. 25, 9-11; 27, 25, where the story is given.

2 *qui—arcem*: "who on the loss of the town had taken refuge by fleeing into the citadel." What would the meaning have been had Cicero said *in arce?* Translate in this connection: *omnes se in silvas abdiderunt*, and *omnes se in silvis abdiderunt*. H. 435, I.; A. & G. 153.
§ 11—§ 12. | NOTES—CHAP. IV. 49

3in armis—in toga = in bello—in pace. Toga, the usual dress of a Roman citizen in times of peace. The sagum was worn when on military service. Hence in toga is put for "in civil life."

4qui—dividenti: "who in his second consulship, while Spurius Carvilius, his colleague, remained passive, took a stand as far as he could against Caius Flamininius, a tribune of the people, when (the latter) was attempting, contrary to the expressed wish of the Senate, to partition the Picenian and Gallic land among individuals." What would have been the meaning had Cicero used resistet? II. 519; A. & G. 320, c.—dividenti. The pres. part. like the pres. indic. sometimes denotes an action merely attempted (the comitie present). A. & G. 276, b. The bill referred to (lex Flamininius) was passed according to Polybius (2, 21) in 232 B.C., while Cicero here gives the date as 228 B.C., the year in which Fabius Maximus and Carvilius were consuls. The measure was carried in spite of the opposition of the Senate, an act strictly unconstitutional, as this was an administrative bill which fell within the power of the Senate. Polybius dates the decline of the Roman constitution from the blow that the influence of the Senate received in consequence of the passing of the bill.

5cum esset: "though he was." II. 518, I.; A. & G. 326. The augurs were originally three in number, then four, and were finally increased by Sylla to fifteen. They were at first elected by the comitia curiata, but afterwards had the right of adding to their numbers. They were the highest authorities on religion, but frequently abused their power and eventually became mere tools in the hands of politicians. Cato had no very exalted idea of the Roman ministers of religion. Cp. Cic. N. D. 126; Div. 2. 24, where he ridicules the haruspices.

6quae ferrentur: II. 531; A & G. 336. Cato probably means that the augurs should not abuse their power for political purposes, but that patriotic motives should override all other considerations. A similar disregard for oracles is put into the mouth of Hector (Iliom. II. 12, 243,); εἰς ὕμνος ἄριστος ἀρένεσθαι περὶ πύρης; 'the one best omen is, to fight for one's native land.'

§ 12.—praecelaru: "splendid traits of character."—admirabilis: "more amazing."
quam quo modo = quam eum modum quo. The clause is relative, not interrogative, so that tulerit is not put for tuaeramus ubi maleficium est, where ubi refers to an ibi suppressed. Z. 553. The son referred to had the same name as his father, and was consul in 213 B.C. (Livy, 24, 44). The son referred to had the same name as his father, and was consul in 213 B.C. (Livy, 24, 44). Cicero’s affectionate mention of the death of the son of Maximus probably called up sad feelings in his own case. Cp. § 85.

The funeral oration was generally delivered from the rostra by some near relative of the deceased. The custom is said to have been introduced by Poplicola in honor of Brutus (Livy, 2, 47). The oration of Fabius is now lost, although it was extant in the days of Cicero (Tusc. 3, 70).

He alludes to the Stoics, many of whom wrote treatises on applying the principles of philosophy to alleviate suffering. Fabius practically illustrates the consolation which philosophy brings by a living example. We can hardly help noticing that the character here drawn of Fabius may well be applied to Cato himself.

in loco—in oculis: “in public—in his intercourse with,” antithetical to intus domique: “in retirement and at home.”

qui sermo: “what conversational powers.” Notice, the omission of the verb adds strength. For sermo, see note 4, § 3.—præcepta: “pithy sayings,” “maxims.”

quanta—auguri: “what an intimate acquaintance with ancient history, (what) a knowledge of the ecclesiastical law.” The jus augurium was a code of rules by which the college of augurs interpreted the auspices or expressed the will of the gods. Distinguish jus, what the law ordains or the obligations it imposes, from lex, a written statute or ordinance.

His learning, too, was great, considering that he was a Roman.” The full construction is: multae litterae (erant in Fabio), ut in homine Romano. When ut adds an explanation, it may mean, ‘as you would expect,’ or ‘as you would not expect,’ as here. The Romans had little literature before the conquest of Greece. The early period of their history produced nothing but a few chronicles and rude poetical experiments.
§ 12—§ 13.

Notes—Chap. V.

§ 12. *domestica, i.e. wars carried on by the Romans; externa, those carried on by foreign states.* Others take the meaning to be, civil wars and those carried on abroad, as in Caes. Bell. Gall. 5, 9, 4. These wars would be learned from the annales, written records of the magistrates, giving an account of the principal events that happened each year. It is very doubtful if the Romans knew anything of foreign history till their intercourse with Greece.

§ 13. *cujus—neminem:* "his conversation at that time I eagerly embraced every opportunity of enjoying, just (ita) as though I was then foreboding an event which came to pass, that after his death I should meet with no one, from whom I should learn (anything)."— *ita,* not taken with *cupide,* but with *quasi—divinarem.* The object of *divinarem* is the clause, *illo—fore, id—evenit,* standing in apposition to it. For *unde = a quo.* M. 317, obs. 2. So *ubi* is sometimes = *in quo.*

Chapter V.

§ 13. *quorsus igitur, sc, dixi.—profecto: "doubtless."*

*necus—dictu:* "it is an outrage to say." So the supine in — *u* is used after the substantives, *opus, fās.* H. 570, I. ; A. & G. 303.

*nec—recordentur:* "all, however, cannot be men like Scipio and Maximus, so as to recall the taking of cities, battles fought by land and sea, wars carried on by them, (and) triumphs (they have gained)." He refers here to the Elder Scipio Africanus, who conquered Hannibal at Zama (202 B. C.) It seems strange for Cato to praise Scipio, to whom he was bitterly opposed. Notice, the place of a copula in Latin is often supplied by repeating in the beginning of each member of a sentence a word common to all (anaphora). M. 434, obs. 2. Distinguish *recordor,* implying a habitual dwelling of the memory on the past, from *memini,* meaning simply to have retained something in the memory, without having forgotten it.— *expugnatio,* the capture of a city; *oppugnatio,* the storming of one. Some take *pedestres = terrestres,* "by land;" others, = "with infantry."

*quīete—aetatis:* "belonging to a life passed amid peace, and innocence, and, indeed, amid refinement."
5qualem—Platonis, sc, fuisse senectutem; so also qualem—Isocratis.

6uno et octogesimo, is more common than primo et octogesimo. Z. 118.—scribens: “while engaged in writing.” Another account says that Plato died at a marriage feast (Diog. Laert. 3, 2).

7inscribitur: “is entitled.” For the statement here: cp. Isocr, Panathenaicus, c. 1; τοις ἐτεσιν . . . ἐνενῆκοντα καὶ τέταρταν, ὅν ἐγὼ τυγχάνω γεγονός. The oration referred to defended the course Athens pursued in Grecian politics and was delivered 342 B.C. at the great festival of the Panathenaea. The death of Isocrates is generally supposed to have taken place in 338 B.C., on hearing of ‘that dishonest victory at Chaeronea, fatal to liberty,’ which ‘killed with report that old man eloquent.’ (Milton Sonnets, X.)—cessavit: “was he idle.”

8qui = et is, subject of inquit, the historical present, and hence the imperfect subjunctive in quaereretur, the imperf. denoting contemporary action. H. 481, IV.; A. & G. 287, c. The more usual construction would be: a quo quum quaereretur. For vellet, see H. 525; A. & G. 334.

9nihil—senectutem: “I have no reason to find fault with old age.” For subjunctive, see H. 501, 1.; A. & G. 320, a. For the case of quod, see H. 410, IV.; A. & G. 240, a.

§ 14.—vitium, a flaw, blemish or fault, whatever makes a thing imperfect, applied to actions or persons; culpa, a fault, whatever is blamable in a rational being. Translate: “for fools impute to old age their own infirmities and faults.”

2Ennius, is added apart from the is, for fear of Scipio and Laelius mistaking the person alluded to.

3sicut equus. The simile of likening life to a race is common. Cp. § 83. The lines are from the Annales 18, 22.

4spatio supremo: either, “at the close of the race,” “at the goal,” or “at the last round of the course,” as in the ludi circenses, the course was traversed seven times.

5vicit Olympia: “has gained a prize at the Olympic games.” Olympia is here a subst. in the cognate acc; cp. the Greek expression νικᾶν Ὀλίμπια. A garland of wild olive was the prize in the chariot race at the Olympic games.
6. senio—quiescit: "worn out with the weakness of age takes repose." **Senium** implies infirm old age, while **senectus** refers simply to that period of life. Another reading is **confectus**. Scan this line. (See note 9, § 1, on plenus fidui).

7. suam, sc, senectutem.—quem properly refers to se implied in suam, i.e. Ennius. Translate: "And him, no doubt, you can well remember," as he died only 19 years ago. When does **memini** take an acc.? II. 407, 2.

8. anno—sunt. Ennius was born 239 B.C., and died 169 B.C. The persons mentioned were consuls 150 B.C., the year in which this dialogue is supposed to take place. **Hi, i.e.** those who are now holding office. Distinguish M as praenomen = Marcus; from M' = Manius.

9. quum—suasissem: "after I, with loud voice and sound in wind (literally with good sides or lungs), at the age of sixty-five, advocated publicly the Voconian law." For **anno**, see II. 378; A. & G. 256. The law (lex Voconia de mulierum hereditatibus,) was proposed 169 B.C. by Q. Voconius Saxa, tribune of the plebs. It aimed at continuing property in the hands of wealthy families by enacting, (1) that no person whose property amounted to 100,000 sesterces ($3,873.60) could appoint a woman as his heir; (2) that the principal heir or heirs should receive more than the aggregate amount of the other legacies. For suadere, see note 8, § 10.

10. duo—onera: cp. Æsch. in Tim, III; γῆρας καὶ πένια, τὰ μέγιστα τῶν ἐν ἀνθρώποις κακῶν.

§ 15. —eteneim: (cp. καὶ γὰρ), introduces something self-evident and requiring no proof. The expression is eliptical: "and (it was natural that Ennius should be delighted with old age), for." We may translate by, "for, you see;" "for, you know." Cicero means that the arguments against old age will not bear examination.

2. cum—animó, sc, causas: "when I consider (the causes) in my mind." For **cum**, see H. 518, I.; A. & G. 325.

3. cur—videatur: "for thinking old age wretched." For dependent questions, see H. 525; A. & G. 334.

3. unam, sc, causaem reperio esse. Note that the subjunctives, avocet, faciat, privet, absit, with quod show that the opinion is not that of Cato, but of those who regard old age a wretched thing. II. 520, II.; A. &
NOTES—CHAP. VI.
§ 15—§ 16.

G. 341, d. Notice that *a rebus gerendis* here means, "from the active business of life." Generally *rem gerere* means "to carry on a war."

5 *infirминус, sc, quam anteа erat.*—*Si placet, sc, vobis: "if you please."

CHAPTER VI.

6 *abstrahit, sc, nos,* a stronger term than *avocet* above: "compels us to give up active pursuits."

7 *quibus,* and *eis* are governed by *a,* in *a rebus gerendis.*

8 *an—viribus.* Zumpt (353) says that *an* is used in its proper sense only, and by Cicero exclusively, in a second or opposite question where we use, "or." He supplies here, *aliисне* before *an.* Perhaps *omnibusne* would be better: "(does it compel us to give up all things) or (merely) those which are carried on in the time of youth and vigor." Some regard *juventute et viribus, a hendiadys = juventutis viribus.*


10 *pater tuus:* L. Aemilius Paulus. (See Life of Scipio in Introduction).—*socer.* Aemilia, daughter of Aemilius Paulus was married to Marcus, a son of Cato. He died in 152 B. C. as praetor elect. (See Introduction).


12 *quum—defendebant:* "(at the time) when they were shielding." H. 518, I. ; A. & G. 325.

§ 16.—1 *accedebat ut.* Distinguish *accedit quod,* with the indicative, introducing an existing fact, viewed merely as a fact, from *accedit ut* with the subjunctive, expressing a result in consequence of some fact. M. 373, obs. 3. The age of Appius is represented as causing his blindness.—*tamen:* "notwithstanding (these infirmities)."

2 *sententia:* nominative, "the vote of the Senate was inclining."

3 *non dubitavit:* "he did not hesitate." When *dubito* means "to doubt," *non dubito* is properly construed with *quin* and subjunctive, rarely with infinitive. But when *dubito* has the sense of "to scruple," "to hesitate," and the sentence following contains the same subject,
non dubito is generally construed with the infinitive. Z. 541.

\textit{versihus persecutus est}: “has expressed in these lines,” literally, “has followed out.”

\textit{quo- -vixi} : taken from the \textit{Annales} (6, 38), “in what direction.” Note \textit{vixi} = \textit{vixi} ; a partitive genitive after \textit{quo}. H. 396, III., 2, 4), (3) ; A. & G. 216, 4 ; or it may be taken as a genitive of separation, in imitation of a Greek construction, after \textit{flexere}, i.e., \textit{se a via flexeret}, “have turned aside from their path.” H. 409, 4; A. & G. 243, f. Remark. Note the \textit{oxymoron} in \textit{mentes dementes}. Scan the second line, noticing any metrical peculiarity. H. 669, II., 3.

\textit{extot} : although existing in the original in the time of Cicero, the speech of Appius is now known to us only through Plutarch, in his Life of Pyrrhus.

\textit{haec—egit} : “he delivered this speech.” Distinguish \textit{agere} or \textit{habere orationem}, from \textit{facere or scribere orationem}.

Appius was consul in 307 B.C. and 296 B.C. The speech referred to was delivered in 280 B.C. Cato includes both years in making the reckoning here given. So also in the next statement. It was very unusual for a man to have been censor before he was consul.

\textit{superiorem} : “first,” literally, “former.” He was censor in 312 B.C.

\textit{ex quo intelligitur} : “from which the conclusion is.” We are in ignorance as to the date of the birth of Appius, but since he held the office of \textit{censor} in 312 B.C., an office usually conferred on those who had already been distinguished for public honors, and who were advanced in years, we may conclude that he was very old at the time of the war with Pyrrhus (B.C. 280—274 B.C.)

\textit{et tamen sic} : “and this account moreover ;” sc. \textit{eum esse sane grandem} : “that he was undoubtedly old.”

§ 17. — \textit{nihil afferunt} : “bring forward no proof ;” \textit{cp. oïdev \textit{Léten}.}

\textit{qui—negant} : “who assert that old age has no part in the transaction of business. See note 4, § 15.

\textit{similes ut si qui dicant} : “they are like those who should say.” H. 503, 11. ; A. & G. 312.
quum—puppi: "inasmuch as, while some climb the masts, (and) others run up and down the decks, (and) others pump out the water in the hold, he sits still at the stern holding the tiller." For quum, see H. 518, II.; A. & G. 326. Distinguish mālus, mālus. For puppi, see H. 62, III.; A. & G. 57.

non facit, sc. senex. Another reading is faciat, the subjunctive of concession; "granting that an old man does not do." H. 516, II., 1; A. & G. 276, c.

at vero: at, here answers an objection contained in the previous clause; "on the contrary, it certainly does much greater and better deeds."

velocitate—corporum: "by corporeal strength, by nimbleness and activity."—velocitas, nimbleness, as bodily strength and activity; celeritas, swiftness, merely as quick motion.

quibus—solet: "and of these qualities old age does not usually become destitute, but even grows richer in them." For non modo non, see H. 584, 2; M. 461, b.

18.— nisi—videor; "unless you suppose that I, who have been engaged in different kinds of wars, as a common soldier, tribune, lieutenant, and consul, seem now to be idle."—nisi forte = ei μὴ ἄπα, is used ironically, introducing an admissible case, but suggests that a person cannot differ from our view without granting that he is landed into an impossible and absurd conclusion. Z. 526; M. 442, c. 1. Notice the gradual enumeration in miles, tribunus, legatus, consul.

at: "still," or "however," is used to render an objection useless by adding something else.—praescribo, points to the influence Cato wielded.

Karthagini—dennutio: "I have for a long time past been urging war against Karthage, which for a considerable time has been plotting mischief." The participle with jamdiu has the regular use of the indicative. H. 407, III., 2; A. & G. 290. The bitter and uncompromising hostility that Cato had towards Karthage is well known. He was one of the main instruments in causing war to be declared in 149 B.C. (See Introduction).

de qua—cognovero: "of which I shall not cease to fear until I learn that it has been razed to the ground"—excisam: exscindo has neither perfect nor supine. These are supplied from excido. The reading excissam
is wrong as no such word occurs in Latin. See, for a discussion on this point, Z. 189.

§ 19.—quam—persequare: "and would that the immortal gods may treasure for you this laurel, that you may complete what was left undone by your grandsire." For the use of utinam, see note 1, § 5. For aei, see Life of Scipio.

6quintus: all the MSS. give tertius. There is a difficulty whichever reading we adopt. If quintus were right, this would put Scipio's death at 185 B.C., and this would agree with his subsequent statement, annus ante me censorem mortuus est, since Cato was censor in 184 B.C. The commonly received date of the death of Scipio, however, is 183 B.C., the year in which Hannibal and Philopoemen died.

3sed—consequentes: "but all years to come will cherish the memory of that hero."

4nonem annis post: i.e. nine full years, so that his death would be 185 B.C., as Cato's consulship was in 195 B.C.

5quum—esse: Cicero must mean here that Scipio was consul designatus in the consulship of Cato. The consulship of Cato was 195 B.C., while Scipio's second consulship was 194 B.C. The consuls were elected sometime before the 1st of January when they entered on office, and during the intervening period were styled consules designati.

6num senectutis—preniteret: "would he, therefore, have been dissatisfied with his old age." For construction, see II. 410, III. ; A. & G. 221, b.

7nee—utertur: "for, (had he been dissatisfied), he would have practised neither skirmishing, nor leaping, nor (throwing) javelins from a distance, nor (fighting with) swords hand to hand."

8sumnum consilium: "our supreme deliberative body."

The usual distinction between consilium and concilium, that the former means, advice, plans, while the latter means, an assemblage, with regard to those who compose it, does not hold good. Consilium is generally applied to the senate: ep. Cic. Phil. 4, 6; 7, 7.

9senatus: "assembly of elders." For the force of—us: ep. exercitus, a trained band; comitatus, a retinue of attendants.
§ 20. — 1amplissimum: "the highest."

2ut—senes: "are also called (by the title) elders, as they really are." The Spartan Senate (ερούσια) was an aristocratic assembly composed of twenty-eight members with the two kings as presidents. No one was eligible for this assembly unless he was 60 years of age, of unblemished character and of good social standing. In Cicero's time the first civil office that gave admission to the senate was the quaestorship, which by the lex annalis could be earliest held at the age of 31, but in former times the age required may have been much greater.

3si—voletis: distinguish this protasis from si velitis. H. 508 and 511; A. & G. 307, a. — externa: "the history of foreign states."

4laberiacuatfas: "subverted," as Athens was by Alcibiades.

5cedo—cito: Scan: o o [ ] [ ] [ ] o — | — | — | — | — | — | — | — | — | — | o — | as Iambic Tetrameter Acat, or Octonarius. H. 686; A. & G. 366, b. — cedo qui: "tell me, how," differing from praebe or dice, by the notion of haste. cedo; from, — ce a demonstrative affix, (meaning "here," rarely prefixed as in ceu = ce-ve, though often suffixed as in hic-ce); and do, connected with dare, which is used in the sense of "tell;" ep. Virg. Ecl. 1, 19; sed tamen iste deus qui sit, da, Tityre, nobis. Hence cedo = ce-dato, as cesse = ce-date, sedte, then d assimilated to t, ceste.

6proveniebant—novi: "there came forth a crop of unfledged orators." — proveniebant is an agricultural word, as in Caes. B. G. 5, 24: frumentum propter siccitates angustius provenerat, although it may also be a stage word here as in, scenam provenire, "to come on the stage;" Plautus, Ps. 1, 5, 155. The metre is the same as above, thus — o o [ ] [ ] [ ] — | — | — | — | — | — | — | — | — | — | — | — | — | — |

7temeritas—aetatis: " rashness, you see, belongs to life in its bloom." — videlicet and scidelicet both introduce an explanation with this difference, that the former generally indicates the true, the latter, the wrong explanation, though sometimes the meanings are reversed. Z. 345.
CHAPTER VII.

§ 21.—at—minuitur: "yes, but memory is impaired."—at, here = ἀλλὰ γὰρ, introduces a supposed objection of an opponent. M. 437, c. Compare notes, 6, § 17 and 2, § 18 for other uses.

credo—tardior: "no doubt it is, if one were not to exercise it, or also if one is naturally somewhat dull." Credo, sc, memoriam senectute minuit, gives an ironical expression to one’s opinion, as opinor, putō.—exerceas: the 2nd per. sing. of the subj. is often used of an assumed person representing a single indefinite subject, some one who is imagined and addressed. A. & G. 309, a. On tardior, see II. 444, 1; A. & G. 93, a.

percepérat: "had learned by heart." The astonishing memory of Themistocles is often mentioned by the ancient writers. Cic. de Orat. 2, § 300.

processisset: "was advanced." For the subjunctive, see II. 531; A. & G. 336.—qui—erset: Aristudem, if used for this clause, would have been ambiguous. For the subj. see H. 527; A. & G. 342. The antecedent of qui is eum understood; "that he was wont to address as Lysimachus (him) who was Aristides;" while Lysimachum = ut Lysimachum or pro Lysimacho. Lysimachus was father of Aristides.

perdam: "and I have no fear of losing my memory by reading the inscriptions on the tombstones, (as the saying is)."—quod—aiunt, is often used when we quote an proverbial expression, (= τὸ λεγὸμενον, ὡς φασί), either placed after the expression or interposed. Cp. Cic. de Orat. 2, 57; docebo sus, ut aiunt, oratorem eum, when the reference is to the proverb sus docet Minervam. For ne, H. 492, 3; A. & G. 331, f.

in—mortuorum: "I recall to memory the dead." There is a sense construction in redeo in memoriam = memini. H. 406, III. 2; A. & G. 209.


oblitum quo loco = oblitum loci in quo. H. 422, I, 1); A. & G. 258, f. Distinguish oblitus from oblitus.

curant: "they are anxious about."

vadimonia—debeant: "the sureties they give to appear in court, who are in debt to them, (and) to whom they are themselves in debt." The bail given by the
defendant to the plaintiff to appear in court on a certain day was called *vadimonium*, because the defendant after giving it was allowed to go at large (*vado*) till the day of trial. The defendant was said *dare, promittere vadimonium*. If the defendant did not appear (*deserere vadimonium*), he was non-suited. The expression *constituere vadimonium* is applied to the judge who presides. The plural here indicates that a number of suits is meant.

§ 22.—1 *quid, sc, tibi videntur*: "what think you of the old men who are lawyers." For the genitive, *juris*, see H. 399, 2, (2); A. & G. 218, a. So also *juris periti*.


3 *nec—solum*: "and that not only;" *ea* refers to *ingenia*, sc, *vitem*.

4 *honoratis viris*: "statesmen" literally, "men who have filled high offices."—*honestus*, on the other hand, is applied to moral character. So *honor* is often used for "office:" Hor. Sat. 1, 6, 15; (populus)qui *stultus honores Saepe dat indignis*. Notice the antithesis, in *claris*, and *quieta* and in *honoratis*, and *privata*, and the *chiasmus*.

5 *fecit*: "wrote," with *facere*: cp. *ποιεῖν τραγῳδίαν*. So we have, *make* and *maker* in old English used in regard to the poet's art. Cp. Spenser: "Besides her peerless skill in *making* well." So also Dryden: "A poet is a *maker*, as the word signifies; and who cannot *make*, that is invent, hath his name for nothing."

6 *quod—videretur*, sc, *filii*: "and when it was thought (literally, it seemed to his sons) that he neglected (the management of) his property from his devotion to his occupation." The *Vita Anonymi* gives Iophon, as the only one of his sons who charged him with imbecility.

7 *ut—judices*: "that the judges might remove him, as being a dotard, from (the control of) his estate in the same way (sic), as (quem ad modum) fathers, who mis-manage their property, are often excluded, according to our custom, from the control of their goods."—*patribus bonis*: the former is dat, the latter, abl. With *interdicere* we have the foll. constructions: (a) *aliquem*
aliquê re: (b) aliqui alicui re: (c) alicui aliquê re, as here. The power of depriving a father of the administration of his estate was given by the 5th law of the xii. tables: Si furiosus (pater) est, aagnetorum gentiliumque in co pecuniâque ejus potestas esto: “if he (a father) is frenzied, let the male relations and those of his clan have the right over him and his money.” (See Appendix to Andrews’ Latin Dict).—quasi—desipien tem, is not so common as quasi desipere. The participle is sometimes connected with nisi, quamquam, quacumque, quasi, tantum or velut instead of a complete subordinate sentence. M. 425, obs. 4.

8 in manibus habebat: cp. the English expression, “to have on one’s hands,” i.e. to be preparing, differing from in manibus esse; see note 3, § 12.

9 proxime: “very recently.” Distinguish recitare, “to read aloud,” from legere, simply “to read.” Tradition says that he read the beautiful chorus of the Oedipus Coloneus (v. 668, sqq.), praising the beauties of his native place. (Cic. de Fin. 5, 1). The story is probably a fabrication of Satyrus, a Peripatetic philosopher of little credit, and repeated by the author of Vita Anonymi, Valerius Maximus, Macrobius and others. The Oedipus Coloneus, though perhaps not exhibited till 401 B. C. gives proof of having been written before the beginning of the Peloponnesian War.

10 desipientis videtur, sc, esse: “seemed (to them the work) of a dotard.” H. 401; A. & G. 214, d.—liberatus: “acquitted.”

§ 23.—num—num—num, &c. Note the anaphora; see 3, § 13.

2 Diogenes Stoicus, who came to Rome 155 B. C. along with Critolaus and Carneades. (See Life of Cato.)

3 coegit—senectus: “did old age force them into silence, when engaged in their respective pursuits?” With the general tenor of § 21—§ 24: cp. Longfellow’s Morituri Salutamus: “Ah, nothing is too late,” to, “when little else than life itself survives.”

4 an—fuit: “or was the active pursuit of studies in all these commensurate with their lives?” For vitæ, see II. 391, 1; A. & G. 234, a.

§ 24.—age: “well now,” often used in passing from one subject to another. Literally: “do this,” sc, hoc. i. e. “attend to my words.”
2ut—omittamus: "to say nothing of these divine pursuits."
—ut, depends on some such words as hoc dico understood, hoc referring to the clause possum—fructibus.
A. & G. 317, c.—ista; see note on istuc, 8, § 6. He refers to philosophy and poetry as the examples in the last section show.

3ex—Romanos: "country-bred Romans living in the Sabine territory."

4quibus—fructibus: "in whose absence hardly ever are farming operations of any importance performed, either as regards sowing, or reaping, or storing produce."—nunquam—non: note the difference of idiom.—opera has often in Virgil's Georgics the meaning here given: cp. ēręa in Hesiod's ēręa kai ἡμέραi. —serendis, ablative of respect. H. 429, 1 ; A. & G. 253.

5qui—putet: H. 489, II. ; A. & G. 319.—sed—pertinere: "but yet these same ones bestow pains on those things with which they know they will have no concern at all." The pres. inf. pertinere is used for a future inf.

6serit—prosint. This line is scanned by some as a Bacchic Tetrameter: o—| o— | o— | o— | o— | , making the final o in saeclo, short. Others read saeculo prosient, which makes the line a pure Cretic Tetrameter, with two syllables introducing the metre (base) o o | o— | o— | o— | o— | o— | , while others transpose, serit arbores quae, prosint saeculo alteri: o o | o— | o— | o— | , an Iambic Trimeter.—saeclo; "generation." H. 386, 2 ; A. & G. 228.—noster: "our fellow-countryman." Cp. Horace's noster Ennius. There is nothing known about the play referred to, but from the fact that Statius copied and adopted many plays of Menander, we may infer that it was likely a translation of Menander's Συνέφησοι, "young comrades."

§ 25.—1nec—repondere: "and, in fact, never does the farmer, however old he may be, hesitate to answer any one who asks him, for whom he is sowing."—nec dubitavit: see note 3, § 16. For serat, see H. 525 ; A. & G. 334.

2Dis immortalibus, sc, sero.—quī me voluerunt: "who would have me." For the use of volo, see note 2, § 2.
CHAPTER VIII.

§ 26—§ 2G. J

3 melius, sc, dicit: "makes a wiser remark."—alteri—prospiciente: "who has an eye to the coming generation."—For the dative, see II. 385, 3; A. & G. 227, c.

4 illud idem: "that same poet when he says the following."—idem refers to Caecilius Statius. The lines are from a comedy called Plocium (πλοκίου, "a necklace").

5 Edepol: variously explained: (1) ε, an interjection (= en); de = deus; pol = Pollux: "Ah, god Pollux;" (2) = per aedem Pollucis: "by the temple of Pollux;" (3) = me deus Pollux (juet): "may the god Pollux help me."

6 viti, here = mali. For the gen., see H. 396, III.; A. & G. 216, 3. See note on praemi, 8, § I.—sat = satis.

7 quod—videt: "that in a long lifetime one sees many things he does not wish (to see)."—vult = vult. These lines are Iambic Trimeter. H. 686; A. & G. 365. Scan diu as a monosyllable by synaeresis. H. 669, II.

8 in ea incurrit: "meets in with these things."

9 illud—vitiosius, sc, dicit: "indeed, the same Caecilius makes the following still more faulty observation." The lines are said to be from a play called Ephesio, but nothing is known of its merits. They are scanned as Iambic Trimeter. In scanning the second line, the i in odiosum is consonantal, ὀδύοσος. We have, se, ipsum and eumpse as readings. The last in scanning is disyllabic.

10 senecta: a purely poetical word = senectus.

11 sentire—alteri: "that one (an old man) feels at that time of life that he is troublesome to another." Senem understood is the subject of sentire.

§ 26.—jucundum—odiosum. We may supply the elipsis: (nobis licet dicere senem esse) jucundum potius quam odiosum; "(we may say the old man is) agreeable rather than disagreeable."

2 senes: "when they are old."—leviorque—diliguntur. "and the old age of those who are respected and beloved by youths becomes more bearable." Distinguish, juvenitus, a collection of young men; the youth of a country; juvena, the season of youth; juvenas, the goddess of youth.—colere: external
marks of respect; *diligere* refers to the inward feeling of love or regard.

3 *nec—jucundos*: "and I know that I am no less agreeable to you than you are to me." There is an attraction in this sentence. (See note 12, §1 and 18, §1.) Fully expressed it would be: *me vobis minus jucundum esse quam vos mihi estis jucundi.*

4 *sed* resumes (analeptic) the argument broken off at §24.

5 *ut = quo modo*: "how." Such was one of the original meaning of *ut*. M. 371, obs. For *non modo = non modo non*, see note 9, §34. For the subjunctive *sit*, see H. 525; A. & G. 334.—*languida atque iners*: "feeble and indolent."

6 *agens*: the participle denotes a tendency to act rather than a fact of action, which would be expressed if *ayat* were read. Translate: "aiming at doing and contriving."

7 *tale—fuit*: "that is to say, some such thing which has been the pursuit of each in the former part of his life." For *seilicet*, see note 7, §20.

8 *quid, sc, de eis dicimus*.—addiscunt aliquid: "learn something in addition (to what they have learned in early years)."

9 *versibus gloriantiumem*: "boasting of in his verses."— *senem fieri*: "grows old." The verse is given by Plutarch (Life of Solon. c. 31): γυρασκω δαι τολα διδασκόμενος. Distinguish *cotidie*, used of daily repetition merely, from *in dies singulos*, said, when some word of comparative force accompanies it. For the spelling *cotidie*, see note 11, §46.

10 *et—cupiens*: "I, too, have done (the same thing), who, though an old man, have learned Greek which I, indeed, eagerly grasped after, just as if I were desirous of satisfying a daily thirst."— *ego*: emphatic, opposed to *Solonem*.—*quasi cupiens = quasi cuperem*. (See note 7, §22, on *desipientem*). For the statement here, see Life of Cato in the Introduction.

11 *ea ipsa*: "these very stories."— *quibus exemplis*. This is not a case of an antecedent in the relative clause, but *exemplis = pro exemplis or exemplorum loco*; "as examples."

12 *quod* is the object, and *Socratem*, the subject of *fecisse*.— *in fidibus*: "in the case of the lyre."
NOTES—CHAP. IX.

§26—§27.

13 vellem, sc, fecisse si possem: "I, indeed, would have liked (to have done) that too, (were I able)." The pro-\(\text{t}u\)\(\text{s}i\)s is here suppressed. H. 503, III. 2; A. & G. 311, b

14 fidibus, sc, canere: "to play on the lyre."—\(c\)\(e\)\(r\)e: see note 11, § 1.—\(e\)\(l\)\(a\)\(b\)r\(a\)\(v\)i: "I have bestowed pains."

CHAPTER IX.

§27.—\(v\)ires—\(a\)\(d\)\(u\)\(l\)\(e\)\(s\)\(c\)\(e\)nti\(s\)is: "do I regret the want of the strength of a young man," or "youth," making \(a\)\(d\)\(u\)\(l\)\(e\)\(s\)\(c\)\(e\)nti\(s\)is = \(a\)\(d\)\(u\)\(l\)\(e\)\(s\)\(c\)\(e\)nti\(e\)ae.

alter locus: "the second topic of discussion." With \(l\)oc\(u\)s, cp. \(\gamma\)\(d\)\(o\)\(c\)s. He refers to the objections brought against old age in § 15.

non plus quam: "any more than when a youth." Note that non is lost in the English translation after nec. With desiderabam, sc, \(v\)ires.

quod est, sc, tibi: "what you have," i. e. any one. Supply \(d\)ec\(et\) before \(a\)\(g\)e—\(p\)ro \(v\)iribus: "in proportion to your strength," "as your strength permits." —\(v\)oc: "expression."—\(c\)\(o\)\(n\)t\(e\)\(p\)\(t\)i\(o\)\(n\): "more pitiable."

qui subject of \(d\)ic\(i\)tur. Notice the personal is better than the impersonal construction with this verb. So also \(t\)radit\(u\)r, \(f\)\(e\)\(r\)t\(u\)r, narratur are generally used personally. Z. 607, note.

\(l\)acertos. Distinguish \(l\)acertus, the upper arm, from \(b\)ra\(c\)\(h\)\(i\)\(u\)m, the forearm.

\(a\)l: see note 1, § 21. The meaning is: the muscles of these young men are powerful, but mine, &c.

\(t\)am, sc, mortui \(s\)\(u\)\(m\): "nay, it is not so much these (arms) of yours as you yourself (that is dead), you fool."

\(e\)\(x\)\(t\)e, i. e. from your own mental and moral qualities.

\(n\)\(i\)\(h\)\(i\)l—\(n\)\(i\)\(h\)il—\(n\)\(i\)h\(i\)l. Note the repetition at the beginning of successive clauses (\(a\)\(n\)a\(p\)h\(o\)r\(a\)). Cp. note 3, § 13. With \(t\)\(a\)l, sc, \(d\)ic\(i\)t: "no such remark did Sextus Aelius make."

\(m\)\(o\)\(d\)o: "in later times," not "recently" as Crassus died 183 B. C., thirty-three years before this dialogue is supposed to have taken place.

\(j\)\(u\)\(r\)a—\(p\)raescri\(b\)\(e\)b\(b\)\(a\)\(t\)\(u\)r: "instruction in law was given to their fellow-countrymen." For the meaning of \(j\)\(u\)\(r\)a, see note 7, § 12.
quorum—prudentia, sc, juris: "whose insight (into law) continued even to their latest breath." Note prudentia = providentia, and the euphemism in ultimum spiritum.

§ 28.—Orator: note the emphatic position not merely because it is first in the sentence, but because it is out of its own clause. Preserve the emphasis by translating: "as to the orator, I am afraid that he may become feeble in consequence of old age, for the gift of it (i. e. oratory) depends not merely on talent, but on lungs also and on strength."—ne: H. 492, 4; A. & G. 331, f.

omnino—annos: "no doubt that melodiousness which the voice possesses (in voce), gains brilliance, too, in some way or other, in old age; and, in fact, I, as yet, have not lost it, and you see (my) years."—canorum: adjectives are often used as abstract nouns, verum, pulchrum, malum. We have in canorum splendescit a catachresis, a noun of hearing being joined to a verb of sight. The sense of sight being the keenest of all, is often elegantly used in place of others. Cp. Soph. Oed. Tyr. 186: πανίν ζάμπει; "the war song shines forth": Aesch. Sep. 103: κτίσσων δέδορπα; "I saw a noise."—nescio quo pacto: literally, "I know not on what terms."

sed—remissus: "but still the style of speaking that suits an old man is one that is unimpassioned and subdued." Another reading is sensis.—remissus: a metaphor taken from a bow, literally, "unstrung." See intentum animum, § 37.

acitque—oratio: "and the refined and mild language of an eloquent old man very frequently gains of itself a hearing for it." There is a reference here to the custom of the crier's (praecoe) calling on the people to give attention to the speaker. Cato says that old age will of itself command respect. Cp. Plautus: Poen. prol. 11: Exsurge, praeco, fac populo audientiam. For sermo and oratio, see note 4, § 3.

quod—Laelio: "and though one cannot attain that (style of oratory) himself, still he might be able to give instruction to a Scipio and a Laelius." For the 2nd pers. sing. of subjunctive, see note 2, § 21, on exercetas. For Scipionet Laelio, see 3, § 13.

studiis juvenutinis: "by the zeal of youth." For the plural, see H. 130, 2; A. & G. 75, c.
§ 29.—an: see note 8, § 15. Here we may supply: num adventus... vel... qui... before an. "Or do we not allow that age possesses strength enough to teach, train and equip for every sphere of duty the younger generation."—docere, to teach, by imparting knowledge; instruere points to the influence that such knowledge has on the formation of character. For ut, see H. 494; A. & G. 332.

2On et P. Scipiones. Cicero uses the plural when two of the same family are mentioned and their names connected by et; more rarely we find the sing. as Ti. et C. Gracchus (Sall. Jug. 4, 2); or we may repeat, thus, Lucius Scipio et Publius Scipio. M. 214, obs. 3.—avi: see Life of Scipio in the Introduction.

3Nec—putandi, sc, sunt: "no masters of the liberal arts are to be regarded otherwise than happy." For the negatives, see note 3, § 27.

4Etsi—senectatis: "moreover that very decay of bodily powers of which you speak, is oftener the result of the vices of youth than (of those) of old age." For ista, see note 8, § 6.

§ 30.—quidem: "for example."—apud: is often used in designating the author of a book: "in Xenophon." Cp. apud Homerum, § 31. For the speech of Cyrus, see Xenophon: Cyropædia, B. VIII. 7-17. The story that represents Cyrus, the Elder, dying peacefully in bed, surrounded by his children and friends, and discoursing like a disciple of Socrates, is not borne out by historical facts. He died in battle against the Massagetae, a wild Scythian tribe, and had his head cut off by queen Tomyris, who threw it into a sack full of blood. (Herod, I, 24; Lucian Charon, § 30). Xenophon's account is followed by Strabo and others.

2Quam—esset: "though he was very old."—fuisset: subjunctive of obliqua oratio. H. 531; A. & G. 336.

3Ego: emphatic and antithetical to Xenophonem. Break up this sentence into two, owing to the number of intervening clauses: "I, when I was a boy, remember L. Metellus. He, though he was elected chief pontiff four years after his second consulship, held that office for twenty-two years, and at the very end of life was in the enjoyment of such good health that he did not feel the loss of youth."—memini esse. In a narrative of events at which the speaker himself has been present,
memini is joined with the present infinitive, although the action may be completed, the speaker thus transferring himself to the past and describing the action as if it were in progress before his eyes; but when the sentence is only a statement of result memini is joined with the perfect infinitive, Z. 589. The second consulship of Metellus was in 249 B.C.: he was pontifex maximus, 243 B.C. and died 221 B.C. when Cato was at the age of 13. Since the first consulship of Metellus was in 251 B.C., we may be safe in concluding that he was probably 80 years of age when he died. Distinguish requirere, to feel the loss of a thing, as an act of the understanding, having in view the usefulness of the object, from desiderare, referring to an act of feeling surrounding the object of love or sympathy.—ut requireret: depends on esse, a present in form, with the force of a past.

* nihil: acc. of extent, or specification. H. 378, or 380; A. & G. 240, b. or 257.

* quamquam—senile: "though that, too, is a privilege of old age."

CHAPTER X.

§ 31.—videtisne = nonne videtis. The particle, —ne added to a verb has sometimes in Cicero the force of nonne. Cp. Cat. 1, 13; meministime me in senatu dicere. So frequently in Terence, Platus and colloquial Latin. H. 346, II. 1, 1); A. & G. 210, d.

* ut: see note 5, § 26.—apud: see note 1, § 30.

Nestor—praedicit: as in Hom. II. 1, 260; 11, 667 sqq., where Nestor ‘garrulous recounts the deeds of youth.’ Distinguish praedicit, from praedicit.

* tertiam aetatem: cp. Hom, II. 1, 250. Nestor’s age at the time of the war of Troy was probably about seventy or eighty, placing an aetas at thirty years. Paley seems to reckon a generation forty or fifty years. Ovid (Metam. 12, 187) erroneously represents Nestor above two hundred years old. : vias (i.e., Nestor) annos bis centum, nunc tertia vivitur aetas.

* nec—loquax: "and he had no cause to fear that, if he told the truth about himself, he should seem to any great extent either odd or talkative.”—ne: H. 492, 4; A. & G. 331, f.—ei. H. 388; A. & G. 232.
6. ex—oration: cp. Hom. II. i, 249: τοῦ καὶ ἀπὸ γλώσσης μελίτου γλυκῶν ἔχει αὐθή: "words sweet as honey from his lips distilled." (Pope.)

7. suavitatem: we should have expected dulcedinem from the dulcior going before. Suavitatis is properly the sweetness of odor, and frequently used for calm pleasure: dulcedo, pleasant flavor, hence lively pleasure.

8. dux ille: Agamemnon. Cp. Hom. II. 2, 371, where the same wish is expressed.

9. Ajax: after similis with early writers the genitive is more usual. Cicero uses the genitive of living objects, the genitive or dative of things. H. 391, 2, 4); A. & G. 234, d. R. Nestor is here introduced as an excuse for garrulity and an honourable example of old age as Ajax is of brute strength and of youthful vigor.


11. quod—acciderit: "and if this were to happen to him." See note 3, § 8.—brevi, se, tempore.

§ 32.—1. sed: see note on 4, § 28.—ago: "I am now in:' literally, "I am now passing.'

2. vellem—Cyrus. The protasis is suppressed: (si possem), vellem equidem (ut) possem glorari idem quod Cyrus (gloriatur): "if I could, I would like, to be sure, to be able to make the same boast as Cyrus does." See note 13, § 26. For the omission of ut, see H. 493, 2; A. & G. 331, f. Rem. What does this form of the hypothetical sentence imply? H. 510; A. & G. 308.

3. queo is weaker than possum: queo, "I am able," because circumstances allow me to do it; possum, "I am able," because I have sufficient power.—queo is seldom found without a negative.

4. eis viribus. H. 428; A. & G. 251. For the facts here stated, see Life of Cato in the Introduction.

5. fuerim. H. 501, 1; A. & G. 319.—cum depugnavi. H. 518, II. 3; A. & G. 325: "when I put a finishing stroke on the war." For the force of de: cp. debello, derinco. The battle referred to was fought 191 B.C. between the forces of Antiochus, King of Syria, and the Romans under M'. Acilius Glabrio.

6. non—senectus: "age has neither completely unstrung me, nor broken me down." Notice the anaphora; see note 3, § 13.
7 curia. Romulus divided the people into three tribes (tribus), and each tribe was subdivided into ten wards (curiae). Each curia had a temple for the performance of the rites of religion and for holding political meetings. Here curia = senatus.—non desiderat; a litotes, i.e. still possesses them.

rostra: "the beaks," was a name given to the stage (suggestus) in the Forum from which the orators addressed the people. This place was originally called templum, because consecrated by the augurs, but obtained the name rostra at the conclusion of the great Latin war (337 B.C.) when it was adorned with the beaks (rostra) of the ships of the Antiates.

 clientes: were originally plebeians who were dependants of the patricians (patroni). The patronus defended the rights of the cliens, who in his turn did homage to the patronus.

nec—adsensus: "for, (let me tell you), I have never given assent to."—monet fieri. The subjunctive with ut would be more regular. H. 492, 2; A. & G. 331, a.

ego—essem: "I, indeed, would rather like to be an old man for a shorter term than to be an old man before I was one."—mallem and vellem refer to a possibility now past; malim and velim, to one now present or supposed to be present. M. 350, b. obs. 1.

itaque—occupatus: "therefore no one so far has sought to have a meeting with me, to whom I was ‘engaged;’" i.e., to whom I had to refuse an audience through being engaged.—fuerim. H. 501, 1; A. & G. 320.

§ 33.—at: see note 1, § 21.—minus virium: H. 396, III.; A. & G. 216, a. Distinguish uterras, either of the two you wish; uterque, each of two; quisque, each in particular, by himself.

moderatio—nitatur: "provided there is a right application of one’s strength, and each one strive as much as is in his power."—modo = dummodo: H. 503, I.; A. & G. 314. Some take modo, "only," and regard the subjunctive as used imperatively.

ne—virium: "he, assuredly, will not be affected by any great regret for the want of strength."—ne: often written nae against all M.S.S. authority. In Cicero it almost always is followed by a personal or demonstrative pronoun. Z. 360, note.
"Olympiae—borem: "Milo is said to have marched over the course at Olympia carrying an ox on his shoulders."
For the personal use of *dicitur*, see note 5, § 27. Note that the c'ause *cum sustineret* is used to avoid two participles coming together. For the statement, see Athenaeus 10, 4, p. 412, E; Lucian, Charon, S. It is said that Milo by lifting the same calf every day was able to lift it when it became an ox. Quint. Curtius, 1, 9, 5; *Milo quem vitulum assueverat ferre, taurum ferebat*.

5 *has vires sc. Milonis: "such strength of body (as Milo had)."* Distinguish *malis, mālis.*

6 *denique—requiras—"in short, use the blessings you have, while you have them; when you have them not, don't regret their absence."
The second pers. of the hortatory subjunctive is only used of an indefinite subject (except in prohibitions) in early Latin and poetry. A. & G. 266, a. For the subjunctive of *attraction* in *adsit, absit,* see H. 527; A. & G. 340.

7 *certus: "fixed."* The metaphor in *cursus aetatis* is common: cp. § 83. Here *aetatis = vitae.*—*simplex: "unvarying."*

8 *sua tempestivitas: "its own seasonableness."—ferocitas: "impetuosity."

9 *naturale—debeat: "brings with them each some gift of nature which must needs be enjoyed in its own season."
For the singular *habeat,* see note 2, § 22.

§ 34.—*avitus: referring to the friendship which existed between Masinissa, King of Numidia, and the Elder Scipio Africanus.*

2 *nonaginta: Cicero gives here the age of the king at his death. Masinissa was 88 years of age when this dialogue took place (Polybius, 38.)*

3 *quum—sit: "when he started on a journey on foot."* H. 531; A. & G. 335.—*ascendere* governed by *audire te arbitror; so also descendere, adduci, esse, exsequi.—pedibus: abl. of means or manner. So *equo.*

4 *nullo—sit: "that in no rain, in no cold, can he be induced to have his head covered."—capite operto: H. 428; A. & G. 251.

5 *siccitatem: "hardihood," "viriness;" literally, "dryness."* The dryness of the skin was a mark of health.
and a sign of freedom from gross humours, as rheum, catarrh, &c. Cp. Cic. Tusc. 5, 34, 99; add siccitatem, quae consequitur hanc continentiam in victu; add integritatem valetudinis.

6 officia et munera: "duties and functions."—officium, an employment, imposing a moral obligation, undertaken from conscientious motives; munus implies a political obligation, undertaken merely as a charge or office. Döderlein.

CHAPTER XI.

1 non sunt. Another reading is ne sint: "grant that old age has no strength." See note 5, § 17, for subjunctive. Steele in No. 153 of the Spectator discusses the question here raised.

8 legibus, positive enactments; institutis, precedents sanctioned by custom.—sustineri: "discharged."

9 non modo = non modo non, sc. facere cogimus. When the sentence is negative, non modo = non modo non, the second non being omitte, if both sentences have the same verb, and if the verb is contained in the second sentence, for the negative ne is thus considered to belong conjointly to both sentences. Z. 724, b.; M. 461, b.

§ 35.—1 ut: see note 1, § 21.—nullum—munus: "no function required by duty or in any sphere of life at all." For the full force of the second at, see note 6, § 17.

2 quidem: "at any rate."—commune valetudinis: "common to weak health." For the genitives, see H. 399, 3, 3); A. & G. 218, d.—valetudo may be good or bad health according to the context.

3 is—adoptavit, added to distinguish him from others of the same name: see note 1, § 10. The son was also called P. Cornelius Scipio Africanus. He held the office of augur and died comparatively young.

4 quam—valetudine: "what slender health he had or rather no health at a'1." For the ablative of characteristic, see H. 428; A. & G. 251.

5 illud, attracted to the gender of lumen: "he would have arisen the second star of our state;" the other was the Elder Scipio. M. 313. For lumen applied to persons: cp. Cic. Cat. 3, 10; clarissima viris interfectis lumina civitatis extincta sunt.
§ 35—§ 36. [NOTES—CHAP. XI.]


7 id, i.e., infirmitatem implied in infirmi.

8 resistendum—sunt: “we must make a stand against old age, and its defects are to be made good by taking proper care.” For the impersonal use of the genitive, see H. 388; A. & G. 295, R. Supply est with pugnandum from the preceding sunt.

§ 36.—habenda—valetudinis, sc, est: “we must pay regard to health.” For utendum, see H. 562, 4; A. & G. 294, c.

9 quantum—opprimatur: “we must use only so much food and drink that our strength may be recruited, (but) not burdened.” For the partitive genitive, see H. 396, III., 2, 3); A. & G. 216, 3.—subveniendum est: “must we sustain.”

8 menti—magis: “our intellect and much more our spirits.”—mens, the thinking principle; animus implies both the thinking principle and feelings. These words are often joined by Cicero.

4 nisi—instilles: see note on exerceas, 2, § 21.—quidem; “it is true.”—exercitationum desetigatione: “by the fatigue caused by exercise:” not a hendiadys, “by fatigue and exercise.”

5 animi—levantur: “while on the other hand our spirits are made buoyant by constantly keeping them active.” Notice the force of the frequentative.

6 num—dissolutos: “for when Caecilius speaks of (people) as ‘fit subjects for comedy, stupid old men,’ he means by this that they are easily imposed upon, forgetful, (and) licentious.”—dissolutos: to wear the toga loosely was a sign of effeminacy or licentiousness. Sylla warned the optimates in regard to Caesar; ut male praeceintum puerum caverent.—The passage is from the comedy of Caecilius (now lost) called Epiclerus (ἐπίκλερος, “the heiress”). The quotation is given in full: De. Am., § 26; hodie me ante omnes comicos stultos senes Versaris atque emu vexeris lautissime. An old man, stupid and foolish, the sport and dupe of some young spenthrift or cunning slave is a stock character in the old Latin comedy.

7 non proborum: “lewd,” a milder term than improborum.
§ 36—§ 38.

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NOTES—CHAP. XI.

§ 36. deliratio: "dotage;" a metaphor taken from ploughing; literally "going out of the furrow" (de, lira).

§ 37. robustos: "stalwart." tantam, sc, quantum habuit.

regebat expresses the supreme authority a Roman had in early days over his household.—et—senex: "though he was both blind and old."

intentum: "on the stretch;" see note on remissus, § 28.

auctoritatem: influence acquired by some eminent quality, as rank, integrity, wisdom; imperium, generally military authority, here refers to the power of life and death which a Roman had over his children and slaves. (See Livy 2, 41; 8, 7).

metuere: is to fear any danger imminent; vereri, to be in awe through respect for authority.

§ 38. ita—est: "for it is on the following conditions that old age is honourable, that it is its own defender, that it maintains its own independence, that it has passed into bondage to nobody." emancipata. When a Roman wished to free a slave or to give full rights to his son, he brought him before five citizens of the age of puberty (puberes) and in their presence and in the presence of another witness who held a pair of scales (libripens), the purchaser taking hold of the slave or son says: I affirm that this man is mine according to the rights of the Romans, and he is purchased with this piece of money (aes) and brazen scales. He then strikes the scales with the money and gives it to the father. This was done thrice and the son was resold to the father who finally manumitted him.—mancipo is said of the person who originally made the purchase, emancipo, of the father as having passed the ownership out of his hands. The son was then freed from paternal control (patria potestas) and was said to be his own master (sui juris jieri: Livy, 7, 16).

senile aliquid: "some characteristics of old age."—quod sequitur: "and he who follows this (maxim)."

septimus—manibus: "my seventh book of Antiquities is well known." See note 3, § 12. Some take the meaning to be: "is on hand." i. e. I am busy with, but this would be septimum librum in manibus habeo: see note 8, § 22. The Origines, in 7 Books, was begun in 154 B. C. and finished in 150 B. C. This work professed to deal with the early political and
constitutional history of Rome, but it contained besides a *resumé* of the various wars waged by Rome in Italy and against Carthage.

*omnia—colligo*: "I am gathering all the records of our ancient history." It is difficult to say what work is meant. If the *Origines*, then the second translation of note 3 is correct. Cato may refer to some other work not now known.

*causarum—orationes*: "I am just now putting a finishing touch on the speeches of all the celebrated causes that I have conducted."—*quum maxime*, *sc*, *conficio orationes*, *nunc conficio*, *i.e.* when I mostly compose speeches, it is now, *i.e.* more than ever. Besides, being an antiquarian and a writer on agriculture, Cato was also an orator. (See Introduction, Life of Cato).

*multum—utor*: "I am much engaged, too, on Greek literature."—*dixerim*: dependent question, see II. 525; A. & G. 334.

*commemoro vesperi*: "I say over at night."—*vesperi*, an old locative of time, as *luci*, *mani*, *heri*. For reference, see *Aurea Dicta* of Pythagoras.

*hae—mentis*: "these are the means of exercising the intelligence, these are the means of training the mind."

*frequens*: "often." The remarkable longevity of some British statesmen as Earl Russel, Duke of Wellington, Disraeli and Gladstone may be instanced as affording parallels to the case of Cato.

*ultroque*: "and more than this" *i.e.* he does not merely go to the senate, but he takes part in its business. *Ultro* is often erroneously translated, "voluntarily."—*teiior*: "I maintain."

*lectulus*: probably means no more than *lectus*, with a slight reference to its comfort, "my dear bed." The Romans used couches not only for resting at night but also for reclining, while reading and even writing.

*sed—vita*: "but that I have the power, the life I have led is the cause." For *ut*, see H. 495, i; A. & G. 332, e.

*viventi*: variously construed as a dative after *intellegitur*, a substitute for the ablative with *ab*; or as a dative after *obrepal*; or as a *dativus commodi*: "as regards one who lives amid such pursuits and tasks."
ita—senescit: "so gradually (and) imperceptibly does life merge into old age." Note the alliteration.

sed—extinguitur: "but flickers out with the lapse of time." For the metaphor: cp. Goldsmith's Deserted Village; "to husband out life's taper to its close and keep the flame from wasting by repose." See note 5, §71.

CHAPTER XII.

§ 39.—sequitur—senectutis: "the third charge against old age comes next." For objective genitive, see H. 396, II.; A. & G. 217.

quod—voluptatibus: "that it, as they say, is without pleasure." The expression is for quod ea careat, ut dicion, voluptatibus.

munus—aufert: "gift of old age, if, indeed, it takes away." For the figure, see mentes dementes, note 5, §16.

accipite—orationem: "listen then, most noble youths, to the old speech:" referring to Scipio and Laelius.

capitiorem pestem: "more fatal plague." It will be a good exercise for the student to turn the speech here given into the oratio recta. Read, H. 528-533; A. & G. 335-342.

cujus—incitarentur: "inasmuch as the passions craving after this were rashly and unrestrainedly urged on to the enjoyment of it."—cujus = quippe cujus: H. 519; A. & G. 320, e. The repetition of the antecedent in the relative clause is of common occurrence, when its omission would lead to ambiguity. A. & G. 200, a.

§ 40.—hinc—hinc—hinc, i.e., ex corporis voluptatibus. For the anaphora, see 3, §13. Note the emphatic position.

patriae proditones: "the acts of treason against our native land." For the genitive, see 1, §39.

scelus: an offence against the right of individuals or the peace of society, as robbery, murder, and particularly sedition; facinus, a daring act, generally in a bad sense unless otherwise qualified by some adjective; flagitium, a sin against oneself, as gluttony, cowardice.

ad—impellcret, sc. homines: "to the undertaking of which the lust for pleasure did not impel (men)."

quumque—dedisset: "and since nature or some deity had given to man nothing more admirable than his mind."
§ 40—§ 41.]

NOTES—CHAP. XII.

§ 40—§ 41. — libidine dominante: "when lust plays the tyrant." II. 431; A. & G. 255.—in—regno: "under the despotism of pleasure."—consistere: "obtain a foothold."

§ 41. — quod—maxima: "and that this might be the more fully understood, he requested us to conceive in imagination any one stimulated by the greatest sensual pleasure (literally: pleasure of the body) that could be enjoyed."

—quod = et id. For quo = et eo: see H. 497; A. & G. 317, b. Notice the return to the oratio recta in jubebat.

§ 41.—gauderet: "so long as one was in such a state of enjoyment."—nihil—nihil—nihil: see 3, § 13.—mente—ratione—cogitatione: "by thought, by argument, by reflection." Cicero is fond of placing together words nearly synonymous.


haec. Construe: Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanerat, dicebat se accepisse a majoribus nati Archytam locutum (esse) haec, &c.—locutum haec cum: "held this conversation with."—patre, Livy (IX. 1–3) gives C. Pontius Hennius as the name of the father of C. Pontius Telesinus. The battle of the Cannae Forks (fureae Caedinae) was fought 321 B. C. when the Roman army surrendered to the Samnites and had to pass under the yoke.

—hospes seems to have resembled the Greek προέξενος and the modern resident minister at foreign courts.

§ 41.—quum: the subjunctive in interfinisset is not due to quum, but to the oratio obliqua, the clause introduced by quum, being explanatory to locutum: "and, indeed, at the time when."

L. Camillo Ap. Claudia consulibus. These, according to the fasti, were consuls in 349 B. C. Plato died at an advanced age in 347 B. C. and it is, therefore, unlikely that he was at Tarentum in their consulship. He certainly did visit Magna Graecia and converse with Archytas in 396 B. C., but we know of no visit he
made to Italy subsequent to 361 B.C.—reperio, sc, in annalibus.

§ 42. — quorsus haec, sc, dixi: "why have I made this speech" or, sc, spectant: "what does this aim at," i.e. with what object do I say this. For omission, see note 1, § 13.

2ut—gratiam. Before ut supply haec dixi and hence by the sequence of tenses, intelligeritis. "(I made this remark) to make you perceive, that, even if we are not enabled to hold pleasure in contempt by reason and wisdom, great thanks ought be due old age." Distinguish gratias agere, to return thanks; gratias habere, to be thankful. Cp. Cic. Phil. 3, 10, 25: merito vestro maximas vobis gratias omnes et agere et habere debemus.

3quae—opperteret: "inasmuch as it causes us to feel that that is no pleasure which ought not (to be a pleasure)"
—quae = quippe quae, sc, senectus: see note 9, § 7. The imperfects take their form from dixi, but are best rendered into English by presents.

4praestringit: "dazzles," often applied to the eyes as perstringere, "to deafen," applied to the ears. Cp. Hor. Od. 2, 1, 18 perstringis aures.—commerciun: literally "trade," "dealings," here, "relations with."

5invitus feci ut ejicerem: a periphrastic expression for invitus ejeci: "it was with reluctance that I banished." H. 489, II. 1; A. & G. 332, e. One of the duties of the censors was to review the senatorial and equestrian orders and to degrade (notare) those who deserved it. Their mark of disgrace was called nota censoria. They excluded the senators who were so degraded from the senate (senatu movere vel ejicere), or removed a citizen from a more honourable to a less honourable tribe (tribu movere) or deprived a knight of his horse (equum adimere.) Flaminius was consul 192 B.C. and Cato was censor 184 B.C. Thus septem annis means, seven years had already elapsed.—fuisset: for the subjunctive of attraction, see note 6, § 33, on adsit.—notandam: "should be stigmatized."

6quum—Gallia: "when he was in Gaul during his consulship." Does this mean that Flaminius did this crime because in Gaul, and not at Rome? H. 518, II. 1; A. & G. 326.

7exoratus est: "was prevailed upon." Note the force of ex: Cp. evinco, effugio.
§ 42.—Serivet: "to behead," literally, "to strike with an axe." What words of the 3rd decl. have e or i in the abl. sing.? H. 62, III.; A. & G. 57, i. It is said that Flaminius with his own hand did the deed.

9 essent. The subjunctive arises from the class-notion: "such persons as were." H. 501, 1; A. & G. 329. Join essent in vinculis. For rei: see H. 410, II.; A. & G. 220. For versions of the story see Livy, 39, 43; Plutarch, Flam.: 18.

10 Tito: in 189 B.C. The censors were elected every five years. Cato's censorship was 184 B.C.

11 mihi—libido: "but so far as Flaccus and I were concerned such infamous and abandoned lewdness could by no means receive approbation."—mihi—Flacco: ethical datives. H. 389; A. & G. 236.

12 quae—deldecus: "inasmuch as it brought at once disgrace on the government and a stain on the individual." For quae = quippe quae: see 9, § 7.—deldecus, a deviation from the path of honor in the case of one from whom noble actions are expected: probrum, a stain on the morality of a man in private relations.

CHAPTER XIII.

§ 43.—Majoribus natu. What is the positive? H. 168, 4; A. & G. 91, b.—porro: refers either to the future, "farther on," or to the past, "farther back." Here we may translate: "in turn."

1 mirari solutum quod audisset: "was wont to wonder at what he had heard." For the subjunctive in oblique narration, see H. 531; A. & G. 336.—apud: "at the headquarters of": see note 8, § 3.

2 quemdam: Epicurus, who held that pleasure was the sole end of life and the standard of good. The wise man was happy, according to this philosopher, because he was free from the fear of the gods and of death, because he has learnt to moderate his passions and desires, because he knows how to compare pleasure and pain, so as to secure the greatest amount of the former with the least of the latter.

4 sapientem. Epicurus somewhat arrogantly styled himself sophos, sapiens.—enm: Epicurus,

5 omnia—referenda: "that everything that we do must be tried by the standard of pleasure." The terms
"pleasure" and "pain" in the Epicurean doctrine were used in the most comprehensive way, including pleasure and pain of both body and mind. Good or evil, virtue or vice, were terms applied to whatever had a tendency to increase or diminish pleasure.

6quod = et id. i. e. "this remark," omnia ad voluptatem referenda esse.

7ut id persuaderetur: "that this might be the conviction of." For the impersonal construction, see note 8, § 35. The Samnites were the allies of Pyrrhus in his war against Rome.

8quo = ut eo; see note 2, § 41.—vixerat cum aliquo, is said rather of close intimacy, than of actually dwelling in the same house which is habitare cum aliquo, or apud aliquem. Cp. Cic. Att. 14, 20, 4; Hirtius vivit habitatque cum Balbo.

9P. Decio. This was the son of P. Decius Mus who devoted himself in the Latin war 337 B. C. Curius was consul in 290 B. C. and P. Decius devoted himself in his fourth consulship at the battle of Sentinum, fought against the Gauls 295 B. C.—eum i e., Curius: se, P. Decius.

10norat: "was an acquaintance of."—cum—tum: "as well—as." For Deci: see note 2, § 14.

11esse—peteretur: "that undoubtedly some principle existed which by its own nature was noble and honourable beyond all others, which was coveted for its own sake." Cato here enunciates one of the leading dogmas of the Stoic philosophy that the supreme end (τὸ τέλος) of moral excellence (τὸ καλὸν, pulchrum) was to be sought after not through a hope of reward or a fear of punishment, but for its own sake.

12quodque—sequeretur: "and which all the best men pursued with a contempt for, and a neglect of, pleasure."—spernere, "to reject indignantly;"—contemnere, "to make light of."—For optimus quisque, see H. 458, i; A. & G. 93, c.

§ 44.—quorsum: see note 1, § 42.—vituperatio: "disparagement."—laus: "merit."

§ 44-§ 45. NOTES—CHAP. XIII.

3. insomniis. The singular insomnia, &c, is found neither in Caesar nor in Cicero. The plural expresses frequent returns of the state. Pliny uses insomnium as the form.—aliud iam dandum est: "some indulgence must be given."—aliquis is more emphatic than quis, after si. II. 455, 1; A. & G. 105, d.


5. quad—capiantur: representing Plato's, not Cato's opinion: see note 10, § 3.—videlicet: see note 7, § 20.—epulae: an entertainment, usually of a sumptuous kind; convivium, a repast of several persons together, a convivial meal.

6. qui—dericerat: "who was the first that had utterly routed the Carthaginians by sea," literally, "with a fleet." For the force of de, in dericerat, see note 5. § 32. The victory of Mylae was gained by C. Duellius in 260 B.C. He was the first Roman who gained a naval triumph, the memory of which perpetuated by a column adorned with the beaks of the conquered vessels (columna rostrata).

7. cerebro—tibiae: "with many torches and flute players." The funale was a torch formed of withs or twigs twisted into a rope (funis) and dipped in pitch or oil. The clientes often escorted their patroni home with torches after sunset. Mommsen reads cereo: "with a single wax torch and flute player," alluding to the primitive simplicity of those early days.

8. quae—sumpserat: "which he, though a private individual, assumed to himself without any precedent."—quae: H. 445. 3. Livy Epit. 17, c. mentions the fact that this honour was conferred on him (probably by the comitia tributa), on account of the victory of Mylae.

§ 45.—quid ego, sc, dico or commemoror?—primum: we have no corresponding deinde. The digression probably led Cato to forget the sequence of the argument.

sodales: "club associates." Clubs (sodalitates, sodalitium) were of great antiquity in the Roman commonwealth.
They were instituted for religious purposes to keep up the old tribal rites and ceremonies. In later times, however, they degenerated into mere social or political clubs and wielded great influence in Cicero’s day, though in Cato’s time they still retained their original object. The guilds of early English history, both religious and secular, corresponded somewhat to the Roman sodalitates. Cato means here, new clubs were introduced, and does not imply that they were originally instituted. Cato was quaestor in Africa 204 B. C.

§45. — sacris—acceptis: sc, in civitatem: “when the Idaean rites of the Great Mother were introduced (into the state).” The worship of Cybele was introduced from Pessinus in Phrygia into Rome in Cato’s quaestorship, and after its institution, the Megalesia were established B. C. 191 to commemorate it. (Livy 36, 36). Mount Ida in Phrygia was the great centre of this worship.

igitur, resumes the sentence ending with sodales. Translate: “well then.” See note 4, § 26.—omnino modice: “quite in a moderate way.”

ervor—progrediente: “ardor belonging to that time of life, and as age advances.”—aetatis refers to juventutis; qua to senectus.

bene—nominaverunt: “well, indeed, did our ancestors call the reclining of friends at feasts ‘a living together,’ because it involved a common enjoyment of life.” With majores, sc, natu: so natu is frequently omitted also with minores. The guests at a Roman feast lay with the upper part of the body reclined on the left arm, the head a little raised, and the back supported by cushions.—quia, with the subjunctive, because the statement represents the opinion of the speaker’s ancestors, not his own. See note on quod, 10, § 3.

tum—concenationem: “at one time, ‘a drinking together,’ at another, ‘a dining together.’” — compotatio = συμπόσιον; concenatio = συνδετικών. The custom of taking the principal meal of the day in public prevailed extensively in ancient times among the Greeks. It was observed in Sparta, Crete, Megara, and Corinth. Aristotle (Pol. 7, 9) says it also was common among the Oenotrians in Italy and at Carthage, and derived its
origin from the patriarchal community, the members of which were closely allied.

in eo genere, sc, verum.

CHAPTER XIV.

§ 46. — tempestivis quoque convivis: "even early banquets." By tempestivum convivium Cato means banquets that begin in good time, i.e. early, and are kept up late. Such banquets are often mentioned as a reproach: Cic. Arch. 6, 13. The usual hour for holding the cena was at the ninth hour (3 o'clock p.m.) in winter, and at the tenth hour (4 o'clock p.m.) in summer.

qui—admodum: "very few of whom." Note the idiom.
—cum—actae = cum etsi etiam qui sunt vestra actae: "with those, too, who are of your age." For habeo gratiam, see note 2, § 42.


quod si—delectant: the apodosis is non intellego. H. 508; A. & G. 305, a.—ista: "these things that you allege;" see note on istuc, § 6.

ne—voluptati, sc, hoc dico: a parenthetical clause: "This I mention to prevent you from thinking that I have proclaimed war against pleasure, of which, perhaps, there is a certain limit allotted by nature." On the omission, see note on 3, § 6.

non—senectutem: "I do not find that even in these kinds of pleasure old age is without the perception of it." Two negatives do not destroy one another, if a proposition begins with a general negative and a single idea is brought forward by ne—quidem. M. 460, obs. 2.

magisteria: "presidencies." This may refer either to the master of the revels (magister bibendi) appointed at the ordinary feasts by throwing the dice (tali et tesserae), or to the custom of electing annually a president of the club (magister cenarum).—majoribus, sc. natu: see note 6, § 45.

el—poco: sc. me delectat: "and that kind of conversation, which, according to our fathers’ custom is kept up over our cups, (beginning) at the head of the table." At a Roman feast there were usually three couches:
hence the room where the feast was held was called *triclinium* (τρείκο κλίναι). The couches were arranged as in the annexed figure, and were called by the names, *summus lectus, medius lectus, imus lectus*. There were generally three guests on each couch, according to the custom that at a feast there should never be fewer than the number of Graces, or more than that of the Muses. The places of each were styled *medius locus* (1), *summus locus* (2), *imus locus* (3). The cup circulated and the conversation began from the *summus locus* of the *summus lectus*.

— *a summo = ab eo qui summun lectum habet*.

*sicut est*: "as we find it." The Symposium, or 'Banquet' of the philosophers, gives an account of a feast given by Callias to Socrates and other Athenians. The piece is interesting as delineating the character of Socrates. The passage referred to is Xen. Symp. 2, 26.—*minuta*, here = *parea*: cp. ἑκατον κήλικες of Xenophon.—*rorantia*, "stinted": literally "be-sprinkling."

*et—hibernus*: "and the means of cooling (the wine) in summer and again in winter the warmth either of the sun or of a fire." The Romans used various methods of cooling the wines in summer. Snow (*nix*) was often put into the vessel (*crater*) where the wine and water were mixed or the wine was often strained through the snow. They also put ice enclosed in a vessel (*psykter*) into the mixer. In winter the Romans drank a hot drink called *calida* or *calida*, which consisted of warm water mixed with wine and spices. These were mixed and kept in a vessel resembling our modern tea urn, with a small furnace in the middle.

*quae — et ea.—etiam in Sabinis*: "even on my Sabine farm," as the Sabines were noted for their primitive simplicity of manners.—*convivium—compleo*: "I daily make up a party composed of my neighbours." Corssen 1, p. 175, says, the spelling of *cottidie* is older and better established than *cotidie*: for *quotidie*, there is
no good authority. For the difference between cotidie and in dies singulos, see note 9, § 26. Cato here speaks of a custom that Cicero often observed.

12 *quod—producimus* : "and this we keep up to as late an hour as we can with conversation on various subjects."

§ 47. — *hat*: see note 1, § 21: "yes, but the tickling of pleasure, if I may so call it (quasi), is not so great in the case of old men." — *credo*: "no doubt it is not." For a full construction supply after *credo*, *titillationem voluptatum non tantum esse in senibus*: see note 2, § 21.

2 *nihil—desideres*: "now nothing gives a man trouble, if he does not feel the want of it." For the subjunctive, see note on *exerceas*, 2, § 21.

§ 48. — *si*: "supposing that," "granting that." — *bona aetas = adulescentia*: "youth," literally, "the good time of life."

2 *primum—rebus*: "in the first place it is petty things it enjoys," *i.e.*, compared with the pleasures of intellectual pursuits, deducible from § 44. 45.

3 *deinde—caret*. Construe: *deinde (bona aetas frui tum) eis (voluptatibus) quibus senectus non omnino caret, etiam si (senectus), dec.: "in the next place youth enjoys these pleasures from which old age is not wholly excluded, even though it does not possess them to a great extent." Note the litotes in *non omnino caret*, which has almost the meaning of *fruitur*. 
Turpione Ambivio, i.e., Ambivio Turpione. When the praenomen is omitted, the cognomen is often placed before the nomen, as in the letters of Cicero. So also in Hor. Od. II. 2, 2: Crispe Sallusti. We find from the prefaces (inscriptiones) to the plays of Terence, that most of them were acted by L. Ambivius Turpio.—magis delectatur: "takes more delight in," not "is more delighted by."

qui—spectat: "who is a spectator on the first row of benches." The part of a theatre occupied by the spectators was called cavea by the Romans, κοίλον by the Greeks, probably because they took advantage of the natural site of a hill and formed rude seats by hollowing out the rock or earth. In later times theatres were formed with semicircular concentric rows, rising one above the other, the stage forming the front. In Cato's time it is almost certain seats were not in use. Cp. Cic. de Am. 7, where stantes = spectators.—ultima, sc. cavea spectat.

propter: "close by," used adverbially here as originally; derived from the obsolete adjective propis and originally, propiter. So also prope, once an adverb, was afterwards used as a preposition.

magis—est: "perhaps enjoys them more (than age does), but age though it views these (pleasures) from a distance receives even positive pleasure, as much as it has need of." Distinguish laetor, to show joy by a calm cheerfulness; from delector, to be delighted by receiving a positive pleasure.

§ 49.—at—sunt: "still, how valuable is the following"—at, see note 2, § 18.—illa = illud, introducing the clause animum—vivere.—quant, literally, "of what value." H. 402, III. i ; A. & G. 215, c.

animum—vivere: "that the soul having served the campaigns, so to speak, of lust, (and) the striving for power, of strife (and) enmity, of all passions should return within itself and live (as the saying is) with itself." Here the soul is compared to a veteran who enjoys repose after the warfare is over. The Roman soldiers after serving (mereri stipendia) sixteen years were ranked among the emeriti, received exemption from military service (vacatio) and were rewarded with a bounty in lands or money or both.
§ 49—§ 50.]

NOTES—CHAP. XIV. 87

§ 50. — quid, sc, dicam: "what shall I say in regard to pursuits which are lighter, but still such as sharpen the intellect?" — dicam: subjunctive of appeal. H. 486, II.; A. & G. 268.

2Bello Punicco: a poem which held a distinguished place in Roman literature. Naevius was a favorite author in the time of Horace. Cp. Hor. -Ep. II. 1, 53: Naevius in manibus non est, et mentibus haeret Paene recens? Only a few fragments of this poem remain. — Truculentio: so called from one of the characters being a slave with the imputation of being savage, (truculentus). — Pseudolo: (ψευδολόχ, I deceive; δομέω, a slave); so called because a cunning slave procures, by a false memorandum, a female slave for his master, and when the fraud is detected the matter is settled by the payment of the price by the master's father. The play was exhibited 191 B.C.

3senem. Livius Andronicus was born 285 B.C. The precise year in which he died is not exactly known. As’ adulescentia began about the 17th year, and as Cato was born 234 B.C. we may suppose that in 217 B.C. Livius was advanced in age. Some argue that he lived till 208 B.C. because Livy (27, 37) mentions a

§habet, sc, senectus. — pabulum studi: "food for (some favorite) pursuit:" objective genitive; H. 396, II.; A. & G. 217. — otiosa senectus: "than a leisured old age."

"videbamus—Galium: "we saw C. Gallus absorbed in the pursuit of almost measuring out bit by bit the heaven and the earth." The imperfect expresses the action as lasting for some time. Distinguish dimetior, to measure out a whole, bit by bit; demetior, to measure out as a whole.

quotiens—coepisset: "how often has daylight overtaken him, though he began at night to draw some (figure); how often has night (overtaken him), though he began in the morning."—nocta, an old ablative: cp. diu, interdiu.—mane; also mani, probably a locative as vesperti, heri.

quam detectabat: "with what delight he foretold." He predicted an eclipse of the moon on the night before the battle of Pydna, 168 B.C. Cicero says that Thales (636 B.C.—546 B.C.) was the first to foretell a solar eclipse (De Div. 1, 49).
hymn composed by that ancient poet and sung in that year, but the historian does not say when it was written.

4 *quum fabulam docisset* : "though he exhibited his play."
The date 240 B.C. for the first dramatic exhibition of Livius is also given by Aulus Gellius (*Noct. Att.*)—
do *cere fabulam*, (cp. διδάσκειν ὑμῖν), was said originally of the poet, who instructed the actors in their several parts: actors were said *discere fabulam*.

5 *usque—aetate*: "at the beginning of my youth was far advanced in age."—*usque ad*, literally, "even up to."

6 *pontifici—juris*: the former was the ceremonial law that related to the regulation of religious rites, as our ecclesiastical law: the latter included the whole law, but here refers to the secular portion of it.

7 *de hujus, sc. et pontifici et civilis iuris studio*. P. Cornelius Scipio Nasica Corculum is meant who was elected *pontifex maximus* 150 B.C.—*his paucis diebus*: "within the last few days." H. 427, 1; A. & G. 259, d.

8 *eos—senes, sc. esse*: "that all these whom I have mentioned, even when old men, were ardent in these pursuits."—*senes = cum essent senes*.

9 *suadae medullam*: "the essence (literally, marrow) of persuasiveness." The lines of Ennius are found in Cic. Brut. 58, where the expression is applied to Cethegus. The end and aim of all oratory was held by the Greeks to be persuasion (πειθω).

10 *exerceri = se exercere*: literally, "exercise himself," i.e., his talents. The reflexive use of passives is common in Latin, as *commendor, congregor, contrahor, delector, effundor, lavor, moveor, mutor*. M. 222, obs. 3. With *studia sc. sunt*.

11 *quae—crescunt*: "which, at least in the case of the discreet and well instructed, advance in even pace with their age."

12 *ut—quodam*: "so that, that famous expression of Solon, which he makes use of in a verse, does him honor": see note 9, § 26.—*nulla, sc. voluptas* from the *voluptate* before.
CHAPTER XV.

§ 51.—In such combinations as nec—et; et—nec; neque—que, nec or neque = et non or non.

2et—accedere: "and to me they seem to come nearest the life of a wise man." Cato was an eminent authority on agriculture. The first Latin treatise on this subject (De Re Rustica) was written by him and remained for many years a standard work.

3 habent rationem: "they have to do with," literally, "they have dealings with," a mercantile phase: cp. habet commercium, note 4, § 42.

4 recusat imperium: "takes exception to one's authority," a legal phrase: so recusatio, "a plea in defence," "a counter-plea."

5 usur—faenore: the former denotes interest, as paid by the debtor for the use of capital, as διάρος; the latter interest, as the produce of capital, as τόκος.

6 non modo: i. e., I am not only pleased with making profit, but the growth also delights me.

7 quae—cohiet: "and, when once it has received into its softened and well-tilled bosom the scattered seed, in the first place it covers it up and confines it." The whole chapter is full of technical terms of husbandry. —quam = quam primum.— mollito et subacto, i.e., by the plough. Subigere is often applied to agriculture: cp. Virg. Georg. I, 125; subigebant arva coloni.—occacatum: "hidden," from ob, and caecus, used here in the sense of "unseen."

8 occacio: "harrowing." Varro derives it from ob, caedo, i.e., cutting the earth. Corssen takes it from the root ak, "sharp": from the pointed teeth of the harrow (occa).

9 deinde—viriditatem: "in the second place when warmed by heat and its own compression it shoots up and lures forth the green blade of corn just springing out of it." —tepefactum, agreeing with semen going before.—nica: "supported by."

10 culmoque—includitur: "and raised on a knotted stalk is now enclosed, as if in a sheath, with the down of youth." Join vaginis with includitur.

11 e quibus—aristaram: "from which, when once it shoots forth, it yields the grain of the ear heaped in order,
and against the pickings of the smaller birds it is fenced round by a rampart of beards.”—quibus, sc, vaginis.—quum, sc, primum.—spici explanatory to frugem, not to ordine. We have the forms, spica, spicus, spicum in use. The beards of the corn are not inaptly compared to the palisades of an entrenchment.

§ 52.—quid commodorem: for the subjunctive, see note 1, § 50.

2ut—noscatis, sc, hoc dico: see note 3, § 6.—omitto vim ipsam: “I say nothing of the mere vital force,” i.e. the power of growth as opposed to cultivation.

3quae—procreet: “though it is able to generate;” see note 9, § 7.—acini vinaceo: literally, “the grape stone of the berry.” We have the various forms acinus, acinum, acina; vinaceus and vinacea (neut. pl).

4malleoli: “slips,” so called according to Columella (3, 6, 3) from the fact that, where they are joined to the parent stem of the vine, they resemble a little hammer.—plantae: “tree cuttings;” shoots springing from the trunk.—sarmenta: (= sarpmenta, from sarpo, to prune) properly “twigs” cut off.—eiviradices: “quicksets,” plants formed by dividing the roots of the mother plant.—propagines: “layers,” plants formed by bedding a shoot in the earth without severing it from the parent stem.

5nonne—delectent: “do they not cause delight and wonder to any one (however insensible).” For the periphrasis in Latin, see note 5, § 42.

6nisi—est: “unless it has been previously propped up.”
—eadem, contrasting it with what precedes.

7ut—complicetur: “enfolds with its tendrils whatever it has laid hold of, with its hands, as it were, that it may raise itself up.”—clavicula, properly, a small key (clavis).

8quam—fundatur: “which, as it twines in a manifold and erratic course, the skilful husbandman keeps down by pruning it with his knife, lest it may run to wood (literally, become a forest by means of shoots) and may spread too far in all directions.”—multiplici i. e. in many ways at once.—erratico: straying in various ways successively.—ars agricolarum = agricola qui est artifex: “the husbandman who is a master in his trade,” by enallage.
§ 53—1 in eis, sc, sarmentis: "in the case of these twigs."
   For in, see note 12, § 26, on in fulibus.

2 existit—surmentorum: "there springs up at the joints, so to speak, of the twigs." — ea is attracted into the gender of quae, which is itself attracted by the gender of gemma.


4 deinde—adores: "then, when once it has ripened, it becomes sweet, and, mantled by the vine leaves, it receives a moderate amount of heat and keeps aloof the excessive sunshine." For nec—et, see note 1, § 51. There is a litotes in nec—cavef: literally, "it is without no moderate amount of heat."

5 qua—pulchrius: "and what can be at the same time richer in fruit than it, and more beautiful in appearance?" — qua, sc. ura, — fructu and aspectu, ablatives of respect: II. 429, 1; A. & G. 253.

6 capitum jugatio: "the linking together of the tops," i.e., uniting the tops of the stakes by cross-stakes, on which the vines can run. — religatio: i.e., the tying up of young shoots so as to train them in certain directions.

7 immissio: some translate: "giving free scope to others," and take the metaphor from letting loose the reins in driving, as Virg. Aen. VI. 1, immittit habenas: so in Varro. R. R. ea vitis immittitur ad uvas pariendus. Others take it to mean, "engrafting."

8 repastinationes: "trenchings," from pastinum, a kind of pronged dibble according to Columella, used for loosening the ground around vines. The plural denotes repetition: II. 130, 2; A. & G. 75, c.— proferam: "shall I bring forward," i.e., "speak of": see note on dicam, note 1, § 50.

§ 54—1 de Rebus Rusticis: see note 2, § 51, and Life of Cato in Introduction.

2 doctus. It is rarely the case that any other adjectives are added to a proper name (in prose) than those which serve to discriminate several of the same name, (e.g. Africanus major, minor, as a kind of surname), or express a native place or residence (e.g. Plato Athenensis): other adjectives stand with a common noun in apposition, e.g. Plato, homo sapientissimus. So the very wealthy Capua, would be Capua, urbs opulent-
issima. In poetry, however, this rule is often violated. He refers to the ‘Works and Days’ of Hesiod ("Εργα καὶ Ἡμέραι")—fecit: see note 5, § 22.

3quum—scriberet: “though he wrote on agriculture.” For the subjunctive, see note 5, § 11.

4multis saeculis: “many generations”: for the ablative, see note 5, § 10. With ante, sc. Hesiodum. It is difficult to determine the age of Hesiod. Herodotus believes him to have been contemporary with Homer, i.e., they flourished about 850 B.C. Sir Isaac Newton gives their era B.C. 870. Clinton (Fasti Hellenici I, 381) places Homer about 950 B.C. and Hesiod about 850 B.C. Others place the date of Homer about 50 years after the fall of Troy, or 1134 B.C.

5Laertes—facit: “represents Laertes trying to soothe the regret, which he felt for (the absence of) his son, by cultivating the soil and manuring it.” For the conative present participle, see note 4, § 11 on dividendi. The son was the absent Ulysses who was at the Trojan war. Cato no doubt refers to Homer’s Od. 24, 226, where the aged Laertes is found by Ulysses in his garden. No mention, however, is made of manuring.

6res—sunt: “is the life of the farmer gladdened by.”—consitiones, insitiones: “plantings, graftings.”

CHAPTER XVI.

§ 55.—possum—rusticarum: “I might recount very many amusements that rural life has.”—longiora: “rather tedious.” H. 444, 1; A. & G. 93, a.

2ignoscetis, sc. mihi: “you will, however, pardon me.”—pro vectus sum: “I have been carried away.” Some consider pro vectus here has the meaning it has in § 10, aetate pro vectum and here supply aetate: “I have grown old by my love for rural life.” On loquacior, see note on longiora above.

3ne—vindicare: ne depends on some such words as et hoc dico understood: “(and this remark I make) lest I may seem to claim for it an exemption from all defects.” This, of course, is said jocosely. For the omission, see note 3, § 6.

4in hac vita: “amid such a life as this.” The third Samnite war was brought to a close in the first consul-
ship of Curius 290 B. C. In the same year he defeated the Sabines, and in his second consulship in 275 B. C. he routed Pyrrhus at Beneventum. He is often mentioned by the later Romans as a fine example of frugality and virtue: see Hor. Od. I. 12.

§ 56 — Curius. The story is told by Plutarch (Cato Major c. 2) that the ambassadors of the Samnites found Curius boiling turnips at the fire, and when they tried to bribe him, he pointed to his rude meal, and said: "Leave me my earthen pans, and let those who use gold be my subjects."

non — dixit: "for, as he said, the possession of gold did not seem to him a fine thing." With praeclarum, sc. esse. — qui habebant: subjunctive of oratio obliqua: see note 2, § 30.

poteratne — senectutem: "could such a soul fail in rendering old age happy?" — ne, has here the force of num, as in Cic. Verr. I, 18: Apollinemne tu Delium spoliare ausus es?

sed: see note 4, § 26. — ne — recedat: "that I may not wander away from my subject," literally "from myself."

in agris: note the emphatic position: "it was on their farms the senators of that day lived," and not in the metropolis as they do now. — tum, seems here to have the force of an adjective. Cp. Cic. Pis. 9, 21; discessitum meo: "by my then departure": Plaut. Pers. 3, 1, 57: nunc hominum mores; "the character of the men of the present day." So we have in Shaks. Lear. Act I, sc. 1, "my sometime daughter." — significem arantu: "since it was when ploughing that word was brought." — dicere dictatorem is a more usual expression than facere dictatorem.

Sp. Maelium — interemit: "seized and put to death Spurius Maelius because he aimed at royal power." For the use of participles supplying a principle clause, see H. 579; A. & C. 292.

a villa: emphatic position, as in agris above: "it was from his farm house." — arcescebatur, agreeing with the nearest nominative as is usual when the verb is put first.

viatores: literally, "wayfarers," "travellers;" messengers employed to summon the senators to attend the meetings
of the senate or to summon people to the comitia. In later times they were employed as attendants of the tribunes, censors, and aediles, while the lictors attended the consul and praetor.

9. *agri cultione*: only used here and in Verr. 2, 3, 97; elsewhere Cicero uses the form *agri cultura*: § 54.

10. *haud—esse*: "I am inclined to think no old age can be happier." For *haud scio an* approaching a probability, see H. 526, II. 2, 2); A. & G. 210, f. Rem.—*neque—officio*: "and this not merely from a consideration of duty."

11. *ut—redeamus*: "(and this remark I make) that we may now put ourselves on good terms with pleasure." For *et hoc dico* understood, see note 3, § 6.—*porco—melle*: note the asyndeton.

12. *jam hortum*: emphatic position: "further as to the garden."—*succidiam alteram*: "a second meat-supply." The word seems primarily to mean 'a slice of bacon cut off,' and then meat in general.

13. *conditiora—venatio*: preserve the emphatic position by translating: "these things are rendered more palatable by employing our leisure in fowling and hunting."—*suppervacaneis operis*; literally, "by toils left over," i.e., after doing our ordinary farm-work.

§ 57. —*brevi praecidam*: sc. *rem* or *sermonem*: "in brief, I shall cut the matter short."

2. *usu—specie*: ablatives of *respect*: see note 5, § 53.

3. *ubi—igni*: "for where can people of that time of life be warmed better, either by basking in the sunshine or by the fireside." Note the abstract in *illa aetas* for the concrete.—*melius, i.e.*, than in the country.—*aut* opposes absolutely and objectively: *vel* leaves a preference between two things to be decided.

4. *refrigerari* = *se refrigerare*: "cool themselves": see see note on 10, § 50.

§ 58. —*sibi—arma*: "to themselves, then, let them keep their arms": contemptuous. Note the *anaphora* in the repetition of *sibi* in successive clauses.—*hastas*: "fencing foils," covered with a button (pila) at the point. —*clavam*. According to Vegetius, a staff in place of a sword was given to raw recruits when in training.—*pilam*: ball playing was a favorite pastime among the Romans.
§58–§59.  

Notes—chap. xvii.

2 kalos et tesseras. The tali (properly "knuckle-bones") were oblong and rounded at both ends. The other four sides were numbered 1 (uni) and opposite to this 6 (senio): the other two were marked 3 (ternio) and 4 (quaternio), but the ends were not marked. The tesserae were regular cubes like our dice, and their sides numbered from 1 to 6. The tali and tesserae were shaken in a small box (frutulus), and then thrown on a table (forus). The highest throw, (Venus, jactus venereus, or basilicus) was 3 sixes of the tesserae, and of the tali, when all came out in different numbers. The lowest throw (canis) was of the tesserae, three aces and of the tali, when all the numbers were the same.

3 id—libebit, sc. faciunt: "still even in that matter (they do) what they please." With libebit, sc. eis, i.e., senibus.

Chapter xvii.

§ 59.—libri may refer to the treatises of Xenophon on husbandry (οικονομικός), horsemanship (ἱππική), and hunting with hounds (κυνηγητικός).—quos = et eos: "and keep on reading these." In Tusc. 2, 62, Cicero mentions that Africanus was a careful reader of Xenophon.

2 facitis = legitis. The verb facio is Latin, ποιέω in Greek and do in English are often used as substitutes for other verbs.

3 de—familiaris: "on the management of one's estate." For inscriritur see note 7, § 13.

4 ut—intelligatis, sc. hoc dico: see note 3, § 6.—regale: "worthy of a king," distinguished from regius, "characteristic of kings."

5 loquitur cum: "holds a conversation with." Before Cyrus supply et dicit from the loquitur before. For the oblique oratio, see references 5, § 39.

6 regem. Cyrus the younger was not king of Persia, but a satrap of Lydia in Western Asia. (Xen. Anab. I. 1). Cicero here translates βασίλεια, a term often applied to the satraps, while the monarch himself was called μέγας βασίλεια or simply βασίλεια. The story here related is told in Xen. Oecon. IV. § 20. Cicero translated this work in his youth and perhaps copied the anecdote here given from the translation.
venisset—Sardis: “had come to Sardis to visit him.”

Sardis (another form, Sardes), acc. pl. of limit of motion: H. 379; A. & G. 258, b. The visit took place 407 B.C. the year in which Cyrus received the command of the countries on the Asiatic coast. Lysander gained him over to the side of Lacedaemon.

Some notes:

§ 59—50.

“a field fenced in, carefully planted.”—consaemptus ager is a translation of the Greek παράδεισος: ‘a park.’

directos—ordines: “and the rows arranged in the form of a quincunx.” The arrangement was thus:

This was probably so called because there were 12 arrangements of fives, as in the annexed figure, around the sides:

—quincunx is applied to a field fenced in, carefully planted.

§ 60.

hac fortuna: emphatic position: “such a fortune as this.”

Our time of life does not prevent us from retaining our interest both in other things and especially in tilling the soil, even to the latest period of old age.” After impedit, sc, nos. What different constructions may impedit have? See H. 499, 2; A. & G. 319, c.

quidem: “for example.” — perduxisse, sc, vitam: “lengthened out his life,” or, sc, agri colendi studia: “kept up his interest in tilling his farm.”

quum—coleret: “though he lived on his farm and cultivated it, after spending already the prime of his life.”

Plutarch (Maximus c. 28) tells the same story of the great age of Maximus but he makes 45 years elapse. The Fasti Kalenulares give 348 B.C. the date of his first consulship, and 299 B.C. as that of his sixth.
§ 60—§ 61. NOTES—CHAP. XVII.

5 _ad—initium, _i.e._, from birth. For _senectutis_, see note 12, § 4. According to Censorinus _senectus_ began at the age of 60.

6 _tuntus—inui_ : "over so long a course of time did his official career extend."

7 _apex—auctoritas_: "now the crowning point of old age is influence."—_apex_ was properly the end of a small twig ( _virgula_ ) wrapped round with wool, on the top of the woolen cap ( _galea_ ) of the pontiffs. The root is _AP_, ‘to tie,’ as in _appus_.

§ 61. — _quanta, sc, auctoritas._— _in—elogium, sc. scriptum est_: "in whose honor the following inscription was written."

— _elogium_ ( _Gr. ἐλεγείον_ ) is often used in this sense, as in Cic. _de Fin._ 2, 35, where the same term is applied to this inscription.

2 _unum_ taken with _primarium virum populi_: "the very foremost man of all the state."— _unus_ imparts an additional force to superlatives or to adjectives of a superlative idea: M. 310, obs. 2. _Cp. τὸ λίθος_ τις ἀνήρ, τις ἀριστος_ in Greek. The lines are scanned, the 1st as an Iambic _Trim_. _Acat._ by transposing _genies_ and _con._- _euentium_, as the last foot must be an iambus even in comedy: —— | —— | _o_— | —— | —— | _o_— | and the 2nd as an Iambic _Trim_. _Brachyatalectic_ — — — | —— | _o_— | _o_— | —— |

3 _carmen_: ‘epitaph.’ The word often means a set form of words, not necessarily poetry as in Livy. 1, 26. The old sepulchral inscriptions of Rome, however, were generally in the Saturnian metre. The tomb of Atilius was on the _Via Appia_ outside of the _Porta Capena_, close to that of the Scipios, (Cic. _Tusc._ 1, 13.)

4 _jure—consensium_: ‘rightly then was he honored, since the voice of all mankind was unanimous in his praises.’— _cujus_ = _quippe cujus_; see note 9, § 7. On _consensium_, see note 6, § 26.

6 _nuper_ is here loosely used as Crassus was _pontifex maximus_ in 212 B.C. and died in 183 B.C., _i.e._, 33 years before this dialogue took place. Lepidus was _pontifex maximus_ in 180 B.C. and died in 152 B.C. See note 11, § 27.

6 _honorata_: ‘gifted with offices of state,’ see note 4, § 22. — _pluris sit_ : ‘is worth more.’ II. 402, III. 1; A. & G. 215, c.
CHAPTER XVIII.
§ 62. — *in—sit: "throughout my whole discourse bear in mind that I am praising such an old age as has been built on the foundations of a (well spent) youth." — adultercentur, sc. bene actae. For the subjunctive see H. 501, 1; A. & G. 320, a.

2 *ex quo—dixi: "whence this follows what I once said with the marked respect of all." — id quod: H. 445, 7; A. & G. 200, e.

3 *quae—defenderet: "if it has to defend itself with a plea." — H. 519; A. & G. 316.

4 *cani, sc. capilli. The same elipsis is found in Ovid, M. 3, 275. Many adjectives are used as nouns: as Africus (ventus), fera (bestia), hiberna (castra), triremis (navis), regia (domus).

5 *fructus—extremos: "receives the reward of respect at its close.

§ 63. — *salutaris...consuli: "to have men call on you, court you, get out of the way for you, rise at your entrance, escort you down (to the forum), escort you back, ask your advice." These were the customary marks of respect paid byclientes to the patroni. Notice that decedî and assurgi are used impersonally, as they govern a dative in the active.

2 *quae—observantur: "and these practises both among us and in other states are observed with the greatest carefulness just in proportion, as each (state) is distinguished in morals," — Distinguish moror, moror.

3 *modo: § 59, — nusquam. Notice the emphatic position. Nusquam and usquam refer to place; nunquam and unquam, to time.

4 *quin etiam: "yes, indeed," here corroborates a former statement. — quin (= quine) is derived from the old relative and interrogative ablative qui, and the negative particle. Its primitive signification is how not (so that not). Hence with interrogatives arises the meaning, why not? and from this, yes, indeed (why not, indeed?) — M. 375, obs. 4.

5 *memoriae: literally, "for the recollection," i.e., of posterity. We also have the ablative with a different meaning: memoria prodi. — Athenis: local abl. H. 421, II. ; A. & G. 254.— ludis: abl. of time: H. 426; A. & G. 254. The games of the greater Panathenae
are referred to, held once every four years in the month of Hecatombaean (July.)

6 magno concessu: "amid that vast throng." II. 422; A. & G. 258, f.

7 qui—consed-runt: the oratio recta is resumed.—cum: "inasmuch as": see note 5, § 11.

8 consurrexisse illi: "to have risen in a body in honor of him."

9 senem—recepisse: literally: "to have taken the old man to sit among them."—sessum, the supine: II. 569; A. & G. 302.

§ 64.—1 multiplier: "repeated." The oratio obliqua is resumed with dicisse, sc. memoriae prudium est.

2 multa praeclara, sc. sunt: "there are many excellent practices." The term collegium is here applied to the guild of augurs to which Cato belonged. (See Life of Cato in Introduction.)

3 ut—tenet: "in proportion as each one surpasses (the rest) in point of age, so has he the right of stating his opinion first." With anteedit, sc. alios. The custom also prevailed in the Athenian assembly (έκκλησία). In the Senate of Rome the order of giving one's opinion was, first, the acting magistrates, then, ex-magistrates, and lastly, other distinguished members.

4 neque—anteponuntur: "and the senior augurs are placed not merely before those who have preceded them in public office, but even (before those) who are now in actual possession of it."—honore antecedentibus refers to those who have given up the consulship and praetorship, the only regular offices that had the imperium. Others translate wrongly: "to those who are superior in honor,"

5 quibus = et eis, sc. auctoritatis praemiis: "and they who have enjoyed them with distinction seem to me to have brought to a (fitting) close the drama of life." For life compared to a drama, see note 4, § 5.

6 nec—corruisse: "and not like unskilful players to have broken down in the last act."

§ 65.—1 ut: "but (you will say)": see note 1, § 21.—si—avari: "if we seek (to know it), misers too."

2 morum vitia: "defects of their character." Distinguish in meaning mos from mores.—ea vitia = ea alia vitia.
3 non—videatur: "not indeed, a satisfactory one, but still
(such an excuse) as it seems one may offer as sufficient."
—illius justae agreeing with excusationis.—quae =

4 in—corpore: "in the case of a frail body." For in, see
note on in fidibus, 12, § 26.

5 quae = etea(vitio)—Adelphis—The 'Brothers' (Adelphi),
one of the plays of Terence, still extant, was rep-2resented
for the first time at the funeral of L. AEmilius
Paulus, the father of Scipio, B.C. 160. The play takes
its name from two brothers, who are the principal char-
acters: the one, Micio, the essence of mildness and
amiability; the other, Demea, with exactly opposite
characteristics."

6 diritas: "harshness of temper." Another reading is
duritas: "cruelty," which is not applicable to the
character of Demea.

7 avaritia—intellego: bring out the emphatic position of
avaritia by translating: "but as to avarice in the case
of the aged, I don't understand what it means." For
the ethical dative, see H. 389; A. & G. 236.

8 quam—quaerere: "than (this), that we should seek a
larger supply of provisions in proportion as less of our
journey remains."—viaticum = ἐγώδιον, properly speak-
ing, everything necessary for a person setting out on a
journey, and thus comprehends money, provisions,
dresses, vessels, &c.

CHAPTER XIX.

§ 66. 1 atque—videatur: "‘and seems to render (men of) our time
of life anxious.’”—nostram aetatem: abstract for the
concrete, see note 3, § 57.—certe: "at all events,”
see note 11, § 1.

2 senem: H. 351; A. & G. 240, d—qui = quippe qui:
see note 9, § 7.

3 quae—est: "it ought either to be completely disregarded."
—quae i. e. mors.

4 aliquo ubi—aeternus: "to some place where it (i. e. the
soul) is to be eternal."

5 tertium—potest: "no third way, at least, can be found.'
This mode of reasoning about death was common among
the ancients. Cp. Plato’s Apology, § 32, when Socrates
argues that in either case death cannot be an evil. If
death be an eternal and dreamless sleep, it is unaccompanied by any feelings of pleasure and pain, arising from present or past circumstances, whereas if the soul passes from the present state to another, it will enjoy the pure and perfect happiness arising from communion with the just. It must be noticed that Cato and Socrates treat the alternative only with reference to their own life which had been such as to warrant them an anticipation of perfect felicity.

§ 67.—1 *quid*—*timeam* : see note 1, § 50.  
2 *quamquam*—*victurum* : “and yet who is so foolish, however young he is, as to feel the assurance that he will be alive when the evening comes.”—*quamquam* : see note 10, § 1.—*quamvis* : see note 4, § 10.—*cui* = *ut ei* : H. 501, 1 ; A. & G. 317. For the forms *vesper* and *vespera*, see the dictionary.

3 *quin etiam* : see note 4, § 63. Drakenbroch thinks this passage is imitated from Hippocrates, a celebrated medical writer.—*tristius curantur*, i. e. their treatment costs more pain.

4 *quod*—*viveretur* : “and, if this thing did not so happen, mankind would live better and wiser lives.”—*quod* = *et id*. Note the impersonal *viveretur* expressing a general case: H. 301, 1 ; A. & G. 146, c.

5 *mens, ratio, consilium* : “thought, reflection, judgment:” see note 3, § 31.

6 *qui—fuissent* : “and, if there had been none.”—*nulli* nearly = *non*. For the sentiment, see note 4, § 20.

7 *sed* : see note 4, § 26.

8 *quod*—*commune* : “what sort of a charge is that which you bring (istant) against old age, since you see that it may be equally urged against youth,” literally, “that it is common to it (old age) with youth.”—*istant* refers to a supposed person who urges: *senectutem haud procul absesse a morte*. § 15.

§ 68.—1 *in filio* : “in the case of my most excellent son.” For *in*, see note 12, § 26. The son is referred to in note 10, § 15.

2 *tu, sc. sensisti* : “you (have experienced) in the case of brothers who expected to attain to the highest honor.” Cato refers to the two sons of Aemilius Paulus, who died, the one at the age of 12, five days before his
father's victory over Perseus at Pydna, 168 B.C., and
the other at the age of 15, eight days after the battle.

3 at: see note 1, § 21.—idem: emphasizes a contrast be-
tween the expectations of the young and the old.

4 at—est: "on the contrary, he is on so much a better
footing than the young man, inasmuch as he has obtained
what the other is only hoping for."—at: see note 6, §
17.—condicione: the form condicio (con and die—) is
found in the best MSS, not conditio: see Peile (Greek
and Latin Etym. p. 376).—quoniam: H. 520, I.;
A. & G. 321. Another reading is quum—est, which
can only be defended, if an archaic style is imitated,
as quum may take the indic. in old Latin even when
expressing a reason.—ille—hic: generally mean, "the
former," and "the latter." Here probably hic refers
to the more important: ille, to the less important.

§ 60 — quamquam: see note 10, § 1.—quid—diu: "what is
meaning of 'long' in the case of the life of a man."
—est = valet = ëveraai.

2 die—tempus: "for grant the longest age." The story of
Arganthonius is from Herodotus, 1, 163: atiparwvtes
de oq'dowaKovTa etea, ëB1wse de q'v'Ta eKovTa kai ëKaton.

2 effluxit: "has fled at once": aoristic in sense.—tantum
remanet: "only that remains."

3 quid sequatur: "the future," literally, "what is to follow:" cp. òo 7ovtov.

§ 70 — neque—probetur: "for neither is the play to be performed
to the end by the player, to gain (mere) approval; pro-
vided he give satisfaction in whatever act he may have
appeared."—histrioni: H 388; A. & G. 232.—modo:
H. 503, I.; A. & G. 314. For life compared to a
play, see note 4, § 5.

2 plaudite: "the end of the drama," literally, "give your
applause." We learn from Horace that all tragedies
and comedies performed at Rome ended in this manner.
Epist. ad Pis. 155; donec cantor 'vos plaudite' dicat.
The cantor may refer to either a single actor or the
whole chorus.

3 sin—venisse: "if, on the contrary, he (the wise man) has
advanced somewhat far (in age), he ought to feel no
more sorrow than farmers do, that the summer and
autumn have come after the pleasantness of the spring
time is past."—sin = si ne: "if not," "if on the con-
trary," introduces a condition in contrast to another condition expressed or implied. The subject of pro-
cesserit is either sapiens, supplying aetate after pro-
cesserit, or we may take aetatis as subject.

4 ver—futuros: "for spring typifies youth, as it were, and
gives promise of fruits to come." Another reading is
adolescentia: "as well as youth."

§ 71—'autem: "on the other hand."

2 ut saepe dixi: see notes 1, § 9; 7, § 60; 1, § 62.—par-
torum bonorum: "of blessings once secured."

3 secundum naturam is the Stoic phrase karâ φισνv: see
note 3, § 35.

4 sic ut cum flammeae vis: "just as when a powerful flame."
So we have vis tempestatis, vis solis, by enallage.

5 senes—extinguitur: "old men, on the other hand, (seem
to me to die) in the same way, as, when, of its own
accord, without the exertion of any force, a fire dies
out after spending its energy." With senes, sc, miki
mori videntur. Notice the contrast in opprimitur and
extinguitur. With the idea here expressed, cp. Soph.
Oed. Tyr. 961; σμικρὰ παλαιὰ σώματε εἰνάξει βοσῆ; "a
slight turn of the balance consigns to sleep aged men."

6 quasi evelluntur: it is rare except in poetry that quasi
takes the indicative in the sense of sicut, quem ad
modum. For the mood, see H. 503; A. & G. 312.—
cocct: "mellow."

7 adolescentibus: dative, not the ablative of separation:
H. 386, 2; A. & G. 229.

8 quae—venturus: "and this, indeed, to me is so pleasing,
that, the nearer I come to death, I think that I see, as
it were, land, and that at length I am about to enter a
haven after a long voyage."—quae i. e. ea maturitas.
The comparison of life to a voyage, and of heaven to a
‘haven of rest’ is common among poets. Cp. Long-
fellow’s Psalm of Life.
CHAPTER XX.

§ 72.—certus: "fixed;" as in certus cursus, see note 7, § 33.

vivitur: "one lives;" see note 4, § 67.

quam—possis: "so long as one is able to perform and maintain the requirements of his station." For quam: see H. 521, 1.; A. & G. 328. For the person of possis, see note on exercesas, 2, § 21.

ex quo—fortior: "whence it happens that old age is even more spirited and courageous than youth."—animosus, refers to the spirit and ardour of the soul; fortis, to the strength and firmness of the mind.

hoc—senectute: "this is the meaning of that answer which was given by Solon to the tyrant Pisistratus, when, to the latter asking the question, on what hope, pray, relying he so boldly withstood him, he is said to have answered, 'on old age.'"—est: see note 1, § 69.—illi governed by respondisse. —tandem: in questions indicates astonishment that the person addressed has gone so far as to do or say what he has.—sibi referring to the same person as illi. M. 490.—senectute i. e. (se fretum fuiisse) senectute.

coagmentavit: "cemented." Notice the metaphors in coagmentavit, conglutinarit, conglutinatio.

ita—sit: "therefore it happens that the brief remainder of life ought neither to be eagerly coveted by the aged, nor left without (sufficient) reason."—reliquum, either an adjective used substantively or agreeing with tempus understood. The Stoics held that a wise man may reasonably withdraw from life in extreme cases, because life may be less consistent with virtue than death.

injussu—decedere: "without the order of our general, that is, God, to leave our post and station in life." The same doctrine is given in Plato, Phaedo, § 6, where Socrates quotes Philolaus, the Pythagorean, ὡς ἐν τινι φρονῷ εἴμεν οἱ ἀνθρώποι καὶ οὐ δεῖ δὴ ἔαντον ἐκ ταῖς ζῆσιν οὐδ' ἀποδιδράσκειν, 'that we men are in a kind of prison, and one ought neither to free himself from it nor run away.' So also more clearly, Cic. Somn. Scip. 3: quare et tibi et pius omnibus retinendus est animus in custodia corporis, nec injussu ejus, a quo ille est vobis datus, ex hominum vita migrandum est, ne manum humanum assignatum a Deo defugisse videamini. So also Cic. Tusc. 1, 30.
§ 73.—sapientis: “the sage;” see note 2, § 54. The seven sages of Greece were: Periander, who flourished 625 B. C.; Pittacus, 600 B. C.; Thales, 600 B. C.; Solon, 600 B. C.; Cleobulus, 600 B. C.; Bias, 550 B. C.; Chilon, 600 B. C.—eloquium: see note 1, § 61.

quo—vacare: “in which he asserts that he is unwilling that his death should be without the grief and lamentation of his friends.” Plutarch in comparing Solon and Publicola has preserved the lines referred to: μηδὲ μοι ἀκταντος θάνατος μόλις, ἀλλὰ φίλους Καλλείτομι βαθῶν ἀλγεία καὶ σοναχάς, which Cicero translates (Tusc. 1, 117): mors mea ne careat lacrumis, linguanum amicis Muerorem, ut celebrant funera cum genitu.

credito: see note 2, § 21.—volto—curum: “he wishes to make it appear that he is believed.” For volto = vult, see note 2, § 5.

haud—Ennius, sc, dixerit: “I am inclined to think that Ennius has expressed it better.” On haud scio an: see note 10, § 56.

nemo—faxit: “let none adorn me with tears and let none perform my funeral rites with weeping.”—neque = et ne, sc, quisquam from nemo going before.—faxit = fecerit, perf. subj. Peile (Greek and Latin Etymology p. 295) says that faxim was originally fe-faci-sim, and that the reduplication was dropped and i lost before s as in many other cases of verbal formations. Then fac-sim became faxim. Note the alliteration in funera felix faxit, often found in Ennius. The Epitaph on Ennius is given in full in Meyer’s Anthology:

Agpieite, o cives, senis Enni imagini’ formam.
Hic vostrum faxit maxima facta patrum,
Nemo me lacrumis decorat, neque funera fetu.
Faxit Cur? Volito vivi’ per ora virum.

quam = quippe quam: “inasmuch as immortality comes with it;” see note 9, § 7.

§ 74.—jam—senti: “further, there may be really some sensation in the process of death, yet that (can be) only for a short time, especially to the aged.”—aliquis is more emphatic than quis.

sensus—est: here nullus = non: see note 6, § 67. For the thought, see note 1, § 67.

sed—esse: “but this lesson must be conned over from our youth up.” For the passive case of deponents, see note on adeptam, 9, § 4.—mortem is put first as the
emphatic word, thus throwing *ut* out of its usual place. It must not be supposed that the Epicurean dogma is here inculcated, that death is the end of all, and no other world exists to man. The Stoic doctrine, that death is not to be feared because it is a necessity of nature, is rather taught.

*incertum*—*die, sc. nos moriamur*: "we know not but that we may die on this very day."—*incertum (est) an*, like *nescio an, haud scio an*: see note 10, § 56.—*timens = si quis timet*; "if one fears."—*animo consistere*: "to have firmness of mind."

§ 75.—*1 non ita*: "not very," used before adjectives; *non ita valde*, before verbs. Z. 730.

§ 76.—*2 quum—Brutum*: "when I tell you that not merely Lucius Brutus."—*non = non solum*, in this and the subsequent clauses, as *sed* (in *sed legiones nostras*) = *sed etiam*. *Brutum* is one of the subjects of *profectos esse.*

§ 76—*1 omnino*: "on the whole," "generally."

§ 76—*2 studia*: "pursuits."

§ 76—*3 sunt, sc. studia.*

§ 76—*4 constans aetas*: see note 6, § 33.

§ 76—*5 ut occidunt*: "as the pursuits of the earlier stages of life fall of." Distinguish *occidit* and *occide*.
CHAPTER XXI.

§ 77. — *cur dicere* : "why I should not venture to tell you, what my opinion is on death." For the subjunctive, see II. 525 ; A. & G, 333.

*quod* — *absim : "because I seem to have a clearer insight into it, the nearer I am to it." — *quod* : with the indicative as giving the opinion of the speaker. II. 520. 1.; A. & G. 333.

*viam, sc. vivere*: "they lead a life," cognate accusative. — *nominanda*: "worthy of being called."

*compagibus*: "pent-house." Plato taught that the Creator (ὁνυ caucus) made the soul of the universe, from which the human soul was derived. "This muddy vesture of decay" is the dungeon of the soul, an idea derived from the Orphic School (Plato Cratyl, p. 400 c). Virgil in speaking of the souls of men says: *neque auræ Respicientur clausae tenebris et carceræ caeco.* See note S, § 72.

*muner—perjungimus*: "we are performing some duty and severe task imposed on us by fate." Necessity or Fate to the Stoics meant God. This does not imply, however, that they believed that God himself was subject to Necessity, as a power higher than himself, but only that his own reason constituted the universal law which He and all things obey. See also note 3, § 5.

*ex* — *depressus*: "has been thrust down from its home on high." Plato (Phaedo, § 28) deduces the doctrine of the Immortality of the Soul from its existence previous to its union with the body.

*adernilati*: "to its eternal destiny."

*sparsisse—tuarentur*: "diffused souls among human bodies that there might be beings to care for the world." — celesium, sc. rerum. Mankind according to the Stoics could only be happy by the practice of virtue, which was perceived from a contemplation of the divine arrangement by which the universe is governed.

*modo utque constantia*: "in the moderation and uniformity of their life." — *modus* is Aristotle's, τὸ μέτρον 'the mean.'

*ratio—credere*: "reason and, moreover, argument compel me to adopt this belief." For the singular of the verb, see II. 463, II. 3; A. & G. 205, b.
§ 77.—The Stoics, Zeno, Cleanthes, and Chrysippus are referred to, and perhaps Plato.

§ 78.—Incolas: "countrymen." Pythagoras established his school at Crotona in Magna Graecia (Southern Italy).

Qui essent = quippe qui essent: "inasmuch as they were": see note 9, § 7.

Delibatos: "derived," as drops from a fountain. This doctrine was held not only by Pythagoras, but also by Plato, the Stoics and the Epicureans.

Demonstrabantur—deseruisset: "the arguments, besides, were conclusive to me, which Socrates delivered on the immortality of the soul on the last day of his life." These arguments given below are taken from the Phaedo of Plato.

Is—judicatus: "a man so great that he was declared by the oracle Apollo to be the wisest of all men."—qui = tantus ut. governs the subjunctive of result. According to Diogenes Laertius (II. 37) the response of the oracle was: ἄνδρῶν ἀπάντων Ἡμικράτης σοφότατος. Milton (Paradise Regained, B. IV.,) says of Socrates:

Whom well inspired the oracle pronounced Wisest of men.

Thompson (Seasons, Winter):

Great moral Teacher, wisest of mankind.

Sic—inventa: "of this I am persuaded, of this I feel assured, since the mind has such activity, such memory of the past and insight into the future, so many arts requiring such knowledge, so many inventions." Cicero elsewhere speaks of the mind as a substance capable of very rapid movement.

Naturam—contineat: "that the nature of that which comprehends these things."

Quumque—relicturus: "and since the soul is in constant activity, and has not any external cause (literally, first principle) of motion, because it moves itself, (of this I am persuaded) that it will not have any limit to its motion, because it is not likely to leave itself."—quia introduces a statement of fact, while quiad introduces also a statement giving a cause, or reason. The argument is from Plato's Phaedo.

Quum—posse: "and since the nature of the soul is uncompounded, and has nothing mixed in it unlike itself
or dissimilar to itself, it cannot be divided, whereas, if it cannot be (divided), it cannot perish." — dispar ; unlike in point of greatness, power or value; dissimile, in point of external or internal qualities.—quod is taken by some — et id, the subject of posset with which fieri is supplied. The subject of posset is more likely, animus, with dividi supplied after posset. The doctrine here referred to is found in the Phaedo of Plato (§ 24—§ 34) and may be stated thus: Nothing can be dissolved or dissipated, unless it is compounded, for dissolution is a return into original elements. Now the soul is simple, uncompounded, not cognizable by the senses, and, therefore, incapable of dissolution, but endowed with properties of existence independent of the body.

10 magnoque—recordari : “and it is a strong argument that men know very many things in a previous state of existence (literally, before they are born), because, even though boys, when they are learning difficult subjects, so quickly do they comprehend an endless variety of things, that they do not seem then for the first time to be acquiring them, but to be recalling them to memory and to be dwelling on the recollection of them.” We have here a reference to Plato’s doctrine of pre-natal ideas. Plato distinguishes μνημή, ‘memory,’ the conservative faculty, the preserver of sensation, from ἀνάμνησις, ‘recollection,’ the reproductive faculty, “the recollection of those things which the soul saw (in eternity), when journeying in the train of the deity.” (Phaedrus § 62). All knowledge (Phaedo § 17—§ 22) is the recollection of truth unfolded to us in a former state of being, for there is nothing real but the idea, to which we cannot attain in this life. From this Plato deduces the doctrine of Immortality. Wordsworth has referred to the same doctrine in his Ode on Intimations of Immortality from Revelations of Early Childhood, v. 60:

> Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life’s star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our Home.

11 haec—fere, sc. argumenta sunt : “these represent for the most part the arguments of Plato.”
CHAPTER XXII.

§ 79. — *apud* : see note 1, § 30. The whole passage is from the Cyropaedia of Xenophon, VIII. 7, § 17—§ 22.—major, sc. natu : "the elder:" cp. Cyrus minorem, § 59.

2 nolite—fore : "don't imagine, my dearest sons, when I shall leave you, that I shall exist no where or cease to exist."—*filii* : his chief sons were Cambyses, who succeeded him, and Smerdis.—*nullum*, here = *non*, as also in *nullum videbitis* below : see note 2, § 74. The expression nunquam aut nullum fore is tautological

3 dum eram. In the sense of 'while,' *dum* generally takes the pres. indic. but the imperf. is used when the time referred to is emphatically contrasted with some other. H. 522, I. ; A. & G. 276, e, note.

4 eundem—videbitis : "believe, therefore, that I am the same even though you will not see me at all."—*eundem* and *nullum* agrees with *me* understood, not with *animum*.—*credidote* : for the form, see H. 537, I. ; A. & G. 269, d.

§ 80. — *si*—teneremus : "if the souls of those very ones had no effect in causing us to keep up a remembrance of them longer."—*quo* : see note 2, § 41.

2 mihi—emori : "no man has ever been able to convince me at least that souls, while they were in mortal bodies, live, (and) that they die, when once they have left them." For the subjunctive of *oratio obliqua*, see H. 531 ; A. & G. 336.

3 insipientem : "was devoid of the powers of thought." He thus translates Xenophon's ἄφρον.

4 sed—sapientem : "but rather that it then possesses the powers of thought, when freed from every admixture of body it begins to be refined and uncontaminated."—*sapientem*, hardly expresses ἀφρομψάτασιν of Xenophon.

5 ceterarum—sunt ; "it is evident whither each of the other things departs, for all of them return to that place whence they had their origin." In the Timaeus, Plato admits two primary and incorruptible principles, God and Matter. Matter, in his philosophy, is an eternal, infinite principle, without form or quality, but capable of undergoing any form or change, without any loss. The body and soul return to their elements after death.

6 animus—apparet : "whereas the soul alone is invisible, either when present (in the body), or when it leaves it."
§ 80—§ 82. — jam vero: "and finally." — nihil — somnum. A common thought from Homer to our day: Il. 14, 431, ἕπνοις . . . κασιγγητος θανάτω. § 81. — atqui — suam. Aristotle also refers to dreams as one cause of our belief in Divine beings. Lucretius (De Rerum Natura iv., 14) combats the popular idea that they are souls escaped from Acheron, or that they flit as shades among the living. *multa — prospiciunt: "for they (souls) when relaxed and free have a foresight of many things to come."

§ 82. — Cyrus quidem, sc, dixit. We find quidem and quoque put generally after the word it contrasts. Here Cyrus and nos are contrasted.

5 sin — servabitis: "if, on the contrary, my soul is going to perish along with my body, still, through reverence for the gods, who maintain and govern all this fair system, do you honor my memory with an affectionate and inviolable regard." — pulchritudinem: cp. κόσμος, — servabitis: the future 2nd pers. is often used with an imperative force. Cp. Cic. ad. Fam. vii. 20: sed valebis, neque negotia videbis, neque diis juvantibus ante brumam expectabitis, instead of vale, vide, expecta

CHAPTER XXIII.

§ 82. — Cyrus quidem, sc, dixit. We find quidem and quoque put generally after the word it contrasts. Here Cyrus and nos are contrasted.

2 nos: emphatic position: "in regard to us." — si placet, sc, robis.

3 patruum: "his paternal uncle," i. e. Cn. Cornelius Scipio, who fell in Spain 211 B. C. P., Cornelius Scipio, the father of Africanus, fell at the same time. (See family tree of the Scipios in Introduction). Distinguish avunculus, an uncle on the mother’s side from patruus, one on the father’s side. — esse conatus put for esse conaturus.

4 quae — pertinerent: "as belonged;" subjunctive of result.

5 anne : is used in the second part of a disjunctive question. We have here to supply: censes eos before anne : ("do you imagine that they) or do you imagine that I, to make some little boast of myself, as old men are wont to do, &c." — On ut: see note 2, § 52. — domi militiaeque:
1. e. in civil and military life. Old remnants of a locative case are common in Latin, as ruli, belli, ubi, heri, vespertii, &c.

6 nescio quo modo: "in some way or other." Cp. oiv oida οντων τροπον. See note 2, § 28, on nescio quo pacto.

7 quod—interetur: "and if this, indeed, had not been so, namely, that souls were immortal, the souls of all the best of us would not be striving most eagerly after deathless renown."—quod = et id.—haud limits a verb here, a usage rare in Cicero's philosophical writings and not found in the speeches, except with scio and dubito: see note 9, § 1.

§ 83.—"quid, sc, tibi videtur: "what think you of this:" see note 1, § 22.

2 nonne—profiscisci: "think you not that a mind, if it is one that penetrates more and farther into the future, must see that it is going to better things."—qui = quippe qui, see note 9, § 7.

3 ille—videre: "whereas that one whose vision is somewhat dulled does not seem to see this."—ille, sc, animus videtur.

4 equidem—videriendi: "I, for my part, am carried away with the desire of seeing your fathers, whom I have reverenced and cherished." The same idea of a re-union of the good is found in Plato: Apology, § 32.

5 neque—aveo: "to tell the truth, I am eager to meet not merely these." Distinguish convenire with an accusative from convenire with a dative.

6 quo—recoxerit: "and not easily shall any one draw me back when I am setting out to these, nor shall any one boil me again as (they did) Pelias."—quo = ad quos: M. 317, obs. 2.—recoxerit: the fut. perf. is often used in Latin with greater exactness than in English: H. 473, 1; A. & G. 281, R. Medea made Aeson, half brother of Pelias, young again by cutting him up and boiling him in a cauldron. She advised the daughters of Pelias to do the same with their father, but they killed him in the process. Cicero here mistakes Pelias for Aeson.

7 ut—recusem: "that after my present life, I should become a boy again and cry in my cradle, I would certainly reject the offer." The present subjunctive in the protasis represents the action as possible.
§ 83—§ 85.

NOTES—CHAP. XXIII.

§ 83. *nec—revocari:* "nor, indeed, would I like after my course had been finished, so to speak, to be recalled from the winning post to the starting post." The comparison of life to a race is common in all languages. *careerces* were the barriers of a race course behind which the horses were arranged before they started. *calc* or *creta* was a chalked line marking the end of the course. Hence Horace says: *mors ultima linea rerum* (Epist. I. 16, 79).

§ 84. *quid—laboris:* "for what advantage has life? What toil rather (has) it not?"—With *habet,* sc. *aliaquid commodi:* "but suppose that it, indeed, has some advantage:" see note 7, § 34, for the subjunctive.

§ 85. *feecerunt = deploraverunt:* see note 2, § 59.

§ 86. *hospilio:* "a lodging house." In ancient days when inns were scarce travellers frequently lodged at the houses of persons whom they entertained in turn (*hospites*). An inn was called *cauponae* (from root *KAI,'* "to trade;" cp. *KAPI'HEIOV*) or *devorsorium,* because out from the high road. Heaven, according to Cato, is the true home of the soul; the earth is merely a halting place. The idea is well represented in Addison’s Allegory of the Dervise in Tartary (Spectator, 289). Shakspeare has the same thought:

Time’s like a fashionable host,
He lightly shakes his parting guest by the hand;
But with his arms outstretched, as he would fly,
Grasps in the corner.

§ 87. *diem:* for accusative of exclamation, see II. 381; A. & G. 240, d.—*concilium,* generally a meeting called for deliberation: *coetus,* voluntary assemblies for social purposes.


*quo praestantior:* "than whom never was better man born, never was there one more distinguished for filial affection." For the reference, see note 2, § 12.

The son was M. Porcius Cato, a man of genius and merit. He was married to the daughter of Aemilius Paulus, and was thus brother-in-law to the younger Scipio. He died in 152 B.C.
§ 85—§ 86.

\(^4\) *quod—meum, sc. cremari*: "whereas, on the contrary, my (body) ought (to have been burned) by him."—*quod* is here the conjunction, not acc. of rel. pro. governed by *contra*: cp. Cic. de Am.: *quod contra oportebat delicto dolere, correctione gaudere.*—*decevit*: H. 541, 3; A. & G. 288, a, Rem. The funeral pile was generally lit by the nearest relatives of the deceased. Cato here means that the son would in the ordinary course of events survive the father. At first the Romans interred their dead, but sometimes adopted the Greek custom of cremation, which is mentioned in the laws of Numa and in those of the XII. Tables. The practice of burning the dead did not come into very general use till the end of the Republic (Cic. de Legg. 2, 20; Pliny. 6, 50.)

\(^5\) *animus—veniendum*: "while his soul, not leaving me, but still looking back on me, took its departure, doubtless, to those places to which it clearly saw I myself would have to come."—*quo = ad quae*: see note on *quo*, 6, § 83.

\(^6\) *quem—fore*: "if I seemed (to the outward world) to bear up bravely under that calamity of mine, (it was) not that I bore it with resignation, but I consoled myself with thinking that the interval and separation between us would not be long."—*quem = si quem*: H. 513; A. & G. 316.—*digressum, separation from one another.*

§ 86. —*his rebus*: emphatic position: "by these considerations."—*mihi*, governed by *levis*.

\(^2\) *id—dixisti*: "for at this you said, that you as well as Laelius were wont to wonder:" see note 1, § 4.—*id i. e. levem esse senectutem.*

\(^3\) *qui credam*: "because I believe."—*qui = quippe qui.*

\(^4\) *nec volo*: "and I would not have this delusion with which I am delighted wrested from me, while I live."—*mihi*: H. 386, 2; A. & G. 229.—*volo*, see note 2, § 2.

\(^5\) *sin—sentiam*: "if, on the other hand, I shall have no sensation after death, as some small minded philosophers think."—*sin*, note 5, § 81.—*sentiam*: fut. indic.—*minuti*: the Epicureans are meant. Cicero seldom misses a chance to deride them.
§ 86.]

NOTES—CHAP. XXIII. 115

6 tamen—est: “still it is a desirable thing for a man to die at the proper time.” With suum tempus contrast alienum tempus, an unfavorable time, properly, another’s time.

7 nam—modum: “for nature has set a limit to life just as (it has) to all other things.”

8 peractio fabulae: see note 4, § 5. So we have peregrisse fabulam, note 5, § 64.

9 haec—dicere: “this is what I have to say on old age.”

For subjunctive, see II. 501, 1; A. & G. 320.

10 utinam—possitis: “and would that you may reach it, that you may be able to stamp with approval those things which you have heard from me, having found them true by your own experience.” On the syntax of utinam, see II. 483, II. 2; A. & G. 267, b.
### INDEX OF PROPER NAMES.

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<th>A.</th>
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<tr>
<td><strong>Acilius</strong>, i. m. <em>Manlius Acilius Balbus</em> was consul with T. Quinctius Flamininus B. C. 150.</td>
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<tr>
<td><strong>Adelphi</strong>, orum. m. plur. &quot;The <em>Adelphi or Brothers,</em>,&quot; one of the plays of Terence, was represented for the first time 160 B. C. at the funeral games of <em>L. Aemilius Paulus</em>, the father of Scipio, the Younger.</td>
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<td><strong>Aelius</strong>, i. m. <em>Sextus Aelius;</em> consul B. C. 198.</td>
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<td><strong>Aemilius</strong>, i. m. <em>L. Aemilius Paulus;</em> see <em>Paulus</em></td>
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<td><strong>Aetna</strong>, ae. f. Now called <em>Etna</em> or <em>Monte Gibello</em>, a famous volcanic mountain of Sicily. In it <em>Vulcan</em> and the <em>Cyclops</em> forged the thunderbolts of <em>Jupiter</em> and beneath it the giants <em>Enceladus</em> and <em>Typhon</em> were buried. The severe punishment or sad misfortune of these is compared to the calamity of old age; note 4, § 4.</td>
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<td><strong>Africanus</strong>, i. m. 1. <em>Publius Cornelius Scipio</em>, surnamed <em>Mujor</em> or the <em>Elder</em>, and also <em>Africanus</em> (from his victory over Hannibal at Zama in 202 B. C.) was born B. C. 234. He saved his father's life at the battle of <em>Ticinum</em> 218 B. C., and two years afterwards he was one of the few who survived the battle of <em>Canne</em> 216 B. C. He was chosen proconsul in 210 B. C. and sent to Spain where his father and his uncle (see <em>Scipio</em>) had fallen in battle. He soon drove the <em>Carthaginians</em> out of Spain and in 204 B. C. crossed over to Africa and defeated Hannibal at <em>Zama</em>, 19th October, 202 B. C. He afterwards served in the war against <em>Antiochus</em>. His successes seem to have made him haughty and proud. He spent the latter part of his life in voluntary exile at <em>Literurn</em> and died 133 B. C.</td>
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<tr>
<td>2. <em>Publius Cornelius Scipio</em>, the Younger; see Introduction.</td>
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<tr>
<td><strong>Ahāla</strong>, ae. m. <em>C. Servilius Ahala</em> was master of the horse (<em>equitum magister</em>) to the dictator L. Quinctius Cincinnatus 439 B. C. <em>Spurius Maelius</em>, one of the plebeians, bought corn at a small rate and distributed it gratuitously to the poor. By this he became a favorite with the plebeians, while he incurred the hatred of the patricians. When he was summoned by the dictator to appear on the charge of aiming at royal power, he refused, and Ahala with an armed band rushed into the crowd where he was standing and slew him. <em>Cicero</em> frequently praises the deed of Ahāla, but it is doubtful if it can be defended.</td>
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<tr>
<td><strong>Ajax</strong>, a. c. m. <em>Ajax</em>, son of <em>Telamon</em>, King of <em>Salamin</em>; one of the Greek heroes in the <em>Trojan</em> war, renowned for his bravery.</td>
</tr>
<tr>
<td><strong>Albinus</strong>, i. m. <em>Spurius Albinus</em>, consul in 186, when the <em>senatus consultum</em> was passed for suppressing the worship of <em>Bacchus</em>.</td>
</tr>
<tr>
<td><strong>Ambivius</strong>, i. m. <em>Ambivius Turpio</em>, a celebrated actor in the time of <em>Terence</em>.</td>
</tr>
<tr>
<td><strong>Andronicus</strong>, i. m. <em>Licius Andronicus</em>, the earliest Roman poet, was a Greek, born at <em>Tarentum</em>. He came to Rome, obtained a perfect knowledge of Latin, and wrote both <em>Tragedies</em> and <em>Comedies</em>. His first drama, which marks the beginning of Roman literature, was exhibited B.C. 240.</td>
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<tr>
<td><strong>Apollo</strong>, Inis. m. <em>Apollo</em> was one of the great divinities of the Greeks. He was worshipped as the destroyer, the preserver, and especially as the god of prophecy. He had many oracles, the chief of which was at <em>Delphi</em>, in <em>Phocis</em>.</td>
</tr>
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</table>
Apollonius of Tarentum. He lived about 400 B.C., and like the other Pythagorean philosophers paid much attention to mathematics. He is said to have been drowned on a voyage on the Adriatic (Hor. Od. 1, 28).

Arganthônios, i. m. Arganthos: an Athenian, son of Lysimachus. He was so noted for the purity of his life that he was called the "Just." He was the great opponent of Themistocles. The greatest act of his life was the formation of the "Delian Confederacy." He died 468 B.C.

Aristocles, e, m. Aristocles: a Stoic philosopher of Circe, one of the Cyclades. He flourished about 200 B.C., and wrote a work on "Old Age."


Athêniensis, e, adj. Athenian.

Atilius, i. m. 1. Aulus Atilius Calatinus was consul in 258 B.C., in the first Punic war, and carried on the war with success in Sicily. He was consul a second time in 254, and dictator in 249 B.C.

2. Marcus Atilius Regulus was consul in 267 B.C., and a second time in 256 B.C. He defeated the Carthaginian fleet, and landed in Africa. After conquering the Carthaginians in several engagements by land, he was signalily defeated and taken prisoner, 255 B.C. He was kept in captivity till 250 B.C., when the Carthaginians allowed him to accompany an embassy to Rome, on the promise that he would return to Carthage if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to gain his own liberty. Regulus refused to advise peace to the Roman senate and returned to Carthage, thus sacrificing his life for his country's good. He is said to have been tortured in a most cruel manner. See § 75.

Atticus, i. m. Atticus: see Introduction.

B.

Brutus, i. m. Lucius Junius Brutus: one of the Romans instrumental in expelling the Tarquins from Rome in 509 B.C. He fell in battle when fighting against Aruns, son of Tarquin.

C.

C. A Roman praenomen = Caius.

Caecilius, i. m. 1. Caecilius Statius: a Roman comic poet, the predecessor of Terence. His plays were free translations or adaptations of Greek works. He died 168 B.C.

2. Lucius Caecilius Metellus: consul 254 B.C. and carried on war in Sicily against the Carthaginians. He was magister equitum in 249 B.C. and pontifex maximus in 243 B.C., which office he held for twenty-two years. He died in 221 B.C. As Cato was born 234 B.C. he would be thirteen years of age when Metellus died.

Caepio, ónis, m. Cnæus Caepio was praetor of Spain 174 B.C. and consul 169 B.C.

Calatinus, i. m. See Atilius, No.1.

Cæmilius, i. m. Lucius Furius Camillus was dictator 356 B.C. and consul 349 B.C., when he defeated the Gauls.

Cannensis, e, adj. of or belonging to Cannae, a village in Apulia where the Romans suffered a disastrous defeat in 216 B.C.
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Caepus, ac, f. Copua (now Santa Maria), the chief city of Campania. It revolted to Hiero after the battle of Cannae, but was retaken in 211 B.C. The Romans punished it so fearfully that it never regained its former power.

Carvilius, i, m. Spurinus Carvilius: twice consul 234 B.C. and 228 B.C. In the former consulship he had L. Postumius Albinus as his colleague, and not Q. Fabius Maximus, as stated by Cicero § 11.

Catō, önis, m. See Introduction.

Caudinus, a, um. adj.: of or belonging to Caudium, a town in Samnium. In the neighbourhood were the Caudine Forks (Flureliae Caudinac) where the Roman army surrendered to the Samnite Pontius and was sent under the yoke, B.C. 321.

Cento, önis, m. Caius Claudius Cento, son of Appius Claudius Caecus, and consul 240 B.C. along with M. Sempronius Tuditanus. § 50.

Cethegus, i, m. Marcus Cethegus, a colleague of P. Sempronius Tuditanus in the consulship, 264 B.C. His eloquence was so highly esteemed that he was called suadex medulla, "the marrow of persuasion."

Cēus, a, um. Adj.: Of or belonging to Ceos, an island off the promontory of Sunium. It was the birthplace of Aristo, and Simonides, the poet. Now called Zia.

Cicēro, önis, m. See Introduction.

Cincinnatus, i, m. Lucius Quinctius Cincinnatus, was called from the plow to become dictator in 458 B.C. in the war against the Etruscan (B.C. 56). He was a second time appointed dictator in 439 B.C. to crush the ambitious schemes of Maelius.

Cincius, a, um. Adj.: Of or belonging to Cincius, a tribune of the commons (tribunus plebis) who proposed the Lex Cincia. (See note 8, § 56).

Cinēas, ae, m. Cineas; a Thessalian, the friend and minister of Pyrrhus, King of Epirus. He was noted for his eloquence and diplomacy. He came to Rome with proposals of peace from Pyrrhus after the battle of Heraclea (B.C. 280), but was unsuccessful mainly through the eloquence of Appius Claudius.

Claudius, i, m. 1. Appius Claudius Caecus: see Appius.


Cleanthes, is, m. Cleanthes: a Stoic philosopher, born at Assos, in Mysia B.C. 300.

Cōlōneus, a, um. Adj.: Of or belonging to Colonus, a small burgh of Athens; the scene of one of the tragedies of Sophocles.

Coruncanīus, i, m. Titus Coruncanus: consul 280 B.C. and the first plebeian pontifex maximus. He was successful both as a general and a lawyer, and was the first Roman who gave regular instructions in jurisprudence. In § 15, though the plural is used, it refers only to the person here mentioned.

Corvīnus, i, m. See Verrius.

Crassus, i, m. 1. Publius Licinius Crassus consul 171 B.C.

2. Publius Licinius Crassus, surname Dives ("the rich"): pontifex maximus, 212 B.C. and consul 205 B.C.

Critobulus, i, m. Critobulus, a disciple of Socrates.

Crōtōniātes, ae, m. A man of Crotona, (now Crotone), a town of Bruttium in Southern Italy.

Cūrius, i, m. M. Curius Dentatus: consul 290 B.C. when he defeated the Samnites and brought the war to a close. He also defeated in the same year the Sabines. In 275 B.C. he conquered Pyrrhus, at Beneventum and forced him to quit Italy. He is said to have rejected the gold of the Samnites when they attempted to bribe him. (§ 56). In § 15, the plural refers only to the person here mentioned.
Cyrus, i. m. 1. Surnamed the "Elder," son of Cambyses. When he grew up to man's estate he de-throned Astyages, the Median King, and founded the Medo-Persian Empire, B.C. 559. (2 36.)

2. Surnamed the "Younger," second son of Darius and Parysatis. He rebelled against his brother Artaxerxes, and with the assistance of ten thousand Greeks attempted to dethrone him, but was killed at Cunaxa B.C. 491.

D.

Döcius, i. m. 1. Publius Decius Mus: consul in 340 B.C. He devoted himself in the Latin war 338 B.C. by rushing amongst the enemy. The Romans gained the victory.

2. Publius Decius Mus, son of the preceding was consul in 312, 308, 297 and 295. In the last consul-ship he devoted himself at the battle of Sentinum against the Gauls.

Démocritus, i. m. Democritus: a philosopher born at Abdöra in Thrace B.C. 460.

Diógénes, is. m. Diogenes, a native of Scelucia, in Babylonia. He was one of the ambassadors sent by Athens in 155 B.C.

Düssilius, i. m. Caius Duellius: consul 260 B.C. He defeated the Carthaginian fleet off Mylae, in Sicily 260 B.C.

E.

Ennius, i. m. Quintus Ennius: a Roman poet, born at Rutulé, in Calabria, 239 B.C. He was regarded by the Romans with especial reverence as the founder of their literature. In 294 B.C., Cato, who was then quaesitor, found Ennius in Sardinia and brought him to Rome. He died probably in 169 B.C. and was buried in the tomb of the Scipios.

F.

Fabricius, i. m. Caius Fabricius Luscinius: consul for the first time in 292 B.C. when he defeated the Lucanians, Bruttians and Sam-
Gallicus, a, um, adj.: belonging to Gaul.

Gallus, i, m. Caius Subpicius Gallus: a Roman noted for his astronomical pursuits. When tribune in the army of Aemilius Paulus, he foretold an eclipse of the moon, which took place 21st June, 165 B.C.

Gigantes, um, m. plur. The Giants: the sons of Tellus and Tartarus who made war against the gods. They were punished by Jupiter. (See Aetna).

Glābris, ónis, m. Manius Acilius Glabrio: consul 181 B.C. when he defeated Antiochus, King of Syria, at Thermopylae, in Greece.

Gorgias, ae, m. Gorgias: a celebrated rhetorician and philosopher, born at Leontini in Sicily 480 B.C. He was an ambassador to Athens in 427 B.C. and established a school at which Alcibiades, Aeschines and Antisthenes studied oratory. He lived to the age of one hundred and five or, some say, one hundred and nine years.

Graeci, órum, m. plur. The Greeks.

Graecus, a, um, adj. of or belonging to the Greeks.

Gracia, ae, f. Greece.

H.

Hannibal, ális, m. Hannibal: the celebrated general of the Carthaginians, born 247 B.C. At the age of nine his father took him over to Spain, and made him swear an oath of eternal hostility to Rome. His subsequent career shows how well he kept his vow. After the deaths of his father and uncle Hannibal assumed command of the army (221 B.C.), and immediately attacked Saguntum in Spain. By this act he broke the treaty made at the end of the First Punic War, since by it this city was declared neutral. After taking Saguntum he made preparations to attack Italy. In 218 B.C. he set out from Nova Carthago (now Cartagena), crossed the Pyrenees, continued his march to the Rhone, which he passed in spite of the opposition of the Gauls, and then scaled the Alps. He defeated the Romans at Ticinus (218 B.C.), Trebia (218 B.C.), Trasimenus (217 B.C.), and Cannae (216 B.C.). The winter of 216-215 B.C. marks the turning point of his career. He was defeated at Nola (215 B.C.), and at Capua (211 B.C.). Although Hannibal fought a drawn battle in 210 B.C., and gained a victory in 203 B.C., he was still gradually losing the flower of his forces. In 204 B.C. he was forced to quit Italy, in consequence of Scipio threatening Carthage. A decisive battle was fought at Zama, 202 B.C., when the Romans gained the victory. The Romans soon after demanded the exile of Hannibal from Carthage. He fled to Antiochus 196 B.C., and subsequently to Prusias of Bithynia, where he poisoned himself to avoid falling into the hands of his merciless enemies. 183 B.C.

Hercules, is, m. Hercules: son of Jupiter and Alcmena, a celebrated hero of antiquity. He was the god of strength and guardian of riches.

Hésiodus, i, m. Hesiod: a famous Greek poet, born at Cyne, in Aeolia, in Asia, but at an early age emigrated to Asca, in Boeotia. He was probably a contemporary with Homer. He wrote the “Works and Days,” a didactic epic on agriculture, and also the “Theogony,” a poem narrating the descent of the gods.

Hispanicus, òrum, m. plur. The Hispanic or Spaniards.

Hispania, ae, f. Hispania or Spain, divided into (1) Hispania Ulterior, on this side of the Iberus (Ebro); (2) Hispania Ulterior, beyond the Iberus.

Hómērus, i, m. Homer: a celebrated Greek epic poet, who lived probably about 850 B.C. Others place him about 1100 B.C. He was the author of the Iliad and Odyssey and Hymns.
L.

Lācēdaemon, ōnis. f. Lacedaemon, also called Spartan (now Misitra), the capital of Laconia, in the Peloponnesus.

Lācēdaemonius, a, um, adj.: of or belonging to Lacedaemon.

Lācēdaemonii, ōrum, m. plur. The Lacedaemonians.

Lāelius, i. m. Caicus Laelius: see Introduction.

Lāertes, ae. m. Lāertes: the father of Ulysses, the hero of Homer’s Odyssey.

Leontinus, a, mm. adj.: of or belonging to Leontini, (now Leontini), a town of Sicily.

Lēpidus, i. m. Marcus Lēpidus: consul in 185 B.C. and 175 B.C. and pontifex maximus 150 B.C. He died 152 B.C. two years before the time at which the present dialogue is represented as having taken place.

Līcinius, i. m.: a praenomen: see Crassus.

Līvius, i. m.: see Andronicus.

Lūcius, i. m.: a praenomen.

Lūdus, i. m. A play of the poet Naevius (§ 26).

Lysander, i. m. Lysander: a celebrated Lacedaemonian admiral, who lived at the conclusion of the Peloponnesian war. In 407 B.C. he obtained command of the Spartan fleet and through his influence with Cyrus, obtained large sums of money and gained over the Greek cities on the Asiatic coast to the side of Sparta. He was in 405 B.C. chosen vice-admiral and gained a victory over the Athenians at Aegospotami, in the Chersonesus.

Lysimāchus, i. m. Lysimachus: father of Aristides.

M.

M = Marcus, a Roman praenomen.

M’ = Manius, a Roman praenomen.
INDEX OF PROPER NAMES.

Maelius, i, m. Spurius Maelius: see Ahala.

Marcellus, i, m. Marcus Marcellus: a celebrated Roman during the Second Punic war. He was consul for the first time in 222 B.C. and conquered the Gauls. In 216 B.C. he was appointed dictator after the defeat at Cunae. In 215 B.C. he was consul suffectus in room of Postumius Albius, who was slain in war. When consul for the third time in 214 B.C. he laid siege to Syracuse, but did not take the place till 212 B.C. In his fourth consulship in 210 B.C. he fought a drawn battle with Hannibal, but was slain in his fifth consulship in 208 B.C. in battle at Venusia. So highly was he regarded by Hannibal, that the latter buried him with all due respect. (§ 75).

Marcus, i, m. A Roman praenomen.

Masinissa, ae, m. Masinissa: King of Numidia. He at first sided with the Carthaginians, and in 212 B.C. went over to Spain to aid them in wresting it from the Romans. After the defeat of the Carthaginians in 206 B.C., he made overtures to Scipio and fought on the side of the Romans at Zama 202 B.C. He reigned till 148 B.C. in peace, and died at the advanced age of ninety, retaining in an extraordinary degree his bodily activity to the last.

Magna Mater. Under this term Cybele was worshipped.

Maximus, i, m. Quintus Fabius Maximus, with the agnomina Verrucosus (from the wart on his upper lip), Cunctator (from his hesitating temper) Cunctator (from his hesitating policy). He held the consulship in B.C. 233, 223, 215, 214, 209. Immediately after the defeat at Trasimenus in 217 B.C. he was appointed dictator, when his cautious policy was of great service to the Romans, though it incurred such disfavour that the command was divided between him and Minucius, his master of the horse. He retook Tarentum in 209 B.C. In his declining years he dreaded the political supremacy of the Elder Scipio, and was an uncompromising opponent to the invasion of Africa. He died 203 B.C.

Métellus, i, m. See Caecilius, No. 2.

Milo, öris, m. Milo; a celebrated athlete of Crotona. He was appointed commander of the forces of Crotona and defeated the Sybarites 511 B.C.

Naevius, i, m. Cneius Naevius: a celebrated Roman poet, born in Campania about 270 B.C. In his unrestrained comedies he approached the license of the Greek plays. He was driven into exile, and died at Utica, 202 B.C.

Nearchus, i, m. Nearchus: a Pythagorean philosopher, born at Tarentum. He was an intimate friend of Cato, resided at his house, and gave him instruction in philosophy.

Nestor, öris, m. Nestor: a noted chief of Pylos in Elis. In the Trojan war he was conspicuous for his eloquence and wisdom.

Oeconómicus, i, m. The Oeconomicus: a work by Xenophon on domestic economy.

Oedipus, ödis, and i. Oedipus: son of Jocasta and Laius, king of Thebes.

Olympia, ae, f. Olympia: a sacred region in Elis, on the Alpheus. Here the Olympic games were held every four years.

Olympius, a, um. Of or belonging to, Olympia.

Olympia, örum, n. plur. The Olympic games. The prize at these games was a garland of wild olive.

Origines, um, f. plur. The Origins: a work written by Cato in Seven Books. It not only treated of early Roman history, but also embraced an account of such foreign States as were connected with Rome.
P.  

P. = Publius: a Roman praenomen.

Panathēnāicus, i. m. The name of a speech of Isocrates, delivered at the Panathenaea, festivals in honor of Athene or Minerva, the guardian goddess of Athens. These festivals were of two kinds, the Greater and the Lesser. The former took place once in every four years, in the third year of each Olympiad, the latter were celebrated annually. The prize was a vase containing oil made from olives taken from the ancient olive-tree sacred to the goddess in the Aeropolis.

Paulus, i. m. 1. Lucius Aemilius Paulus: consul 219 B.C. and also 216 B.C. His rash colleague, C. Terentius Varro, advised an engagement with Hannibal, and the Romans were defeated at Cannae. Paulus refused to flee and fell fighting against the enemy.

2. L. Aemilius Paulus, surnamed Macedonius, was born probably 220 B.C. He was consul for the first time in 181 B.C. and a second time in 168 B.C. when he defeated Persians at Pydna. He celebrated his triumph over Macedonia by a splendid triumph in 167 B.C., the joy occasioned being clouded by the death of two favorite sons (see Note 1, § 6b). He was censor in 164 B.C. and died in 160 B.C.

Pelias, ae, m. Pelias: a King of Thessaly, half brother of Aeson. Medea, the daughter of Jason, had restored Aeson to youth by cutting him up and boiling him in a cauldron. Pelias was induced to urge his daughter to attempt to restore him to youth by the same means. Pelias died.

Persae, ārum, m. plur. The Persians

Persicus, a, um, adj. Of or belonging to the Persians.

Philippus, i. m. Quintus Marcius Philippus: consul 169 B.C.

Picens, ēs, adj. Of or belonging to Picenum, a district of ancient Italy.

Pisistrātus, i. m. Pisistratus: born 612 B.C. He was on his mother's side related to Solon. After the death of Solon, the old parties arose. One of these was headed by Pisistratus, and he became eventually tyrant of Athens in 560 B.C. His powerful intellect and untiring energy soon displayed itself in many ways. He was the first who is said to have caused the poems of Homer to be arranged. To him Athens owed many of her finest buildings. Tragedy was introduced in his reign by Thespios (535 B.C.) He died in 527 B.C.

Plāto, ōnis, m. Plato: called the deus philosophorum by Cicero, was born at Athens 428 B.C. He was the most celebrated of the many celebrated disciples of Socrates. After the death of his master (399 B.C.) he withdrew to Megara, and subsequently visited Cyrene, Egypt, Sicily and Lower Italy. On his return in 399 B.C. he taught in the gymnasium of the Academy. Hence his followers were called Academicians. He numbered among his pupils Aristotle, Lycurgus, Isocrates, and many others whose influence was felt in subsequent Greek history. He died 347 B.C.

Poeni, ōrum, m. plur. The Poeni or Carthaginians.

Punicus, a, um, adj. Of or belonging to, the Poeni or Carthaginians. For Punicum bellum, see Carthago.

Pontius, i. m. 1. Herennius Pontius, father of Cains Pontius, by whom the Roman army was enticed into the deluge at Caudium and reduced to surrender in 321 B.C. Herennius advised his son to dismiss the whole army without a ransom in order to bind the Romans by the strongest ties of gratitude. When this advice was not taken, he advised them to kill every man that the power of Rome would be weakened. This advice was also rejected. C. Pontius then followed his own course and sent the Romans under the yoke. In the following year the Samnites were sent under the yoke (§ 41).

2. A centurion, mentioned § 33.
Postūmius, i, m. Spurius Postu- 

Romanus, Quintus, Publius, Postumius, 

Pyrrhus, i, m. Pyrrhus: king of 

Pythagoras, Pyrrhus: a celebrated Greek philosopher, born at Samos. He flourished 540-510 B.C., and founded a celebrated school at Crotona. He is said to have travelled extensively, and to have derived many of his notions from the Egyptians. He cultivated astronomy and mathematics, and believed in metempsychosis or transmigration of souls.

Pythagórris, òrrns, m. plur. The Pythagórcns, a sect of philosophers.

Quinctius, i, m. A Roman praenomen.

Quintus, i, m. A Roman praenomen.

Róma, ò, f. Rome: a city of Italy, built on the Tiber. It was the capital of Italy.

Rómáns, a, um, adj. Roman.

Rómánus, i, m. A Roman.

Sábíni, òrrns, m. plur. The Sabines: an ancient Italian people of central Italy, noted for their frugal manners.

Sálínátor, òris, m. Caius Livius 

Samnites, ium, m. plur. The Samnites: inhabitants of Samnium, a district of central Italy.


Scipio, ònis, m. Scipio. The principal members of the family were:

1. Publius Cornelius Scipio, consul in 218 B.C., at the beginning of the Second Punic War. He was defeated at Ticinus, and subsequently at Trebia, by Hannibal. In the following year, 217 B.C., Scipio crossed over to Spain, but was defeated and slain in 211 B.C.

2. Cn. Cornelius Scipio: commanded in Spain with his brother and also fell in battle in 211 B.C.

3. P. Cornelius Scipio Africanus: see Africamus No. 1.

4. L. Cornelius Scipio Asiaticus: consul in 190 B.C. with C. Laelius. He defeated Antiochus, at Magnesia in 190 B.C. He was a candidate for the censorship in 184 B.C., but was defeated by Cato.

5. P. Cornelius Scipio Africanus Minor: see Introduction.

Sériphius, i, m. : Of or belonging to, Sériphos, a small island in the Aegean off the coast of Greece. It was a place of banishment under the Romans.

Servilius, i, m. A Roman praenomen: see Ahala.

Sex = Sextus: a Roman praenomen.

Simónides, ae, m. Simónides: the name of two celebrated Greek poets. One was a native of Samos, and flourished about 650 B.C. He wrote principally satirical pieces. The other was a native of Ceos, born about 550 B.C., and wrote lyrical pieces.
Sócrates, is, m. Socrates: born 468 B.C. He was one of the first, as well as one of the greatest, philosophers of Greece. The subsequent schools nearly all took their doctrines from his teachings. Being falsely accused of corrupting the youth and of not believing in his country's gods, he was forced to drink the hemlock 399 B.C. Among his pupils were Plato, Xenophon, Alcibiades and many other noted men of the time.

Sólóon, ôngis, Solon: the Athenian lawgiver: born 638 B.C. When archon 594 B.C. he introduced the celebrated laws that formed for many years the basis of Athenian constitution. He is said to have died in Cyprus in 558 B.C.

Sóphócles, is, m. Sophocles: a celebrated Tragic poet, born 495 B.C. at Colonus, near Athens. He carried Tragedy to its full perfection and his plays exhibit the highest forms of the Greek drama. Only seven of his plays remain. He died in 405 B.C.

Státius, i, m. See Cæcilius Statius.

Stésichórus, i, m. Stesichorus: a Greek poet, born at Himera, in Sicily, B.C. 632, and died 532 B.C. He wrote principally choruses, and lyrical pieces.

Stócus, i, m. A Stoic. The Stoics were a sect of philosophers founded by Zeno of Citium. They received their name from this philosopher delivering his lectures in the painted portico (ποικίλη στοά) at Athens.

Sympósium, i, n. The Symposium: a work of Xenophon. See note 9, § 46.

Synéphébi, ôrum, m. The Synéphébi, or "young courtesans," a play of Cæcilius Statius, probably a translation of a play of Menander. (See § 24).

T = Titus.

Tàrentum, i, m. Tarentum (now Taranto), a town of Southern Italy

Tàrentinus, a, um. adj.: Of or belonging to, Tarentum.

Tartessii, Ôrum, m. pl. The Tartessii: people of Tartessus, a district of Southern Spain, probably the Tarshish of Scripture.

Thémistócles, is, m. Themistocles: a celebrated Athenian statesman; born 514 B.C. He was distinguished for his brilliant talents and no less for his unscrupulous character. He laid the foundation of the maritime power of Athens. By his means the battle of Salamis 480 B.C. was gained and the long walls of Athens built. He fell into disgrace in his later years for having traitorously betrayed Greece to the Persian King and died in Asia Minor, 449 B.C.

Thermópylae, Ôrum, f. plur. Thermopylae: a celebrated pass between Mt. Oeta and the Sea. It was noted for the check here given to the Persians by the Greeks under Leonidas in 480 B.C. Here also Antiochus, the Great, was defeated in 181 B.C. by M. Acilius Glabrio.

Thessálus, a, um.: adj. Of or belonging to, Thessaly.

Tithónus, i, m. Tithonus: husband of Aurora, who bestowed immortality on him, but omitted to endow him with perpetual youth. He became a decrepit old man and his name was a proverb for an old, querulous person. He was transformed into a grasshopper.

Titus, i, m. Titus: a Roman praenomen.

Trójá, ae, f. Troy: a city of Mysia, noted for its siege by the Greeks 1194 B.C.—1184 B.C.

Trucúlentus, i, m. The Truculentus, or "Savage Fellow," a play of Plautus: see note 2, § 50.

Túditánus, i. 1. M. Sempronius Tuditanus, consul 240 B.C. along with C. Claudius Cæto. 2. P. Sempronius Tuditanus, consul 294 B.C. along with M. Cornelius Cæthegus.

Turpio, önís, m. See Ambivius Turpio.
V.

Valerius, i, m. M. Valerius Corrul: a military tribune in B.C. 349, under Camillus. He accepted a challenge from a Gaul and was aided in the fight by a raven which settled on his helmet, and flew in the face of the foe. He was consul six times and twice dictator. He defeated the Sannites at Mt. Gaurus and Suessula. He reached the age of one hundred years.

Veturius, i, m. Titus Veturius: see Postumius.

Vocobia Lex: see note 9, § 14.

X.

Xenocrates, is, m. Xenocrates: a philosopher, born in Chalcedon, on the Bosporus. He was a disciple of Plato, and lived 396-314 B.C.

Xenophon, onis, m. Xenophon: son of Gryllus, an Athenian; born probably 444 B.C. He was a disciple of Socrates in early life, and subsequently joined the Ten Thousand Greeks employed by Cyrus, who attempted to dethrone Artaxerxes. His narrative of the Retreat of the Ten Thousand is given in the Anabasis. He was subsequently exiled from Athens and dwelt in Elis. He died about 360 B.C. He wrote a work called the Cyropaedia, “The Education of Cyrus,” referred to § 30.

Z.

Zeno, onis, m. Zeno: a native of Citium, in Cyprus. He founded the Stoic School of Philosophy. He was born probably 360 B.C., and died B.C. 260.
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N. B.—Where the etymology is not given, the word is of very uncertain or unknown origin.

The Latin, and not the Indo-European roots are given in the Vocabulary.
VOCABULARY.

A.

 ámb (ā), prep. gov. abl.: From, away from, down from. To denote the agent: By, by means of [akin to Gr. ἀπὸ].

 ámb-eō, ēvi or ēi, ētum, ēre, v. n. [āb, “away”; ēo, “to go”] To go away or depart.

 abs-ēns, entis, adj. [abs-um, “to be absent”] Absent.

 abs-tergēo, terci, tersum, tergēre, v. a. (also abs-tergo, tergēre, 3. v. a.) [abs (= āb), “from,” tergēre or tergo, “to wipe away;” root Ter, “to rub”] To wipe out or away.


 abs-sume, fāi, esse, v. n. [āb, “away from;” sum, “to be”] To be away from a place or person; to be absent or distant; to be wanting.


 ab-und-e, adv. [abund-ns, “copious, abundant;” see under] Copiously, in abundance.

 ab-und-o, āvi, ātum, āre, v. n. [āb, “from above;” und-o, “water”] With Abl.: To overflow with something; to have an abundance; to abound in.

 ac; see atque.

 ac-cēdo, cessi, cessum, cēdre, v. n. [for ac-cēdo; fr. ād, “to;” cēdo, “to go”] To go to; to approach; to be added.

 ac-cēdo, cēdi, no sup., cēdre, v. n. [for ac-cēdo; fr. ād, “upon;” cēdo, “to fall”] To fall out, happen, come to pass.

 ac-cipio, cēpi, ceptum, ceptēre, v. a. [for ac-cāpio; fr. ād, “to;” cāpio, “to take”] To receive. Mentally: To learn, hear.

 ac-commōdo, commodāvi, commodātum, commodāre, v. a. [for ad-commōdo; fr. ād, “to;” commōdo, “to adjust”] With Dat.: To fit, or adapt, to.

 accūbit-ītio, Iūnis, f. [accūb-o, “to lie down”] A lying down, a reclining.

 ac-cūs-o, āvi, ātum, āre, v. a. [for ad-caus-o; fr. ād, “to;” caus-a, “a judicial process”] To complain of or against a person; to find fault with.


 ac-ies, īci, f. [root AC, “to sharpen;”] Of the eyes: Keep glance or look, sight.

 acinus i. m. A stone, or seed of a berry

 ac-tus, ās m. [for agtus; fr. āg-o, “to do or perform”] Of a play: An act.

 ac-tus, ta, tum, adj. [ācum, “to sharpen;”] Mentally: Intelligent, sagacious, acute.

 ād, prep. gov. acc.: Locally: a. To, towards.—b. Before a place.—Up to a certain time.—With Gerunds or Gerundives: For, for the purpose of.

 ad-disco, dīdīci, nosup., discere, v. a. [ād, “in addition;” disco, “to learn”] To learn in addition.

 ad-duco, duxi, ductum, dúce, v. a. [ād, “to;” dúco, “to lead”] With n. Subj.: To induce one to be.

 ād-hībēo, hībīi, hībitum, hībēre, v. a. [for ād-hābēo; fr. ād, “to;” hābēo, “to hold”] To employ, make use of, use.

 ād-huc, adv. [ād, “to or up to;” huc, old form of hoc, “this”] Up to this time.
VOCABULARY.

ad-ißcór, eptus sum, ipisci, v. dep. [for ad-ápisćor; fr. ád, in "strengthening" force; ápisćor, "to lay hold of"] To obtain, get, acquire.

ad-jungo, junxi, juncrum, jungerë, v. a. [äd, "to;" jungo, "to join"] To add to something.

ad-júvo, jüvi, jútum, jüvære, v. n. [äd, "without force;" júvo, "to help"] To help.

adminiculum, i, n.: A prop. support.

ad-ministro, ministravi, ministrátum, ministrare, v. a. [äd, "without force;" ministr-o, "to serve"] To take in hand, perform.

admirá-bilis, bile, adj. [admir(a)-or, "to admire"] To be admired, worthy of admiration.

admirá-tio, tiónis, f. [admir(a)-or, "to wonder;" to admire] A wondering, astonishment.

ad-míror, miírás, sum, miíræ, v. dep. [äd, "without force;" míror, "to wonder;" root mi, "to wonder;" hence, English smile] To wonder or be astonished.

ad-miscéo, miscé, mistum and mixtum, miscère, v. a. [äd, "in addition;" miscéo, "to mingle;" root, misc.] To mix with, to add, or join, to.

admíxtio, ónis, f. [for admísc-tio; fr. admísc-éo, "to mix with"] A mingling, admixture.

ad-módiun, adv. [äd, "according to;" módum (acc. sing. of módus), "measure"] Very much, very exceedingly.

ädölë-sco, äöölëvi (rarely äööl-lùi), äöulìnum, äöulëscere, v. n. incl. [ädölë-o, "to cause to grow up"] To grow up.

äd-opto, optávi, optätum, optære, v. a. [äd, "to;" opto, "to choose"] To take in the place of a child, to adopt.

ad-sum (as-), füi, esse, v. n. [äd, "at" or "near;" sum, "to be"] With Dat.: To aid, to be present.

ädülësc-ens, entis, comm. gen. [äd, "to;" ölesc-o, "to grow;"


in Latin, as in altus, sub-öles, adultus] A young man.

ädülescent-ia, lae, f. [ädüle-

scens, äöulescent-is, "a young man"] Youth, youthful age.

ädülescent-úlus, ãli, m. dim. [äd, "to;" alter, "another"] A dultery.

ad-vénio, vënì, ventum, vënre, v. n. [äd, "to;" vénio, "to come"] In pres. tenses: To come to or towards a person or thing. In perf. tenses: To have come to; to arrive.

adven-to, tâvi, tätum, tære, v. n. intens. [adven-tö, "to come to or towards"] In pres. tenses: To come to, advance, approach.

advers-or, atus sum, āri, v. dep. [advers-us, "opposite"] To resist, oppose.

aedifíc-ium, ii, n. [aedes, "a house;" originally "a hearth;" root ãëd, "to burn;" facio, "to make"] A building of any kind.

aegr-e, adv. [aeger, aeg-r-l, "feebly, sick"] With difficulty, scarcely.

aegrö-t-o, āvi, âtum, áre, v. n. [aegröt us, "sick"] To be sick, ill.

aëquá-lis, le, adj. [see aequus] Of persons: Living at the same time or date; contemporary; equal in duration.

eaëqu-itas, itätis, f. [see aequus] Calmness, composure of mind.

aëquus, a, um, adj. [root ãk, "to make even;" cp. aequor; Gr. ékaw, root ãk] Mentally: Calm, composed, tranquil.

aes-tas, tätis, f. [=aed-tas; root root AES, "to burn;" cp. aestus, aëw] Summer; summer-heat.

aët-ter, tätis, f. [for ae(vi)täis; cp. aëtum, aëterns (= aët(vier)tmus); aëw: from root AES, a lengthened form of 1, "to go"] Life-time, life, or season of life, age.

aëtern-itas, itätis, f. [see aetas] Eternal duration, eternity.

aët-ernus, ernum, ad. contr. fr. aëtat-ernus; fr. aëtis, "time"] Everlasting, eternal.
affec-tus, ta, tum, adj. [for affec-tus; fr. afflicto, "to affect" physically] A affected, enfeebled.

af-féro attāli, allātum, affere, v. a. [for ad-fēro; fr. ād, "to;" fēro, "to bring"] To bring to or up to; to cause, occasion; to bring forward, adduce.

af-fīgo, flāxi, flātum, flāgere, v. a. [for ad-flīgo; fr. ād, "to;" flīgo, "to dash;" root FLAC, "to strike;" cp. tāgelum; German blecken, "to strike;" Eng. blow] To cast down, dishonour.

af flo, flāvi, flātum, flārē, v. a. [for ad-flo; fr. ād, "to or towards;" flo, "to blow;" root FLAC, "to blow" or "flow;" cp. flāmen, flōs, fluo, flūmen] Of scents: To breathe, or waft, to, one.

af-for, fātus sum, fāri (1st and 2nd persons sing. pres. not found), v. dep. [for ad-for; fr. ād, "to;" (for), "to shine" or "make known;" cp. fānum, fātum, fabula; āquī, āqūo] To speak to, address, accost.

āge: see āgo.

āgēr, agrī, m. [root āgō, "to drive;" hence, where cattle are driven; cp. the German tīrīt, pasturage, from treiben, "to drive;" Eng. acre] A field; the country; district.

āgītā-lio, tōnīs, f. [see āgo]. Of studies: A prosecution, pursuit.

āgīto, tāvi, tātum, tāre, v. a. Intens. [see āgo]. To set in constant motion; to revolve in mind.


āgo, ēgi, actum, āgere, v. a. [root āgō, "to set in motion;" see āger]. To do, perform, effect. Without object: To treat, speak, deliberate. With annus and an ordinal adj.: To be so many years old; to be in such a year of life. Imperat: āge, as adv.: Come now, well now, well.

agr-i-cōl-a, ae, m. [āger agrī, "land;" (i) connecting vowel; cōl-o, "to till"] A tiller of the land, a husbandman.

agr-i-cul-tūra, tūrae, f. [for agr-i-cul-tura; fr. āgēr, agrī, "a field;" (i) connecting vowel; cōl-o, "to till"] A tilling of the land; agriculture.

ah, interj. Ah! alas!

aio, v. defect. n. and a. [from root aicūn, "to say"] Neut: To say, speak, utter speech.

ālācer, ēris, cre, adj. Lively, active, brisk, glad.

āli-aa, adv. [see ailius] At another time.

āliqu-ando, adv. [āliqu-i, "some"] Hence: Sometimes, at last.

āli-qui, qua, quod, prā. adj. [āll-us, "another;" qui (indefinite pron.), "any"] Some.

āli-quis, quid, indef. pron. subst. [āll-us, "another;" quis, "who;" "another be it who it may"] Some one, any one; something.

āliquo, adv. [adverbial neut. abl. of aliqui, "some"] Somewhither, to some place.

āl-ius, ĭa, ĭud, adj. [root āl, "another;" alter; ĭallas; Eng. else] Another, other of many. Repeated: One . . . another; some . . . other.

al-lect-to, tāvi, tātum, tāre, v. a. Intens. [for allecto; fr. allicto, "to allure;" ad, "to;" root LAC, "to draw;" cp. delecto, illecebra; Greek ēλκω] To allure, entice much or often.

al-ter, tēra, tērūm, adj. [akin to al-lus, "another;" with comparative suffix, -ter; cp. -τέρος in Greek comparative] Another, the other, of two; alter . . . alter, the one . . . the other. As a numeral: The second.

al-tus, ta, tum, adj. [root al, "to grow." We have ol, ul, forms of this root] High, lofty.

amb-itio, llūonis, f. [root amb, "on both sides;" i., "to go;" hence "to go round" for votes] A desire or longing for honour; ambition.
amic-itia, Itiae, f. [see amo] Friendship.

amicus, is, icum, adj. [see amo] Loring, friendly, kind. As Subst.: amicus, i. m. A friend.

am-itto, miitum, mitum, mitère, v. a. [à, "from;" mitto, "to let go"] To lose.

am-ō, āvi, ātum, āre, v. a. [probably for canare, root kām, "to love"] To love.

am-or, āris, m. [see amo] Love.

am-plus, a, um, adj. [am (= ambit), "around;" root plē, "to fill;" hence plebs, plenus, pleo] Magnificent, splendid, distinguished.

amputā-tio, tiōnis. [am (= ambit, "around;" root pu, "to cleanse" or "prune") A lopping off, or pruning, of branches, etc.

am-pūto, pātvī, patātum, pūtäre, v. a. [see amputatio] To lop off, prune, a tree, vine.

an, conj. [prob. a primitive word] Introducing the second half a disjunctive sentence: Or? utrum . . . an, whether . . . or?

ango, anxī, anctum, and anxum, angère, v. a. [root ang, "to squeeze"] To vex, torment, trouble.

anim-ōsus, ēsā, ēsum, adj. [see animus] Courageous, bold, spirited.

ān-imus, īmi, m. [root an, "to breathe"] The rational soul in man, as opp. to the body and physical life; mind; character; courage; spirit.

an-nus, ni, m. [perhaps for annus; root an, "to go round"] Of time: A year.


antē-cēdo, cessi, cessum, cēdere, v. n. [ante, "before;" cēdo, "to go"] With reference to age: To precede, be more advanced.

ante-hac, adv. [prob. for antehanc; fr. ante, "before" in time; hanc, fem. acc. sing. of hic, "this"] Formerly, previously.

antē-pōno, pōsī, pōsitum, pōnere, v. a. [ante, "before;" pōno, "to put"] To prefer.

antiqu-itas, Itātis, f. [see antiquus] Antiquity.

ant-iquus, īqua, īquum, adj. [ant-e, "before"] Former, ancient, old. As Subst.: antiqui, ērum, m. plur. Those of former, or old, time; the ancients.

anxius, īa, īnum, adj. [see ango] Anxious, troubled, solicitous.

āpis, ēcis, m. [root ār, "to bind"] A crown, i.e. the highest ornament, etc.

ap-pārēo, pārī, pāritum, pārēre, v. n. [for ad-pārēo; fr. ād, "at;" pārēo, "to appear"] To appear, be visible; to show one’s self.

ap-pell-o, āvi, ātum, āre, v. a. [for ad-pell-o; fr. ād, "towards;" pell-o, "to bring"] To address, to call a person, or thing, that which is denoted by second Acc.

ap-pēto, pētīvi or pētī, pētītum, pētēre, v. a. [for ad-pēto; fr. ād, "to or towards;" pēto, "to seek or go to"] To seek or strive after; to endeavour to get or obtain.

ap-porto, portāvi, portātum, portāre, v. a. [for ad-porto; fr. ād, "to or up;" porto, "to carry"] To carry, or bring to a person, etc.

appropinquā-tio, tiōnis,f., ad, "to;" prope, "near;" root pro, "before;" dem. suffix—pe] An approaching or drawing near; approach.

apricā-tio, tiōnis, f. [=apericatio, from aperio, "to uncover;" ab, "from;" aper, "to do"] A sunning one’s self, a basking in the sun.

ap-tus, ta, tum, adj. [see apex] Suitable, fit, proper, appropriate.

āpud, prep. gov. acc. [see apex] With, near to. With Acc. of personal or relative pron., or of a proper name: At or in the house.

āqua ae, f: Water; stream.

arbitr-or, ātus, sum, āri, v. dep; [ar = ad, "to;" bito, "to go;" hence, one who approaches a cause to enquire into it] To hold as true in one’s mind; to suppose, regard, think.

arbus-tum, ti, n. [for arbos-tum; fr. arbos (= arbor); see arbor; hence, a place furnished with trees. In Italy vines were trained up the trees, hence] A vineyard.

arc-es-so, stvi, stum, sere, v. a. [for ar-cos-so; fr. ar (= ad), "to," céd-o, "to go"] To call, summon.

arcus, õs, m. [perhaps root ARC, "to protect;" cp. dôkein] A bow.

ard-or, õris, m. [root GRA, "to be glad;" cp. gratus] Of the Sun: Burning heat.

argu-mentum, menti, n. [root ARG, "to make bright;" hence, a thing proved] A proof, argument.

árista, ae, f. [root AR, "to plough"] The beard of an ear of corn.

ar-ma, mőrum, n. plur. [root AR, "to fit;" hence, things adapted] For war, etc.: Arms, weapons.

ár-o, ávi, átum, áre, v. a. and n. Act. [root AR, "to plough"] To plough: to till the ground.

ar-rípio, ripní, reptum, ripère, v. a. [for ad-rípio;] fr. âd, "to;" ráplo, "to seize," etc.] To seize upon, lay hold of.

ár-s, tís, f. [root AR, "to fit;" hence, skill in joining something or producing something] Art, skill; profession, calling; science, etc. Morally: Cunning.

articulus, leáli, m. dim. [artus, "a joint;" see ars] Of persons: A small joint. Of trees, plants, etc.: A small joint, a knot.

arx, areís, f. [for are-s; root ARC, "to protect"] A citadel, fortress.

ascendo, scendi, scensum, scendère, v. a. [for ad-scendo; fr. âd, in "augmentative" force; scendo, "to mount;" root SCAND, "to climb"] Of a horse as Object: To mount.

aspectus, tás, m. [ad, "to;" root SPEC, "to see"] Of things: Appearance, look.

as-pernor, spennátus sum, spernări, v. dep. [â (= āb), "away from;" spernor, "to spurn;" root SPAR, "to scatter"] To disdain, despise.

a-spicio, spexi, spectum, specère, v. a. [for ad-speício; fr. âd, "on or upon;" specio, "to look;" root SREC, "to see"] To look at or upon; to see.

assen-sus, sús, m. [for assent-sus; fr. assentio, "to assent"] An assenting, assent.

assentior, sensus sum, sentiri, v. dep. n. [old deponent form of assentio, "to assent"] With Dat.: To assent, or give assent to; to approve of.

as-squor, séquitus sum, séqui, v. dep. [for ad-squor; fr. âd, "up to;" séquor, "to follow"] To gain, obtain.

assid-úus, á, ãum, adj. [assid-úo, "to sit down"] Constantly remaining somewhere; unremitting.

as-surge, surrexi, surrectum, surgère, v. n. [for ad-surge; fr. âd, "up;" surgeo, "to rise"] To rise up to one as a mark of respect.

át (ast), conj. But, yet [akin to Gr. ἀτάπ]

athlêta, ae, m. [root VAD, "to wager;" cp. A. S. wædl = pledge, in Eng. wedlock] A combatant in the public games; a wrestler, athlete.

at-que (contr. ae), conj. [for ad-que; fr. âd, "in addition;" quà, "and"] And also; and. In comparisons: As. With comparative adjectives, or words expressing dissimilarity, contrariety: Than.

atqui, conj. But yet, nevertheless; also simply, but.

at-tribúo, tribuli, tribútum, tribúere, v. a. [for ad-tribúo; fr. âd, "to," tribúo, "to give"] To ascribe.

auctó-r-itas, itátis, f. [see angeo] Weight of character, influence, authority.

aucúp-ium, i, n. [aućúp-or, "to go bird-catching or bowing;" avis, "a bird;" capio, "to take"] Bird-catching, bowing.

audá-iter, adv. [audax, audá-is, "bold;" see audaeo] Boldly.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Relevant Text</th>
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<tbody>
<tr>
<td>audéo, ausus, sum, audère, v. semi-dep. [for avideo, “to be eager (avidus) about a thing;” root AV, “to hear,” or “pant for”] To dare, or venture, to do something.</td>
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<tr>
<td>audientia, iae, f. [audiens, audient-is, “hearing;” see audio] A hearing, or listening to, some person or thing; attention.</td>
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<tr>
<td>audío, ivi or ii, ītum, īre, v. a. [root AV, “to hear”] To hear.</td>
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<tr>
<td>au-fēro. abs-tuli, ab-lātum, au-ferre, v. a. [for av-fēro, for ab-fēro; fr. āb, “away;” féro, “to bear or take”] To carry off or away; snatch away.</td>
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<tr>
<td>augéō, auxi, actum, augère, v. a. [root AUG, “to be strong;” the root also appears in the forms VIG, VEG] To increase, augment.</td>
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<tr>
<td>auge-sco, au perf. nor sup., sociēre, v. n. inch. [augē-o, “to increase”] To begin to increase; to grow.</td>
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<td>augur-ium, i. n. [augur-or, “to augur”] Augury.</td>
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<tr>
<td>augur-ius, iu, ium, adj [augur, “an augur”] Of, or belonging to, an augur or to auguries; augural.</td>
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<tr>
<td>aur-um, i. n. [root US, “to burn;” hence, the bright thing] Gold, as a metal; money.</td>
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<tr>
<td>auspic-i-um, i. n. [auspex, auspici-is, “a bird-inspector,” i.e. one who marks the flight and cries of birds, and thence makes predictions] Observation of birds for augury; auspices.</td>
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<tr>
<td>aut, conj. Or:—aut . . . aut, either . . . or.</td>
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<tr>
<td>aut-em, conj. But, on the other hand; moreover.</td>
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<tr>
<td>āvār-us, āra, ārum, adj. [see audeo] Covetous, avaricious.</td>
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<tr>
<td>āvēo, no perf. nor sup., ēre, v. a. [see audeo] To desire.</td>
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<tr>
<td>āvid-e, adv. [āvid-us, “eager;” see audeo] Eagerly.</td>
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<tr>
<td>āvid-itas, itātis, f. [see audeo] Eagerness for something; longing, avidity.</td>
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<tr>
<td>āv-idus, Ida, Idum, adj. [āvē-o, “to desire”] With Gen.: Desirous of, longing for or after, longing eagerly for.</td>
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<tr>
<td>ā-vi-s, āvis, f. A bird.</td>
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<tr>
<td>āv-itus, ita, ītum, adj. [root AV, “to hear;” hence, “to obey”] Of, or belonging to, a grandfather; ancient.</td>
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<tr>
<td>ā-vōco, vōcāvi, vōcātum, vōcāre, v. a. [āa (= āb), “away;” vōco, “to call”] To withdraw, call off from some pursuit.</td>
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<tr>
<td>āvus, i, m. [see avitus] A grandfather.</td>
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B.

<table>
<thead>
<tr>
<th>Vocabulary</th>
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<tr>
<td>baca, ae, f. A berry.</td>
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<tr>
<td>bēāt-e, adv. [bēāt-us, “happy”] Happily.</td>
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<tr>
<td>bēā-tus, ta, tum, adj. [bē(a)-o, “to make happy”] Happy.</td>
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<tr>
<td>bell-o, āvi, ātum, āre, v. n. [bellum, “war”] To wage, or carry on, war; to war.</td>
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<tr>
<td>b-ellum, ellī, n. [old form duellum; fr. dió-o, “two;” hence, a contest between two] War, warfare.</td>
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<tr>
<td>bēn-e, adv. [bēn-us = bōnus, “good;”] Well.</td>
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<tr>
<td>bēnē-fac-tum, ti, n. [bēne, “well;” fāc-it, “to do”] A good or honourable act, a praiseworthy deed.</td>
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<tr>
<td>bland-itia, Itiae, f. [blandus, “coaxing, flattering”] A coaxing; allurements.</td>
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<tr>
<td>bōnus, a, um, adj. [old form duonus, from duo, “two,” the idea of comparison] Pos.: Good, in the fullest acceptance of the term. As Subst.: bōna, òrum, n. plur.: Good things; goods.</td>
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<tr>
<td>brēv-is, e, adj. [root FRAG, “to break”] Short, brief.</td>
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C.

cād-ūcus, ūca, ācum, adj. [cād-ū, "to fall"] That falls, falling, fallen.

cæcus, a, um, adj. [ = sēc-i-cus; root ska, "to cover"] Blind.

cælestis, e, adj. [see cælum] Heavenly.

cælum, i, n. [ = cav-ilum; root cav, "to be hollow"] Heaven.

cālē-sco, no perf. nor sup., secēre, v. n. inch. [cālē-ō, "to be warm"]; see calor] To become, or grow, warm or hot.

cāl-or, ēris, m. [root car, "to burn"] Heat, warmth, glow.

calix, calcis, f. [root car, "hard", hence carina, properly a nut-shell, then hull of a vessel; calculus, a small stone] Properly lifestyle, then the terminus, or goal, of a race-course, which was anciently filled with lime, marked by a furrow called calx, and also creta, i.e. "chalk."

cānōr-us, a, um, adj. [root can, "to sound"] Melodious, harmonious. As Subst.: cānōr-um, i, n. Melodious intonation.

cā-nus, na, num, adj. [ca, "to burn"]; hence, "ash-coloured"] Of the hair: Gray, hoary; gray hairs, hoary hair.

cāpio, cēpi, captum, cāpēre, v. a. [root cap, "to take"] To take, lay hold of; to receive, obtain. Of any mental feeling as Object: To feel, enjoy.

cāpīt-ālis, āle, ačj. [cāpūt, cāpītis, "the head"]; hence, "the life"] Capital, involving the forfeiture of life, dangerous, destructive.

cāp-ut, ītis, n. [root cap, "to have or grasp"] The head. Of a vine: A branch.

carcer, ēris, m. [akin to root arc, "to enclose" or "defend;" see arx] The barrier, or starting-place, in a race-course (opp. to calx).

Cār-ēo, ēi, ētum, ēre, v. n. [root car, "to shear;" cp. curtus; keipō] To be without; to be destitute or devoid of.

car-men, mlnis, n. [old form, cas-men, "the praising thing," from cas, "to praise"] A poem; a poetic inscription on a tomb.

cārūs, ra, run, adj. [root cam, "to love,"] Beloved, dear.

cāsēus, i. m.: Cheese. In collective force: Cheeses.

cā-sus, sūs, m. [for cadus; fr. cad-ō, "to fall"] Accident, calamity.

causa, ae, f. [root cāv, "to observe"] A cause; reason; a cause in law, a law-suit.

Cāv-ēa, ēae, f. [cāv-īus, "hollow;" root cāv, "hollow"] The circular seats for spectators in a theatre. Cavea was the name given to a number of concentric tiers in a theatre or amphitheatre. They were severally designated prima, media, and summa or ultima cavea.

cēdo, cēssi, cessum, cēdēre, v. n. [root cad, "to fall," or "fall away"] To go away. Of time, To pass away.

cēdo, v. defect. Old imperative form, of which the plur. is cētē [contr. fr. cadēto: cētē = ce-date] Tell me.

cēlēr-itas, itātis, f. [cēler, "swift," root cel, "to move"] Swiftness, speed.

cēlēr-iter, adv. [id.] Swiftly, speedily.

cel-la, lae, f. [cel-ō, "to conceal:" root cel or cal, "to hide"] A store-house, granary.

cena, ae, f. [old form, caesna: then cena ( = cedna; cesna) from the Indo-European root khud, "to eat." Dinner; meal.

censēo, ēi, um, ēre, v. a. [root cas, "to praise;" n, is strengthening] To be of opinion, deem, consider.

cens-or, ōris m. [cens-ēo, "to value, or assess," property] A Censor. The Censors were Roman magistrates instituted 443 B.C. The office was held by patricians at first, but in 351 B.C. C. Marcus Rutius, a plebeian, was appointed. After this time both orders were submitted. The office was held for 5 years nominally, but they discharged their duties in 18 months. They had (1) to keep an inventory of each one's
property; (2) to have a moral supervision of all citizens.

cent-èsimus, esimal, esímum, adj. [cent-um, “a hundred”] Hun-
dredth.

centum, num. adj. indecl. A hun-
dred [Gr. ἐκατόν].

centúri-o, ounis, m. [centúri-a, “a century” or division of troops in
the Roman armies, originally, though not always, containing 100 men;
hence one commanding a centuria] A century.

cerno, crévi, crétum, cernère, v. a. [root cér, “to separate”] To see,
perceive, whether by the eye or the mind.

cert-e, adv. [certus, “sure”] At
least, certainly.

cert-o, adv. [id.] Certainly.

certus, 1a, tum, adj. [fr. cer-
root of cerno, “to decide”] Sure,
certain. As Subst.: certum, i, n.
A certainty.

ces-só, sávi, sátum, sáre, v. n.
intens. [for ced-so; céd-o, “to go
away”] To loiter, delay. Of persons:
To be idle, inactive.

c-étér-us, a, um, adj. [perhaps
fr. cu, demon. prefix, ant, a prenom-
ninal root, seen in German and-er;
Lat. alt-er] Sing. (rare): The rest or
remainder of that denoted by the
subj. to which it is in attribution.
As Subst.: céreri, ounum, plur.
The rest of or the remaining persons.

cibus, i. m. Food.

cit-o, adv. [cit-us, “quick”] Quick-
ly, speedily.

civ-ilis, 1le. adj. [civ-is, “a
citizen”] Of, or pertaining to, a citi-
zen or to citizens; civil.

civís, is, comm. gen. [root ci,
“to live” or “dwell”; hence, “a
dweller”] A citizen, as a dweller in a
city.

civ-itas, itátis, f. [civ-is, “a
citizen”] A state; the people of a
state.

clán-dest-inus, ouna, innum, adj.
[prob. obsol, clan-dest-us (for
clan-dest-us): see cella] Secret, con-
cealed.

clár-éo, no perf nor sup., ére, v. n. [clár-us, “bright”; root clu, “to
hear,” hence properly “audible,”
then applied to other senses] To be
morally bright or brilliant; to be
famous.

clá-rus, ra, rum, adj. [see clareo]
Of persons: Illustrious, famous, re-
owned.

classis, is, f. [for clás-tis, root
cal or Cla, “to call”] Of persons
summoned for sea service: A fleet,
comprising both the ships and the
men serving in them.

cláva, ae, f. A club, foil, or staff,
used in training recruits.

cláv-ícula, iculæ, f. dim. [clav-
is, in etymological force of “a shut-
ting or closing thing”; see clavus]
A tendril of the vine.

clávus, i, m. [root clu, “to shut”
or “fasten”] A peg, nail, spike; a rudder.

cli-ens, entis [root clu, “to
hear”; hence, “to obey”] A client.

client-éla, clae, f. [clêns, client-
is, “a client”] Plur.: Clients.

co-ácesco, acni, no sup., ácesc-
ère, v. n. [co (cum), in “inten-
sive” force; ácesco, “to become
sour”; root ac, “sharp”] To be-
come completely sour.

côaugment-o, àvi, àtum, are,
v. a. [con. “together;” ago, “to
bring”] To join together, render
compact.

coep-io, i, tum, ére, and isse
[con. fr. có-ápio; fr. co (cum),
in “augmentative” force; áp-o,
“to lay hold of;” see aptus] To
begin, commence.

cô-ercéo, ereíum, erúcium, eréere,
v. a. [for có-árcæo; fr. co (cum),
in “intensive” force; arceo, “to
enclose;” see arc] To restrain, keep
within bounds, etc.

cœ-tus, òus, m. [another form
of cói-tus; con. “together,” root i,
“to go”] Of persons: A meeting,
an assembly.

cógítá-tio, tiónis, f. [cógita]-o,
“to think”] A thinking, thought.

cóg-ito, itávi, itátum, itáre, v. a.
[con. fr. có-ágito; fr. co (cum),
in "augmentative" force; áglo, "to revolve," etc., in the mind] To weigh or ponder well; to plan, meditate.

cõ-gnó-men, mnis, m. [co (= cum), "in common with;" gnosco (= nó-sco), "to know"] A cogněmen; i.e. a family-name, sur-name.

cõ-gnosco. gnóvi, guiltum, gnosćere, v. a. [co (= cum), "augmentative" force; gnosco = nosco, "to become acquainted with"] To become well acquainted with; to learn, find out.

cõgo, cõ-și, cõcactum, cõgěre, v. a. [contr. fr. co-āgo; fr. co (= cum), "together;" ago, "to drive"] To compel, force, constrain.

cõ-hibēo, hibdi, hibitum, hibēče, v. a. [for co-āhēbō; fr. co (= cum), "together;" hēbō, "to hold"] To contain, confine.

col-lég-a, ae, m. [for con-léga; fr. con (= cum), "together with;" lég-o, "to choose"] A partner in office, a colleague.

colłêg-iüm, i. n. [colleg-a, "a colleague"] Persons united by the same office or calling; a guild, fraternity.

col-lí-go, légí, lectum, ligère, v. a. [for con-légo; fr. con (= cum), "together;" légō, "to gather"] To gather together, collect.

colłō Quinn, ii, n. [collōquor, "to confer with"] A conversation, conference.

col-lʊ-vio, viónis, f. [for co-luvio; fr. con (= cum), "together;" lūvō, "to wash"] A collection of impurities. vile medley.

cólo, cólū, cultum, cólēre, v. a. To till; to reverence, honour.

com-icus, a, um, adj. Of, or belonging to, comedy; represented in comedy.

com-is, e, adj. [root cam, "to love"] Courteous, affable.

com-itas, itāsis, f. [cōmis, "courteous"] Courteousness, affability.

comítā-tus, tas, m. [com-ll(a)-or, "to accompany, attend;" con, "together;" root i, "to go"] A retinue, suite.

com-mémóro, mémórāvi, mém-ōrātum, mémorāre, v. a. [com (= cum), in "augmentative" force; mémoro, "to mention"] To mention, relate.

commerc-ium, i. n. [commerc-or, "to trade together;" con, "together;" root sec, "to measure out"] Connexion, intercourse.

com-mínus (có-), adv. [com (= cum), "together;" mínus, "hand"] Hand to hand, in close fight or contest.

commód-um, i. n. [commódus, "convenient;" "advantageous"] Advantage, profit, benefit.

com-mōrōr, mōrātus sum, mōrāri, v. dep. [com (= cum), in "strengthening" force; mōror, "to delay"] To stop, tarry.

com-mōvēo, mōvi, mōtum, mověre, v. a. [com (= cum), in "intensive" force; mōveo, "to move"] Mentally: To disturb, disquiet.

com-munis, múne, adj. [com (= cum, "together;" perhaps, munis, "serving") Common; which one, etc., has in common with another; ordinary.

commün-iter, adv. [commún-is, "common"] In common.

com-pāg-es, is, f. [for com (cum), "together;" pango, "to join or fasten," through root pāg] A structure.

com-pāro, pārāvi, pārātum, pārāre, v. a. [com (= cum), "together;" pāro, "to bring or put"] To compare.

com-penso, pensāvi, pensātum, pensāre, v. a. [com (= cum), in "strengthening" force; penso, in force of "to counterbalance"] To counterbalance, make good.

com-pector, plexus sum, plecti, v. dep. [com (= cum), "with;" plecto, "to entwine"] To embrace, clasp.

com-plēo, plēvi, plētum, plēre, v. a. [com (= cum), in "augmentative" force; plēo, "to fill"] To fill completely, entirely; to finish, live, live a certain time.
VOCABULARY.

com-pōtā-tio, tiōnis, f. [con (cum), “together;” pōt(a)-“to drink”] A drinking together.

compre-sus, sūs, m. [for consequens; con, “together;” præmio, “to press”] A pressing together, compression.

com-ptus, pta, ptum, adj. [cum-o, “to adorn”] Of mode of speaking, etc.: Embellished, elegant.

con-cēdō, cessi, cessum, cēdēre, v. a. [con (cum), in “augmentative” force; cēdō, “to yield”] To grant, concede.

con-cilium, i, n. [for cons-cal-ium; fr. con (cum), “together!” root cal, “to call”] A meeting, council.

con-cēnā-tio, tiōnis, f. [con (cum), “together;” coeun(a)-o, “to sup!”] A supping together.

cond-icio, icēonis, f. [con, “together;” dicēo, “to speak;” hence, terms of agreement] Terms, manner.


con-fec-tio, tiōnis, f. [for confac-tio; con, “together;” faciō, “to do”] A making, preparing, the composition of a book.

con-fērō, tuli, (col.)lātum, ferre, v. a. [con (cum), in “augmentative” force; fērō, “to bear or bring!”] Of a fault, etc., as Object: To attribute; to lay upon some person or thing.

con-fic-tio, fēci, fectum, fīcēre, v. a. [for con-facciō; fr. con (cum), in “augmentative force; fācīō, “to make!“] To accomplish, complete; to weaken, disable.

con-glūtīnā-tio, tiōnis, f. [con-glūtīn/a/o, “to glue together”] A gluing, or cementing together.

con-glūtīno, glūtīnāvi, glūtīnā-tum, glūtīnāre, v. a. [con (cum), “together;” glūtīnō, “to glue”] To glue together; to join firmly together.

con-grēg-o, ēvi, ētum, ērē, v. a. [con (cum), “together;” grex, grēg-is, “a flock”] To collect into a flock.

con-junc-tio, tiōnis, f. [for con-jung-tiō; fr. con-jung-o, “to join together”] A connecting, union, uniting.

con-jungō, junxi, junctum, jungere, v. a. [con (cum), “together;“ jungo, “to join”] To join together, unite.

cōnor, ātus sum, āri, v. dep. To understand, attempt.


con-scribō, scripsi, scriptum, scribēre, v. a. [con, “together;” scribō, “to write”] To draw up in writing, compose.

con-sēnscīo, sēnscī, no sup., sēnscēre, v. n. [con (cum), in “strengthening” force; sēnescō, “to grow old”] To grow, or become, old.

con-sentīo, sensi, sensum, sentīre, v. a. [con (cum), “with;” sentīo, “to think”] With Objective clause: To agree that something is, etc.

con-sēpiō, no perf., septum, sēpīre, v. a. [con (cum), in “augmentative” force; sēpiō, “to hedge in!”] To hedge in, or enclose, wholly.

con-sēquor, sēquātus sum, sēqui, v. dep. [con (cum), in “augmentative” force; sēquor, “to follow!”] To follow; to attain to.

con-sērō, sēvi, situm or sātum, sērēre, v. a. [con (cum), in “strengthening” force; sēro, “to sow or plant”] To sow, plant.

con-servō, servāvi, servātum, servāre, v. a. [con (cum), in “augmentative” force; servō, “to preserve!”] To preserve wholly. Of a promise, etc.: To keep faithfully, observe religiously. Of strength: To maintain, retain.

con-se-sus, sūs, m. [for con-scensus; fr. consid-o, “to sit down together”] An assembly.

con-sido, sēdi, sessum, sidēre, v. n. [con (cum), “together;”
sido, "to sit down"] To sit down together.

consiliium, l. n.: Deliberation; plan, design; meeting for deliberation [con, "together;” sed, “to sit.”]

con-sisto, stiti, stttum, sistere, v. n. [con (= cum), in "strengthening" force; sisto neut), "to place one's self," etc.] To take up a position, stand; remain firm or unshaken.

consili-o, tiones, f. [for consaito; fr. con, "together;" sero, "to sow"]; A solving; a planting.

consolatio, tiones, f. [consolatio- or, "to console"] A consoling; consolation, comfort.

con-solor, solatus sum, solari, v. dep. [con (= cum), in "augmentative" force; solor, "to comfort"] To comfort, to console.


constant-ia, lac, f. [constans, constant-is, "firm"] Firmness, constancy.

con-stituo, stttu, stttutum, stttare, v. a. [for constituo; fr. con (= cum), in "augmentative" force; stltu, "to place"] To erect; establish, institute; determine.

con-sto, stiti, stttum, stare, v. n. [con (= cum), in "augmentative" force; sto, "to stand"] Of facts, reports, etc.: To be established, evident.

con-stru-o, struxi, structum, strudere, v. a. [con (= cum), in "intensive" force; stru, "to build"] To build, make.

consu-esc-o, vi, tum, scerce, v. n. inch. [consesc-o, "to be accustomed"] To accustom one's self.

consul, a. l. m. [con, "together;" root sed, "to sit," or sed, "to go"] A consul; one of the two chief magistrates of the Roman state, chosen annually after the expulsion of the kings.

consul-aris, are, adj. [consul, "a consul"] Of, or belonging to, a consul, or the consuls; consulary.

consul-atus, atus, w. [id.] The office of a consul; consulship.

consulo, ùi, tum, ère, v. a. With personal Object: To consult, ask the opinion of.

con-sumo, sumpsi, sumptum, stumèe, v. a. [con (= cum), in "augmentative" force; sumo, "to take"] Of time: To spend, pass: bring to an end.

con-surgo, surrexi, surructum, surgere, v. n. [con (= cum), in "augmentative" force; surgo, "to rise"] To rise, stand up.

con temno, tempsi, temptum, tremendere, v. a. [con (= cum), in "augmentative" force; temno, "to despise"] To despise greatly; to disdain.

con-temp-lor, òtus, sum,ùr, v. dep. [con (= cum), denoting "completeness;" templum, "a place of observation"] To view attentively, survey.

contemptus, a, um: P. perf. pass. of contemno. Despised, contemptuated.

conten-tio, tiones, f. [for contend-tio; fr. contend-o, "to contend"] A contending, effort.

conten-tus, ta, tum, adj. [cont-in-o, "to restrain"] Contended.

continent-ia, lac, f. [continens, continent-is, "moderate"] Moderation.

cont-inèo, timui, tentum, tondere, v. n. [for contenèo; fr. con (= cum), "together;" tenèo, "to hold"] To hold together; to comprise.

con-tingo, tigi, tactum, tingere, v. a. and n. [for con-tango; fr. con (= cum), in "intensive" force; tango, "to touch"] Act.: To take; to reach. Neut.: To happen or chance; come to pass.

contra, adv. and prep. Adv.: Against, on the contrary; on the other hand. Prep. gov. acc.: Against; contrary to.

contrà-rius, ria, rium, adj. [contra, "over against"] Opposed, contrary.

con-vênio, vênì, ventum, vênire, v. n. and a. [con (= cum), "together;" vênio, "to come"] Neut.: To come together, assemble. Act.
VOCABULARY.

To go to one in order to address him; to meet.

con viv-ium, ii, n. [con ( = cum), "together;": viv-o, "to live"] A feast, entertainment.

cō-p-ia, iae, f. [contr. fr. cō-op-ia; fr. co ( = cum), in "augmentative" force; ops, op-is, "means", etc.] Abundance, plenty. Plur.: Resources; riches.

cōpiōs-e, adv. [cōpiōs-us, "copious"] Copiously, fully.

cōquo, coxi, coctum, cōquēre, v. a. [coc, "to cook;" hence] To ripen, mature; harass, disturb mentally.

corp-us, oriis, n. [root cer or cre, "to make"] The body.

cor-rūo, nū, no sup., rūēre, v. n. [for con-rūo; fr. con ( = cum), "together;" rūo, "to fall"] To break down, fail.

cōtīdie [also written cōttīdie; quot, "as many as;" dies, "day"] Daily.

crē-ber, bra, brum, adj. [cre, root of cre-seo, "to increase"] Frequent, numerous, many a.


crēd-ūlus, òla, òlum, adj. [crēd-ō, "to believe"] Believing, credulous.

crēmo, āvi, ātum, āre, v. a. [root car, "to burn;" cp. carbo, "coal"] To burn.

crē-o, āvi, ātum, āre, v. a. [root cre, "to make"] With second Acc.: To make, create, appoint, a person that which is denoted by the second Acc.

creco, crēvi, crētum crescēre, v. n. [see creo] To increase, become greater or larger.

crī-men, minis [probably akin to cerno, "to separate"] A charge, accusation; crime.

crūd-ēlis, ēle, adj. [root cru, "to be hard;" another form is car, see calx] Cruel.

crūd-itas, itās, f. [crūd-us, in force of "undigested;" see crudelis] Indigestion.

crud-us, a, um, adj. [see crudelis] Of fruits: Unripe.

culmus, i, m. [root cul, "to stand up"] A stalk, stem, esp. of grain.

culp-a, ae, f. A crime, fault.

cul-tio, tōnis, f. [for coltio; fr. col-ō, "to cultivate"] A cultivating, tillage.

cul-tūra, tūræ, f. [for col-tūra; fr. col-ō, in force of "to reverence, worship," etc.] A revering; worship paid to the gods.

cum. prep. gov. abl. With:—written after relative and personal pronouns; e.g. qui-buscum, secum, etc. [akin to Gr. ἐν τῷ οὖν].

cū-nae, ārum, f. plur. [for cub-nae; fr. cū-bo, "to lie down"] A cradle.

cunc-tor, tātus sum, tāri, v. dep. To delay, linger, hesitate, doubt.

cunctus, a, um [most frequently plur.] adj. [contr. fr. conjunctus or cooinctus, hence joined or bound together] All.

cūpīd-e, adv. [cūpīd-us, "eager"] Eagerly.

cūpīd-itas, itātis, f. [id.] Longing, desire, eagerness; expedition, awarice.

cūp idus, ìda, ìdum, adj. [cūp-jo, "to desire"] Desirous of, eager for.

cūp-jo, ivi or i, ìtum, ëre, v. a. [cup, "to desire"] To long, or wish, for. In a bad sense: To covet.

cur (anciently quo-r), adv. [contracted, acc. to some, fr. quare (= quâ re); acc. to others, fr. cui rei] Interrog.: For what reason? wherefor? Rel.: For which reason, wherefore.

cūr-a, ae, f. [for caer-a; fr. caer-o, old form of quaer-o, "to seek"] Care, anxiety.

cūria, ae, f. [root cur, "strong;" hence, a collection of the strong; cp. Quirites; koīpas] The Senate-house; the Senate.
cur-o, āvi, ātum, āre, v. a. [cūra, “care”] To care for; to be solicitous for or about; to heal.

curr-iculum, ieciōn, n. [curr-o, “to run”] A race-course.

cur-so, sāvi, sātum, sāre, v. n. intens. [for curr-so; fr. curr-o, “to run”] To run hither and thither.

cur-sus, sūs, m. [for curr-sus; fr. curr-o, “to run”] Of a horse: The course. Of life: The course, progress.

D.

damno, āvi, ātum, āre, v. a. To condemn.

dē, prep. gov. abl.: Of place, etc.: From away from; out of. Of origin: Of, from: about, respecting.

dē-bēo, bēi, būtum, bēre, v. a. [contr. fr. dē habēo; fr. dē, “from;” habēo, “to have”] To owe. With luf: (l, you, etc.) ought to do.

dē-cēdo, cessi, cessum, cēderē, v. n. [dē, “away;” cēdo, “to go”] To go away; to go out of the way for one.

dē-em, num. adj. plur. indecl. Ten. As Subst.: dē-em, m. Ten men, ten persons, ten [akin to Gr. δέκα.]

dē-et, nūt, no sup., ēre, v. n. (only in third person, and never with personal subject) [root dic, “to esteem!” Is, etc., becoming, or proper.

dē-cido, cēdi, no sup., cēdēre, v. n. [for dē-cēdo; fr. dē, “down;” cēdo, “to fall”] To fall down.

dē-clāro, clārēi, clārātum, clārāre, v. a. [dē, denoting “completely;” clāro, “to make clear”] To manifest, declare.

dē-cōr-o, āvi, ātum, āre, v. a. [see decēt] To ornament, decorate.

dē-cōr-us, a, um, adj. [dēcor, dēcor-is, “that which is seemly”] Becoming, suitable, decorous.

dē-curro, curri or cūcurri, curr-sum, currēre, v. a. [dē, “down;” curro, “to run”] With cognate Acc.: To run through.

dē-decus, dēcōris, n. [dē, in “negative” force; dēcus, “honour”] Dishonour, infamy, a wicked or vicious act.

dē-do, dūdi, dūtum, dēre, v. a. [dē, “away from;” do, “to put”] To give up, surrender; to devote, or give up.

dē-dūco, duxi, ducētum, dūcēre, v. a. [dē, “away;” dūco, “to lead”] To lead away; to lead out, conduct a person.

dē-fec-tio, tīonis, f. [for dē-fact-o; fr. dēfīclo, “to fail”] A failing: a falling off or away. Of the heavenly bodies: An eclipse.

dē-fendo, fendi, fēctum, fēdere, v. a. [dē, “away from;” obsol. fendo, “to heat or strike”] To ward off, defend; to defend a suit in court.

dē-fētigatio, ōnis, f. [dē, “strengthening” force; fatigō, “to tire out”] A tiring; wearying.

dē-ficio, feci, fēctum, fēdere, v. n. [for dē-fācio; fr. dē, “away from;” ficio, “to make”] To fail, be wanting.


dē-libo, libavi, libātum, libāre, v. a. [dē, “away;” libo, “to take;” root lib; other forms of the root are ἄλλα, as rivos, litus. The fundamental meaning of the root is to “melt,” then “to flow” or “adhere to”] To cult, gather.

dē-līrā-tio, tīonis, f. [dēlīr(a)-o, “to depart from a straight furrow;” hence, “to deviate from a straight line;” hence, “to be crazy”] Crazy-ness, folly, madness.

dē-mens, mentis, adj. [dē, in “negative” force; mens, “mind”] Out of one’s mind, mad.
VOCABULARY.

dé-mergo, mersi, mersum, mërvere, v. a. [dé, “down!” mergo, “to plunge, or dip”] To plunge down in figurative force.


dé-monstro, monestrávi, monstrátum, monstráre, v. a. [dé, in “augmentative” force; monstro, “to show”] To show, point out.

dé-nique, adv. [for dein-que; fr. dein, “then;” que, “and”] At last; in short, at least.


dé-plóro, plórávi, plóratum, plórare, v. a. and n. [dé, in “augmentative” force; plóro, “to bewail!”] Act.: To weep bitterly for; lament deplore. Neut.: To weep, complain.


dé-pugno, pugnávi, pugnátum, pugnáre, v. a. [dé, in “intensive” force; pugno, “to fight”] To fight eagerly, to fight to the last.

dé-púto, pútávi, pútátum, pútáre, v. a. [dé, i. “strengthening” force; puto, “to think”] With second Acc.: To think, deem, consider an object which is denoted by the second Acc.

dé-scendo, scendi, scensum, scendère, v. n. [for dé-scando; fr. dé, “down;” scando, “to climb”] To come, go down; to dismount.

dé-scribo, scripsi, scriptum, scribère, v. a. [dé, “down;” scribo, “to write”] To delineate, sketch; to represent.

dé-scrit-tió, tíonis, [for describ-tio; fr. déscribo, “to arrange”] An arranging; order.

dé-séro, sérúi, sertum, sérere, v. a. [dé, in “negative” force; séro, “to join”] To forsake, desert.

désidérá-tio, tiónis, f. [for désidér(a)-o, “to long earnestly for”] A longing earnestly for something.

désidér-ium, i. n. [désidér-o, “to long for”] A longing, or ardent desire for something not possessed; grief, or regret, for the loss or absence of some person or thing.

dé-sidé-ró, brávi, brátum, bráre, v. a. To long for, something not possessed; to miss, to regret the want of [dé, in intensive force; root sin, akin to ei-é-ω, “to look at.”]

dé-sínó, sivíorsi, situm, sinère, v. a. [dé, “away;” sino (in literal force), “to put”] To leave off or give over; to cease.

dé-sipío, no perf. nor sup., sipère, v. n. [for dé-sápio; fr. dé, in “negative” force; sápio, “to be wise”] To be unwise, to be void of understanding, to act foolishly.

dé-spicio, spexi, spectum, spícere, v. a. [for dé-spécio; fr. dé, “down upon;” spécio, “to look”] To look down upon, despise.

dé-strúo, struxi, structum, struere, v. a. [dé, denoting “removal” of the force of the word to which it is prefixed; strúo, “to build”] To pull, or tear, down that which is built.

dé-súdo, südávi, südátum, südare, v. n. [dé, in “intensive” force; südo, “to sweat”] To fatigue, or exert, one’s self, etc., greatly.

détéstá-bilis, ble, adj. [détest(a)-or, “to detest”] To be detestable, abominable.

dé-us, i. m. [root div, “to be bright”] A god, deity.

déversórium, i.; see déversórius.

déversó-r-ius, ta, ium, adj. [déversor, “one who lodges” anywhere] For lodging in. As Subst.: déversórium, i. n. A lodging; an inn.

dé-vincio, vict, victum, vineère, v. a. [dé, in “intensive” force; vinco, “to conquer”] To conquer utterly; to vanquish.

dé-vövéo, vövi, vötum, vövere, v. a. [dé, “away from;” vövéo, “to vow”] To vow, or devote, to a deity.
dico, dixi, dictum, dicère, v. a. [root dic, "to point out"]; To say, speak, assert; to call an object something.
dictá-tor, dóris, m. [dict(a)-o, in force of "to order," hence one who orders]. A dictator; a supreme magistrate elected by the Romans only in times of emergency. His power lasted for six months, and during its continuance was absolute.
díess, el. m. (in sing. sometimes f.) [root dív, "to be bright"] A day.
différo, distáli, distátum, diffère, v. a. [for dis-féro; fr. dis, "apart;" siero, "to carry"] To put off, delay, defer.
dif-fícilis, ficelle, adj. [for dis-facilis; fr. dis, in "negative" force; facilis, "easy"] Difficult; morose, surly.
dif-fíndo, fíndi, físsum, findère, v. a. [for dis-fíndo; fr. dis, "apart;" fínde, "to cleave"] To cleave asunder.
dign-e, adv. [dign-us, "worthy"] In a worthy manner, worthily.
dign-ítas, Ítáris, f. [dign-us, "worthy"] Dignity, rank, honour.
dig-nus, na, num., adj. [root dic, "to point out;" hence "the one pointed out"] Worthy or deserving of.
digres-sus, sús, m. [for digred-sus; fr. digréd-šor, "to depart"] A departure, going away.
dili-gent-er, adv. [for diligent-er; fr. dili-gens, diligent-is, "diligent"] Diligently, studiously.
dili-gent-ía, lae, f. [dilígens, diligent-is, "diligent"] Carefulness, earnestness.
di-lígo, lexi, lectum, llígère, v. a. [for di-lígo; fr. di ( = dis), "apart;" lígo, "to choose"] To value, or esteem, highly; to love.
di-métior, mensus sum, métiri, v. dep.; id ( = dis), "apart;" métior, "to measure"] To measure out.
di-rígo, rexi, rectum, rígère, v. a. [for di-rígo; fr. di ( = dis), in "strengthening" force; rígo, "to keep, or put, straight"] To set in a straight line, arrange.
dir-ítas, ítáris, f. [dir-us, "dreadful drc"] Of character: Fierceness, cruelty.
dis-cédo, cessi, cessum, cédiré, v. a. [dis, "apart;" cédó, "to go"] To go away, depart, withdraw.
disces-sus, sús, m. [for discédes-sus; fr. discédeo, "to go asunder"] Separation, removal.
disci-plína, inae, f. [for disciplí-ina; fr. disciplín-us, "a scholar, learner"] Instruction; learning; discipline.
disco, dideri, no sup., discère, v. a. [root dic, "to show," or "point out"] To learn.
discribo, scripsi, scriptum, scribere, v. a. [di, "apart;" scribo, "to write"] To arrange.
discrip-tío, ônis, f. [see discribo] An arrangement, allotment.
disertus, a, um, adj. Skilful in speaking; fluent, eloquent.
dis-par, párís, adj. [dis, in "negative" force, like English "un-;" par, "equal"] Unlike, dissimilar, different.
disputá-tio, tióinis, f. [dis-pút(a)-o, "to weigh well in one's mind;" hence, "to argue," etc.] The arguing a disputed point; discussion, dispute.
dis-púto, pútavi, pútatum, putâre, v. n. [dis, "much;" púto, "to think about"] To debate, dispute.
dis-séro, sérui, sertum, sérère, v. a. [dis, in "strengthening" force; séro, in force of "to connect, interweave; hence, "to connect" mentally] To discuss, treat of, argue about, a matter, etc.
dis-similis, simile, adj. [dis, in "negative" force; similis, "like"] Unlike, dissimilar.
dissolútus, a, um: adj. [properly perf. pass. of dissolvō]. Of persons: Licentious, dissolve.
dissolvō, solvi, solutum, solvere, v. a. [dis, "apart;" solvo, "to loosen"] To disunite, separate, dissolve.
diú, adv. [old abl. form of obsol. dius = dìes, "a day"] For a long time, long.
di-urnus, urna, urnum, adj. [di-es, “day”] Of, or belonging to, the day; daily.

diūturn-ītes, Itātis, f. [diū-turn-us, “of long duration”] Long duration or continuance; length.

dī turnus, turna, turnum, adj. [diu, “for a long time”] Of long duration, prolonged.

dī-vello, velli, vulsum, vellēre, v. a. [di (= dis), “asunder;” vello, “to pluck”] To pluck, or tear asunder.

dī-vido, visi, visum, vidēre, v. a. [di (= dis), “asunder;” root visi, “to part”] To separate, divide; apportion.

dīvin-e, adv. [dīvin-us, “divine;” also, “admirable”] Divinely; admirably.

dīvin-ītas, itātis, f. [id.] Divinity; divine nature, excellence.

dīvin-o, āvi, atum, āre, v. a. [dīvin-us, “inspired”] To forebode, foresee.

dīvin-us, ina, inum, adj. [divus, “a deity”] Divine; divinely inspired; admirable, excellent.

dō, dēdi, dātum, dāre, v. a. [da, “to give”] To give, present; to assign.

dōc-ēo, ēi, tum, ēre, v. a. [akin to dic-ō, “to say”] To teach, instruct. Of a drama or play as Object, and of the author as Subject: To produce, or exhibit on the stage.


dōct-us, ta, tum, adj. [dōc-ēo, “to teach”] Learned.

dōl-ēo, ēi, itum, ēre, v. n. To grieve, mourn.

dōmes-ticus, tica, ticum, adj. [prob. for dōmus-ticus; fr. dōmus, “a house;” hence, “one’s country, or home”] Domestic, of one’s own country.

dōm-i-cal-ium, i, n. [for dōm-i-cal-ium; fr. dōm-us, “abode;” (i) connecting vowel; root cul = καλ, in καλ-υπτω, “to conceal”] A habitation, dwelling, domicile.

dōmin-or, ātus sum, āri, v. dep. [dōmin-us, in force of “a ruler”] To rule, bear sway, have dominion.

dōm-in-us, i, m. [either fr. dōm-us, and so, “One pertaining to the house;” or, rather, fr. dōm-o, “to subdue,” and so, “The subduer, etc.”] Master, ruler, lord.

dōmus, i and ēs, f. [dōm, “to build”] A dwelling, abode, house, home.—dōmī, At home, in one’s house; native place, one’s own land or country.


dormiēns, ntis; part. pres. of dormio. As Subst. m. A sleeper.

dormiō, i or ēi, itum, ēre, v. n. To sleep [root dorm, “to sleep”]

dūb-īto, ītāvi, ītātum, ītāre, v. n intens. [According to some: dūhibō, a freq. fr. dūhibeo; duo, habec; i.e. “to move in two ways;” hence, “to waver”] To hesitate, doubt, be in doubt; to be irresolute, to hesitate.

dūb-ius, ia, ium, adj. [See dubito] Doubtful, uncertain.

dūco, duxi, ductum, dūcēre, [duc, “to lead”] v. a. To lead, in the fullest sense of the term.

dulc-esco, ēi, no sup., escēre, v. n. [dulc-is, “sweet” to the taste] To grow, or become, sweet to the taste.

dulc-is, e, adj. [perhaps from guleis, by dissimilation: cp. γλυκῶς] As opposed to āmūrus, “bitter:” Sweet to the taste; delightful, agreeable. Of persons or things: Dear, beloved.

dum, adv. [akin to diu, old abl. of dies] While, while that. As a restrictive particle: Provided that; as long as; until that, until.

dūo, ae, o, num. adj. plur. Two. As Subst.: Two persons [Gr. δύο].

dux, dūcis, comm. gen. [for dūcis; fr. dūc-o, “to lead”] A leader, conductor; a general, commander.
| E. | é; see ex. |
| ec quis, quid, pron. interrog. [ec = ce, inseparable demonstrative and strengthening particle; quis, quid, “any one, any thing”] | Any one? any body? any thing? |
| edépol, adv. [lengthened form of pel; By Pollux. | |
| ef fóro, extahi, átum, effere, v. a. irreg. [for ex-féro; fr. ex. “out”; féro, “to bear”] To bring forth, yield. Pass: To be carried out of one’s self, to be transported. | |
| effét-us, a. um. adj. [ex. in “strengthening force; feto, “to produce”] Exhausted. | |
| effició, fæci, sectum, ficère v. a. [for ex-fícæ; fr. ex. “out”; fícæ, “to make”] With double Acc.: To rendersomething, or makethingsomething, that which is denoted by the second Acc. | |
| effluó, fluxi, fluxum, fluère, v. n. [for ex-flúo; fr. ex. “out or forth”; flúo, “to flow”] Of Time: To depart, disappear. | |
| ef súgio, súqui, súgitum, súzéré, v. a. [for ex-súgiro; fr. ex. “out;” súgiro, “to live”] To flee from, take flight from; avoid, shun. | |
| é-géó, úi, no sup., ère, v. n. [from the Aryan root āgh, “to need;” ex. āghv, “poor”] To be without; to be devoid of or lacking in. | |
| éogo, Gen. mēi, (plur. nos) pers. pron. f [akin to Gr. eyw.] | |
| é-jicio, jeci, jectum, jecère, v. a. [for ex-jícæ; fr. ex. “out;” jícæ, “to cast”] To cast or throw out; expel. | |
| é-labor, lapsus sum, lābi, v. dep. [é (ex), “out;” lābor, “to glide”] To slip off or away; to escape. | |
| é-lábóros, labórávi, labóratum, labóráre, v. n. [é (ex), “exceedingly;” lábóros, “to labour”] To labour greatly, to take great pains. | |
| élægant-er, adv. [fr élæ-gant-er; fr. élægans, élægant-is, “élæ- gant”] Elegantly, tastefully, graciously. | |
| éléphant us, i. m. An elephant [Gr. élæphas élæfántos]. | |
| é-lício, illiciti, ilectum, iléère, v. a. [é (ex), “out;” lǽ-fo, “to entice;” see dleceto] To entice out; to draw forth or out. | |
| é-lóg-ium, i. n. [é (ex), in “diminishing” force; lógus, “a word”] An inscription on a tomb. | |
| e-mancipo, mancipávi, mancipátum, mancipäre, v. a. [é (ex), “out of;” mancipio, “to make over as property” by the act of mancipium or purchase] To give up or over; to surrender. | |
| é-méreo, mérni, mérítum, mérère, v. a. [é (ex), “entirely;” méréo, “to deserve”] Military term: To serve out, complete, one’s time of service. | |
| é-mergo, mersi, mersum. mér- gère, v. n. [é (ex), “out or forth;” mergo, “to plunge”] To come forth, emerge. | |
| é-min-us, adv. [for é-mán-us; fr. é (ex), “away from;” mánus, “the hand”] At a distance; from a distance. | |
| é-mórior, mortáus sum, mórí, v. dep. [é (ex), in “augmentative” force; mórór “to die”] To die quite or utterly; decesse. | |
| é-nerv-o, ávi, átum, árc, v. a. [é (ex), “out;” nerves, “a nerve or sinew”] To weaken, enervate. | |
| énim, conj. For. | |
| é-numéro, númerávi, númerátum, númerare, v. a. [é (ex), in “strengthening” force; número, “to reckon”] To reckon, or count, up; relate. | |
| éo, adv. [prob. for com (eum), old acc. sing. masc. of pron. is, “this, that”] Of place: To that place, thither, there. Of amount or degree: To such an amount or degree; to that extent, etc. Of cause or reason: Referring to what precedes; On that account, therefore. Referring to what follows: For this reason, on the following account. | |
épulae, ärum, f. plur. A feast, banquet.

épuláris, är, adj [épul-ae, “a feast”; of, or belonging to, a feast or banquet.

épul-or, ātus sum, āri, v. dep. [ id.] To give a feast or entertainment; to feast.

équë-s, itis, m. [for equ-i-(t)s; fr. equ-us; 1, root of éo, “go”] A horseman; Plur.: Cavalry.

é-quidem, adv. [e = demonstrative particle; ce; quidem, “indeed”] Indeed, truly.

équ-us, i, m. [root ac, “swift” or “sharply”] A horse.

errat-icus, ilea, icum, adj [errat-us, “a wandering about”] Wandering about or hither and thither; erractic.

érectus, a, um: part. perf. pass. of érigo: Set up, upright.


ergo, adv. [ id ] Therefore.

ér-ígo, rexi, rectum, rígère, v. a. [for érego; fr. c (= ex), “out of;” régo, “to make straight”] To lift up, raise.

erro, āvi, ātum, āre, v. n. [perhaps for eró, from root ARS, a lengthened form of AR, “to move”] To wander, to mistake, err.

err-or, óris, m. [err-o, “to wander”] Error, mistake.

érudit-e, adverb [érudit-us, “learned”] In a learned way or manner; learnedly, eruditely.


et, conj.: And: et . . . et, both . . . and: et . . . et, both . . . and . . . and; also, too; even.

ét-énim, conj. For.

étiam, conj.: Also, too; even [akin to et].

et-si, conj. [et, “even;” si, “if”] Even if, although.

é-vado, vasi, vāsum, vādēre, v. n. [é ( = ex), “out;” vado, “to go”] To go out, or forth.

é-vénil, véni, ventum, vénire, v. n. [é ( = ex), “out;” velle, “to pluck”] To pluck out; to pluck or tear off.

é-vénio, véni, ventum, vénire, v. n. [é ( = ex), “out;” vénio, “to come”] To turn out, happen, take place.

éver-sio, slōnis, f. [for évert-sio; fr. évert-ó, “to overthrow”] An overthrowing, destruction.

ex (é), prep. gov. abl.: From, away from, out of, of; directly after; out of a number, or the material of which a thing is made [Gr. ēξ].


ex-cell-ens, entis, adj. [ excell-o, “to excel”] Distinguished, excellent.

ex-cipio, cēpi, cepsum, cipère, v. a. [for ex-cipio; fr. ex, “from;” cāpio, “to take”] To receive. In regard to time: To prolong, continue.

excissus, a, um; part perf. pass. see excissindo.

exci-to, tāvi, tātum, tāre, v. a. intens. [exci-o, “to call forth”] To produce; to excite, rouse up.

excur-sio, slōnis, f. [for excurr-sio; fr. excurr-o, “to run out;” hence, “to sally forth”] A sally; an attack.

excusá-tio, tiōnis, f. [excus(a)-o, “to excuse”] An excusing; an excuse.

exemplum, i, n. An example, in the widest acceptation: a pattern.

ex-éō. Ivi or ili, ītum, īre, v. n. irreg. [ex, “out or forth;” éo, “to go”] To go out, or forth, from.


exercitá-tio, tiōnis, f. [exerĉ(a)-o, “to exercise”] Exercise.

ex haurio, hausi, haustum, haurire, v. a. [ex, “out;” haurio, “to draw” water, etc.] To empty by drawing.

exigüus, a, um, adj. [ex, “intensive;” egeo, “to be in want”]
Small, little, whether in size or quantity. Of time: Short, little.

ex istimo, istinavi, istimatum, istimare, v. a. [for ex-astimo; fr. ex, "without force;" aestimo, "to think"] To think, suppose, consider.

ex-oño, órávi, órátum, órare, v. a. [ex, "effectually:" óro, "to entreat"] To prevail upon, to persuade by entreaty.

ex-pélor, pertus sum, périri, v. dep. [ex, "thoroughly;" obsol. péril, "to go or pass through;" hence, "to try"] To try, prove; to find, or know, by experience.

ex-pléo, piélvi, plétum, plère, v. a. [ex, in "intensive" force; pléo, "to fill"] To satisfy, appease, sate, a longing or one who longs.

ex-plico, pléiravi, and pléuni, plérátum and plétum, pleäre, v. a. [ex, "out;" plileo, "to fold"] Of an opinion, e. c. To unfold, set forth, declare.

ex-plóró, plórávi, plórátum, plóráre, v. a. [ex, in "intensive" force; plóró, "to call out"] To search out, seek to discover, ascertain.

expugnátio, tlönis, f. [ex-pugna-ta-o, "to storm, capture, carry" a town, etc.] A storming, carrying, of a town.

ex-scindo, ère. Perf. and sup. supplied by excido. To raze; destroy.

ex-séquor, séequátus sum, séequi, v. dep. [ex, denoting "to the end or close;" séequor, "to follow"] To follow up, execute, accomplish.

ex-sísto, stiti, stitum, sistère, v. n. [ex, "out or forth;" sisto, (n.)"to stand"] To come forth; to spring, proceed.

ex-pecto, spectàvi, spectátum, spectàre, v. a. [ex, "very much;" specto, "to look out"] To expect.

ex-śtǐnguo, stinxì, stinctum, śtingùrere, v. a. [ex, "without force;" stingo, "to extinguish"] To extinguish, put out; to destroy.

ex-stò, no perf. nor sup., stâre, v. n. [ex, "out or forth;" stò, "to stand"] To be extant, to exist, to be.

ex-strúo, struxi, structure, strùere, v. a. [ex, in "intensive" force: strúo, "to pile, or heap, up"] To pile, or heap, up thoroughly; to supply amply.

ex-suQ to. távi, tátum, târe, v. n. intens. [for exsalt to; fr. exsíllo, "to leap up," ex, "out of," root sal, "to leap"] To rejoice exceedingly, to exult.

ex-tér (terus), têra, têrum, adj. [ex, "out"] On the outside, outward.

exter-nus, na, num, adj. [exter, "outward, external"] Foreign As Subst. : externa, őrum, n. plur. Foreign matters.

ex-tímescô, timuñi, no sup., tímescère, v. a. [ex, in "intensive" force; tímescô, "to fear"] To fear greatly, be terrified at.

ex-torquéô, tori, tortum, torquère, v. a. [ex, "out;" torquô, "to twist"] Mentally: To wrest away from one.

F.

fá-búlá, béulae, f. [f(a)-or, "to speak"] A narrative, tale; drama, play.

fácil-e, adv. [fæcil-ís, "easy" Easily, without trouble;agreeably well.

fác-inus, inóris, n [fæc-ło, "to do"] In a bad sense; A bad or evil deed; a crime

fácio, fécì, factun, fácère, v. a. [fac, "to make"] To make, in the widest acceptance of the word. In pass. constr. with Nom. of complement: To be mad, or become, something.

fac-tum, ti, n. [fácio, "to do"] A work, deed.

faeus, óris, n. [root FE, "to grow"] Gain, profit.

fal-sus, sa, sum, adj. [for fall-sus; fr. fall-u, "to deceive"] Untrue, false. As Subst. : a. falsum, i. n. that which is false, falsehood.

fâma, re, f. [root FA, "to say," or "make clear"] Report, rumour, reputation, renown.

fâmili-āris, āre, adj. [fāmili-a, "a family"] Of, or belonging to, a family: —res familiaris, effects per-
VOCABULARY.

aining to a family; i.e.) property, intimate, friendly, on good terms.

fē-cundus, cunda, cundum, adj. [root fē, “to grow”] Fertile, fruitful.

fēre, adv. Nearly, almost, for the most part.

fēr-īo, no perf. nor sup., ire, v.a. To strike, to slay.

fēro, tūlī, lātūm, ferre, v. a. [roots are fēr, tūl. The second root has also the forms tōl and tīl or tāl. The supine lātīnūm = flatum is derived from this latter root] To bear, carry, bring, whether actually or figuratively; report, relate, make known.

fērōc ītās, ītās, f. [fērox, fērōc-is, “bold”] Boldness, courage.

fēr-rum, ri, n.: Iron; an iron implement of any kind.

fēv-or, brīs, m. [fēv-ō, “to be hot”] Vehemence, ardour, fervour.

fibra, ae, f. A fibre, filament, of a plant.

ficus, i and fūs, f. A fig.

fīd-es, ēī (in the quotation fr Ennius, the Gen. is fīdēi), f. [fīd-o, “to trust”] Trust, belief; promise, a pledge.

fīdes, is, f. A stringed instrument; a lyre.

figo, fixi, fixum, figūre, v. a. [fig., “to fix”] To fix or fasten.

fīlla, ac, f. [akin to filiūs] A daughter.

fīliūs, i, m. [root fē, “to grow” or “be”] A son.

figo, finxi, fictum, figūre, v. a. [root fīgō, “to fix” or “form”] Mentally: To imagine, suppose, think.

fīnis, nis, m. [prob. for fidinis; fr. fid, root of fīnd-o] An end, termination.

fīgūtī-sūs, ōsa, ōsum, adj. [fīgūtī-um, “a disgraceful act”] Very shameful.

fīgūtī-um, i, n. [fīgūt-o, “to demand”; hence, “to ask some bad thing”] A disgraceful, infamous act.

flag-ro, rāvi, rātum, rāre, v. n. [flag, “to burn”] Mentally: To burn, glow; to be stirred.

flam-ma, mae, f. [= flag-ma, see flagro] A flame.

flecto, flexi, flexum, flectēre, v. a. [root flec, “to bend”] To bend, turn, turn round.

fle-tus, tūs, m. [fle-o, “to weep.”] The root appears in its forms fla, flo, flō, flū, fle, and means, “to overflow, blow, swell or flow” A weeping; tears.

flōrens, nis: part. pres. of flōreō. Flourishing; in, or at, its prime.

flōr-ēo, āi no sup., ēre, v. n. [flōs, flōr-is, “a flower”] To be in a flourishing condition; to be distinguished.

flōs, flōris, m. [see fletus] A flower.

flūo, fluxi, fluxum, flūreō, v. n. [see fletus] To flow.

fōcus, i, m. A fire-place, hearth.

foed-us, ēris, n. [for fid-us; fr. fid-o, “to trust”] A league, treaty, compact.

fōre, fut. inf. of sum.

for-s, tis, f. [probably for fer-s; fr. fer-o] Chance, casually. Adverbial expression: Forte (abl.), By chance or accident; perchance.


forte; see fors.

for-tis, te, adj. [for or fir, “to support”] Strong, daring, brave.

forti-ter, adv. [fort-is, “brave”] Bravely, with courage or bravery.

fortūna, ūnae, f. [fors, fort-is, “chance”] Fortune, whether good or bad.

fortūnā-tus, ta, tum, adj. [fortūn(a) o, “to make fortunate”] Happy, fortunate.

fōr-us, i, m. [akin to root; per. por, “to go through;” cp. πόρος] A gangway of a ship.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>frigilis</td>
<td>fragile, frail</td>
<td>frig-ill-, &quot;to break&quot;</td>
</tr>
<tr>
<td>frango</td>
<td>to break</td>
<td>root FRAO</td>
</tr>
<tr>
<td>frater</td>
<td>brother</td>
<td>Frater, Iris, m.</td>
</tr>
<tr>
<td>frequens</td>
<td>frequent, constantly</td>
<td>often, frequently</td>
</tr>
<tr>
<td>fructus</td>
<td>fruit, produce</td>
<td>of the soil, produce of the fields</td>
</tr>
<tr>
<td>fruor</td>
<td>to enjoy, delight</td>
<td>With Abl. To enjoy, delight in</td>
</tr>
<tr>
<td>frusta</td>
<td>In vain, to no purpose</td>
<td>[akin to fraud-o, &quot;to deceive&quot;]</td>
</tr>
<tr>
<td>frux</td>
<td>frugis (mostly plur.)</td>
<td>f. [for frugis; fr. frug, a root of fruor, &quot;to eat&quot;]</td>
</tr>
<tr>
<td>furioso</td>
<td>full of rage</td>
<td>&quot;rage&quot;</td>
</tr>
<tr>
<td>frugilegium</td>
<td>pertaining to a rope or cord</td>
<td>A race of persons</td>
</tr>
<tr>
<td>fundamentum</td>
<td>foundation</td>
<td>n. [fund(a)-o, &quot;to found&quot;]</td>
</tr>
<tr>
<td>fundo</td>
<td>to scatter</td>
<td>To pour out; to produce in abundance</td>
</tr>
<tr>
<td>funis</td>
<td>thread</td>
<td>For reflexive force: To spread itself; extend</td>
</tr>
<tr>
<td>gallina</td>
<td>a hen, hen</td>
<td>In collective force: Fowl, poultry</td>
</tr>
<tr>
<td>gaudere</td>
<td>to rejoice</td>
<td>A jewel, gem</td>
</tr>
<tr>
<td>genéricus</td>
<td>of persons</td>
<td>Great, large</td>
</tr>
<tr>
<td>gérus</td>
<td>to support</td>
<td>To support, sustain, maintain</td>
</tr>
<tr>
<td>gladius</td>
<td>sword</td>
<td>A sword</td>
</tr>
<tr>
<td>glória</td>
<td>glory</td>
<td>Glory, fame</td>
</tr>
<tr>
<td>grátia</td>
<td>favour, kindness</td>
<td>To glory, boast</td>
</tr>
<tr>
<td>gratus</td>
<td>dear</td>
<td>To be glad</td>
</tr>
<tr>
<td>gravis</td>
<td>heavy</td>
<td>Dear, pleasing, delightful</td>
</tr>
</tbody>
</table>

**VOCABULARY.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fundus</td>
<td>fundus, n.</td>
</tr>
</tbody>
</table>
| funus | funeral rites, a funeral |}

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**G.**

gallina, Inae, f. [gall us, "a cock" (= garus); root GAX, "to call"] A hen. In collective force: Fowls, poultry.

gaudéo, gavisus sum, gaudére, v. n. semi-dep. [root GAX, "to rejoice"] To rejoice, delight.

généricus, ávi, átum, áre, v. a. [genus, génér-ics, "a race or family"] To bring forth, produce.

gériculátus, átus, átum, adj. [génicul-um, "a little knee," hence, "a joint or knot" of plants, etc.] Having knots; geniculated.

genésis, is, f. [gén-o, "to beget"] A race of persons; nation. At Rome: A clan, or rather house, containing within it several families, i.e. families or branches.

génus, éris, n. [root GEN, "to bear"] A race, stock.

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**G.**

géros, gessi, gestus, gérère, v. a. To bear, carry, a thing; administer, manage.

gladius, i, m. A sword.

glória, lae, f. [churia; fr. root CLU, "to hear"] Glory, fame.

gloriá, gratía, lae, f. [grát-us, "pleasing"] Favour, kindness; thanks, thankfulness.

grátia, lae, f. [root GRA, "to be glad"] Dear, pleasing, delightful.

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**G.**

grávis, e, adj. [garvis, root GAX, "to be heavy; ep. BABUS]
VOCABULARY.

Heavy, disagreeable; weighty, important, grave.

**gráv-itas**, It. It., f. [grávis, "weighty"] Weight, importance; seriousness.

**gráv-iter**, adv. [gráv-is, "heavy; severe"] Heavily, severely.

**grémium**, i, n. The lap, the bosom.

**guberná-tor**, tórís, m. [gubern-án(a)-o, "to steer"] A steersman, pilot.

**gustá-tus**, tús, m. [gust(a)-o, "to taste"] Taste, or flavour, of a thing.

**H.**

**háb-éo**, üi, itum, ére, v. a. i. [ap, "to grasp"] To have, in the widest acceptation of the term. To reckon, consider, account.

**háb ió**, itávi, Itáum, itáre, v. n. intens. [háb-éo, "to have;" hence, "to hold, or inhabit," a place] To have an abode; to reside, live anywhere.

**haedus**, i, m. A kid. In collective force: Kids.

**hasta**, ae, f. A spear, javelin.

**haud**, adv. Not at all, by no means, not.

**herb-esco**, no perf. nor sup., escère, v. n. [herb-a, "a green stalk"] To grow into green stalks.

**hercúle**. By Hercules.

**hib-ernus**, erna, ernen, adj. [for híc-ernus; fr. hiems, hiém-is, "winter"] Of, or belonging to, winter.

**híc**, haec, hoc [pronominal root 1, aspirated; with c (= ce), a demonstrative suffix] This.

**híc**, adv. [híc] Here.

**h-in-c**, adv. [for h-im-c; fr. hi, base of hi-e; im, locative suffix; ce (= ce), demonstrative suffix] From this place; hence; after this.

**histrío**, ónis, m. A stage-player, an actor.

**hób-die**, adv. [contr. fr. hoc die; i.e. hoc, masc. abl. sing. of híc, "this;" die, abl. sing. of dies, "a day"] On this day, to-day.

**hómo**, his, comm. gen. [old form hemo, properly, a son of earth (Hunaus)] A person, or man generally; a human being.

**hóllest-e**, adv. [hóllestus, "honourable"] Honourably.

**hóllestus**, ta, tum. adj. [for hóllestus; fr. hónor, "honor"] Noble, honourable.

**hónor**, óris, m.: Honour. Public honour, official dignity, an office.

**hónor-bilis**, bile, adj. Honourable.

**hónorá-tus**, ta, tum. adj. [hónor(a)-o, "to honour"] One who has held public office, distinguished.

**hóra**, ae, f. An hour.

**hortus**, i, m. [root, hir, her, "to grasp," "enclose"] A garden, in the widest sense of the term.

**hos-pes**, pitís, m. A guest; an entertainer; a guest-friend; i.e., a person between whom and one's self there exists a bond of hospitality, which extends also to the families and descendants of each. This tie was held most sacred; and to violate it was regarded as the greatest impiety.

**hospit-ium**, i, n. [hospe, hospit-is, "a stranger"] A place where strangers are entertained; inn.

**hos-tis**, tis, comm. gen. [akin to Aryan, root ghas, "to eat"] A stranger or foreigner, as one who is entertained as a "guest;" a public enemy; a foe.

**húmán-itas**, It. Itis, f. [húman-us, "polished, refined"] Humanity, gentleness; liberal education.

**húm-anus**, ãna, ãnum, adj. [for hómín-anus; fr. hómo, hómin-is, "a man"] Of, or belonging to, a man or men; polished, refined.

**húm-us**, i, f. The ground [akin to Gr. χαῦ-α:, "on the ground"].

**id-circ-ó**, adv. [id, nent. acc. sing. of is, "that;" circ-ó, "about, in respect to"] Therefore, on that account, for this or that reason.

**i-dem**, ëa-dem, i-dem, pron. dem. [pronominal root 1; with demon-
strative suffix dem] The same. When something new is added respecting a person or thing already mentioned: Likewise, also, moreover.

Ignitus, adv. [probably for le-itus; lc = ic, tr pronominal root 1; suffix itus] Therefore.

1-gnāvus, gnāva, gnāvum, adj [for in-gnāvus; fr. In, "not;" gnāvus, "busy, diligent! Inactive, indolent.

Ignis, is, m. Fire.

1-gnōmin-ia, ia, f. [for ingnōmin-ia; fr. In, in "negative" force; gnōmen = nōmen], gnōmin-is, "a name" Loss of good name, disgrace.

1-gnosco, gnōvi, gnōtum, gnosce, v. n. [for in-gnosco; fr. In, in "negative" force, gnosco (= nosco), "to know"] To pardon, forgive;— at xvi. 55 alone; so, rare.

1-lacrimo, lacrimāvi, lacrimātum, lacrimāre, v. n. [for in-lacrimo; fr. In, "on account of, over;" lacrimo, "to weep"] To shed tears, bewail.

1-le, la, lud, pron. adj. [for is-le; fr. is] That.

Illēc-ōbra, ēbrae, f. [for illa-ēbra; see delectā] Enteritēm, allurement, allure.

Illoc, adv. [adverbial neut. of illic, "that"] To that place, thither.

1-lūdo, lūsi, lūsum, lūdēre, v. a. [for in-lūdo; fr. In, "at;" lūdo, in force of "to jeer"] To jeer, or mock, at; to ridicule.

1-lustr-is, ei, adj. [for in-lustr-is; fr. In, "greatly;" lustr-o, "to illumine"] Renowned, illustrious.

Imbēcillus, a, um, adj. Weak, feeble, whether physically or mentally.

Imber, bris, m. A heavy rain; a storm.

Im-itor, Itātus sum, Itāri, v. dep. [root im, "to be like"] To imitate.

Immis-sio, stōnis, f. [for inimitt-śio; fr. inimitt-o, "to let in"] An engraving.

Im-mōdērātus, mōdērātā, mōdērātum, adj [for in-mōdērātus; fr. In, "not;" mōdērātus, "moderate"] Excessive, immoderate.

Im-mortālis, mortāle, adj. [for in-mortālis; fr. In, "not;" mortālis, "mortal"] Immortal, undying.

Immortā-itas, Itāris, f. [im-mortāl-is, "immortal"] Immortality

Im-pēd Jo, ivi or ili, ītum, āre, v. a. [for in-sēd-i-o; fr. In, "in;" pes, pēd-is, "the foot"] To hinder, impede.

Im-pello, pūlī, pulsam, pellēre, v. a. [for in-pello; fr. In, "against;" pello, "to drive"] To impel, urge on.

Im-pendēo, no perf. nor sup., pendēre, v. n. [for in-pendēo; fr. In, "over;" pendēo, "to hang"] To be imminent; to impend.

Impērā-tor, tōris, m. [impēr-a-o], A conquerer.

Impēri-um, i, n. [impēr-o, "to command"] Authority, power; dominion; empire.

Im-pēro, pērāvi, pērātum, pērāre, v. n. [for in-pēro; fr. In, "upon;" pēro, "to put"] To command, rule over.

Importūn-itas, Itātis, f. [importūn-us, in force of "uncivil, rude"] Incivility, rudeness, insolence.

In, prep. gov. abl. and acc.: With Abl.: In; in the case of. With Acc: Into. Of time: To, unto, till.

In-certus, certa, certum, adj. [In, "not;" certus, "sure"] Not sure, uncertain.

In-cido, cidi, căsum, cidière, v. n. [for in-cādo; fr. In, "into;" cădo, "to fall"] To fall into, in the fullest meaning of the term.

In-cido, cidi, căsum, cidière, v. a. [for in-cādo; fr. In, "into;" cădo, "to cut"] To engrave, inscribe.

In-cito, cīavi, cūtānum, cūtäre, v. a. [In, "without force;" cītā, "to set in rapid motion"] To set in rapid motion, to urge forward.

In-clīno, āvi, ātum, āre, v. n. [In, "towards;" clīn-o (found only in compound and derivative words), "to lean"] To be disposed, or inclined.

In-clūdo, clūsi, clūsum, clūdere, v. a. [In, "in;" clūdō (= clando), "to shut"] To shut in or up; to enclose.
incōl-ā, ac, m. [incōl-o, "to inhabit"] An inhabitant.

inconstant-iā, lē, f. [inconstans, inconstant-is, "inconsistent"] Inconsistency, fickleness.

incrēdibil-iēter, adv. [incrēdibil-is, "incredible"] Incrédibly.

incrē-mentum, menti, n. [in-cre-ō, "to grow, increase in size"] Growth, increase in size.

in-curro, curri and eīn-curri, eur-sum, eurcēre, v. n. [in, "into;" carro, "to run"] To run into.

in dicō, dixi, dictum, dieēre, v. a. [in, in "augmentative force;" dico, "to say"] To declare publicly; to proclaim, appoint.

in-doctus, do-tā, doctum, adj. [in, "not, un-;" doctus, "taught"] Untaught, unlearned.

indōl-es, is, f. [ind-ū (= in), "in, within;" ol-esco, "to grow"] Natural abilities or disposition.

indūria, ae, f. [indūri-us, "industrious"] Diligence, assiduity, industry.

inēō, ivi or ī, ītum, īre, v. n. [in, "into;" ēo, "to go"] To begin, commence.

in-ers, ertis, adj. [for educt; fr. In, "not;" ertis, "art"] Unskilled; idle, indolent.

in-exercitātūs, exercitātā, exercitātūm, adj. [in, "not;" exercitātās, "exercised"] Untrained, unpractised.

infirm-ītās, ītās, f. [infirm-is, "weak"] Weakness, feebleness.

infirmus, firma, firmum, adj. [in, "not;" firmus, "strong"] Not strong, feeble, infirm.

in-gēnium, i, n. [in, "in;" gen, root of gignō (pass.), "to be born"] Natural abilities, talents or genius.

in-grāvesco, no perf. nor sup., grāvescēre, v. n. [in, "without force;" grāvesco, "to become heavy"] To grow, or become, heavy. In a bad sense: To increase, grow worse or more oppressive.

in-grēdior, grossus sum, grēdi, v. dep. [for in-grādior; fr. In, "into;" grādior, "to step"] To go into, enter upon a journey.

in-hūmān-ītas, Itātis, f. [In-hūmān-us, "discourteous"] Dis-courtesy; surliness.

in-hūmānus, hūmāna, hūmānum, adj. [In, "not;" hūmānus, in force of "courteous"] Discourteous, uncivil.

in-imic-ītia, Itia, f. [inimic-us, "unfriendly"] Unfriendliness, enmity.


in-iquis, iquus, iquum, adj. [for in-aequus; fr. In, "not;" aequus, "even;" hence, mentally, "calm, composed"] Not calm or composed, disturbed.

in-initium, ti, n. [inēō, "to go into;" a place; fr. In, "into;" root i, "to go"] A beginning, commencement.

in-jus-sus, sūs (only found in Abl. Sing.), in. [for in-jus-sus; fr. In, "not;" iā, "command"] Without command.

in-numerābilis, numerābilis, adj. [In, "not;" numerābils, "to be counted"] Not to be counted, countless.

in-op-īa, lae, f. [inops, in-op-is, "without means"] Need, indigence, poverty.

inquam (inquō), v. def. To say.

in-scribo, scripsi, scriptum, scribere, v. a. [In, "upon;" scribo, "to write"] Of a book as Object: To give a title to; to entitle.

in-spiēnis, spīentis, adj. [for inspīnus; fr. In, "not;" spīens, "wise"] Not wise, foolish, senseless.

inspiciēn-ter, adv. [for inspiciēnter; fr. inspīnius, inspiciēnt-is, "unwise"] Unwisely, foolishly.

insētio, tiōnis, f. [for insē-tio; In, "into;" root sa, "to sow"] An engrafting, grafting.

in-sole-ns, ntis, adj. [In, "not;" soleō, "to be accustomed"] Strange, unusual.
insomnia, iac, f. insomn-ias, "sleepless; Sleeplessness, want of sleep."

in-still, stillavi, stillatum, stillare, v. a. [in, "into;" stillo, "to drop"] To drop into; to pour into by drops.

in-stūtio, stūti, stūtium, stūtēre, v. a. [for in-stātū; fr. in, "without force;" stātū, "to set"] To found; train up, educate.

institū-tum, ti, n. [institū-o, "to found or institute"] Custom, habit; ordination, bow.

in-struō, struxi, structum, strāgere, v. a. [in, "without force;" strā, "to build"] To build up in anything; to teach, instruct.

in-tēg-er, ra, rum, adj. [for in-tāg-er; fr. in, "not;" tango, "to touch," through root tāg] Of the mind: Unimpaired, uninjured, sound.

intel-lego, lexī, lectum, legēre, v. a. [for inter-lego; fr. inter, "between;" lēgo, "to choose"] To see, perceive, understand.

in-tempērans, tempērantis, adj. [in, "not;" tempērans, "moderate"] Inconstant, profligate, debauched.

intent-us, ta, tum, adj. [for intend-tus; fr. intend-ā, "to bend"] Of a bow: Bent, stretched. Of the mind: Bent, strong.

inter, prep. gov. acc.: Between. Of time: During.

inter-dico, dixi, dictum, dicēre, v. a. and n. [inter, "between;" dico, "to speak"] To forbid, prohibit. With Dat. of person and Abl. of thing: To issue an edict, or obligatory order, to some person in some matter.

inter-dum, adv. [inter, "at intervals;" dum, prob. = dium, acc. of obsol. dius, whence diu = dies, "a day"] Sometimes, occasionally.

inter-éo, ivi or ili, iuven, ire, v. n. [inter, "among;" ēo, "to go"] To perish.

inter-ficio, fæci, fæctum, fæcre, v. a. [for inter-fācio; fr. inter, "between;" fācio, "to make"] To destroy; esp. to kill, slay.

inōr-imo, ēmi, emptum, ēmēre, v. a. [for inter ēmu; fr. inter, "between;" ēmu, "to take"] To destroy, kill, slay.

intēr-tus, iūs, m. [intērēo, "to perish;" inter, "between;" root i, "to go"] Death, destruction.

intēr-sum, sī, esse, v. n. [inter, "between;" sum, "to be"] Of time: To be between; to elapse, intervene.

in-tūēor, tūtūs sum, tūcī, v. dep. [in, "upon;" tūor, "to look"] To look upon; to behold.

in-tus, adv. [in, "in"] Within, in the inside; in one's family or household.

in-vēnīo, vēni, ventum, vēnire, v. a. [in, "upon;" vēno, "to come"] To come upon, find, meet with.

inven-tum, ti, n [invenīo, "to discover"] A discovery, invention.

in-vētěr-o, āvi, ātum, āre, v. a. [in, "without force;" vetus, vētēr-is, "old"] To endure, continue, or remain, for a long time.

inviōlāt-e, adv. [inviōlāt-us, in force of "inviolable"] Inviolably.

invito, āvi, ātum, āre, v. a. [= invēcito = invicito; root voc, "to call"] To invite: allure, tempt.

in-vi-tus, ta, tum, adj. [in, "not;" root vic, "to will;" hence = invicitus] Unwilling, against one's will.

i-pse, psa, psam, pron. dem. [for is-pse; fr. is, "this, that, with suffix -se] Self, very, identical. Of 3rd person: Himself, herself, itself.

irā-cundus, cunda, cundum, adj. [ira-scor, "to be angry"] Very angry, or wrathful.

ir-rīdeo, risi, rīsim, rīdere, v. a. [for in-rīdeo; fr. in, "at;" rīdeo, "to laugh"] To laugh at, ridicule.

irrigā-tio, flōnis, f. [irrig(o-a-o, "to irrigate"] An irrigating; irrigation.

iš, ėa, ē (Gen. ēnas; Dat. ēi), pron. dem.: This or that person or thing.
is-te, ta, tud, pron. dem. [is, "this, that;" demonstr. suffix te] This, or that, person or thing.

ist-i-c, ist-ec, ist-oc or uc, pron. demonstr. [contr fr. ist-i-c; fr. ist-e, "this or that;", (i) connecting vowel; demonstr. suffix ce] This, or that, same.

ist-in-c, adv. [for ist-im-c; fr. ist-e, "that;" in locative suffix; c (=) ce, demonstrative suffix] Of place: From that very place, thence.

ita, adv: Thus, in this way; in the following way; so; hence.

itâ-que, conj. [ita, "thus," quâ, "and"]; And thus; therefore.


itér-um, adv. A second time, again.

J.

jam, adv. [prob. = cam, acc. sing. fem. of is] At that time; then; now; soon.

júbéo, jussi, jussum, jùbère, v. a. To order, command, bid.

júcundus, a, um, adj. [the root is either jú, "to help," or dív, "to be bright"] Pleasant, agreeable, delightful.

jûdex, iæs, comm. gen. [= jûde-s, for jùde-s; jús, "right," dico, to say; jùdic-o] A judge.

jûdic-i-jum, i, n. A court of justice; opinion, decision.

jû-díc-o, ávi, átum, áre, l. v. a. (for jur-di-c-o; fr. jús, jûri, "law," dic-o, "to point out") To judge. With second Acc.: To pronouncer, declare, proclaim a person to be that which is denoted by the second Acc.

jûgâ-tio, tiönis, f. [jûga-o, "to bind," from juc, "to bind"] A binding of a vine to rails.

jurg-i-jum, i, n. [jurg-o, "to quarrel"] A quarrel, dispute, altercation.

juris-consultus, consulti (or, as two words, juris consultus), m. [jús, juris, "law;" consultus, in force of "skilful, experienced"] A lawyer, jurisconsult.
<table>
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<th>Word</th>
<th>Definition</th>
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<tr>
<td>lap-sus, sūs, m.</td>
<td>[for labus; fr.</td>
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<tr>
<td>larg for, lus, sum,</td>
<td>Iri, v dep. [larg-us, &quot;large&quot;]; hence, &quot;bountiful&quot;] To bestow, grant.</td>
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<tr>
<td>látuś, cris, n.</td>
<td>A side, whether of persons or things: the lungs.</td>
</tr>
<tr>
<td>laudā-tio, tōonis, f.</td>
<td>[laud(a)-o, &quot;to praise;&quot; see laus] A funeral oration, in which the virtues of the deceased were made of the subject of praise.</td>
</tr>
<tr>
<td>laudā-tus, ta, tum, adj.</td>
<td>[id.] Praised, commended, excellent.</td>
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<tr>
<td>laud-o, ávi, átum, āre, v. a.</td>
<td>[laus, laud-is, &quot;praise&quot;] To praise, extol.</td>
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<tr>
<td>laus, landis, f.</td>
<td>[= claus; root clu, &quot;to hear&quot;] Praise.</td>
</tr>
<tr>
<td>lax-o, ávi, átum, āre, v. a.</td>
<td>[lausum, laud-is] To set free from; to relieve or deliver from.</td>
</tr>
<tr>
<td>lect-ūlus, āli, m. dim.</td>
<td>[lect-us, &quot;a couch;&quot; root lec, &quot;to lie&quot;] A little, or small couch.</td>
</tr>
<tr>
<td>légā-tus, ti, m.</td>
<td>[lēg(a)-o, &quot;to send with a legal commission&quot;); An ambassador, Milit. terms: A lieutenant-general.</td>
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<tr>
<td>légō, lēgi, lectum, légēre, v. a.</td>
<td>[root lec, &quot;to lie;&quot; hence, &quot;to put together&quot;] To collect, gather together; to read.</td>
</tr>
<tr>
<td>lēno, lēvi or lī, ātum, āre, v. a.</td>
<td>[lēvi-is, &quot;moderate, gentle&quot;] To soothe, alleviate.</td>
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<tr>
<td>lēnis, e, adj.</td>
<td>Moderate, mild, easy.</td>
</tr>
<tr>
<td>lēvis, e, adj.</td>
<td>[root legv = lev, &quot;to flow&quot; or &quot;move quickly&quot;] Light; insignificant, trivial; vain; gentle.</td>
</tr>
<tr>
<td>lēv-o, ávi, átum, āre, v. a.</td>
<td>[lēv-is, &quot;light&quot;] To lighten, alleviate.</td>
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<tr>
<td>lex, lēgis, f.</td>
<td>[= leg-s; fr. lēg-o, &quot;to read;&quot; hence, that which is proposed in writing to the people] A law.</td>
</tr>
<tr>
<td>lib-en-ter, adv.</td>
<td>[for libent-ter; fr. libens, libent-is, &quot;willing&quot;] Willingly, with pleasure.</td>
</tr>
<tr>
<td>lib-ēo, ī, ītum, ēre (usually found only in 3rd pers. sing. and inf. mood), v. n.</td>
<td>[root līb, &quot;to desire&quot;] To please; to be pleasing or agreeable.</td>
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<tr>
<td>lib-er, ri, m.</td>
<td>[properly, &quot;the inner kind of a tree;&quot; hence] A book.</td>
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<tr>
<td>lib er, ēra, ērum, adj</td>
<td>[root līb, &quot;to desire;&quot; hence, loved ones] Children.</td>
</tr>
<tr>
<td>libēr-o, āvi, ātum, āre, v. a.</td>
<td>[līber, &quot;free&quot;]; To set free, to free.</td>
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<tr>
<td>libidinōsus, ēs, ēsum, adj.</td>
<td>[lībido, libidinis, &quot;sensual desire&quot;] Sensual, voluptuous, licentious.</td>
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<tr>
<td>lib-ido, līdīnus, f.</td>
<td>[Līb-ēo, &quot;to please&quot;] Desire, longing. In a bad sense: Desire, passion.</td>
</tr>
<tr>
<td>licent-ia,iae,f.</td>
<td>[leccns, licent-is, &quot;acting according to one's own will;&quot; root lic, &quot;to leave&quot;; The acting according to one's own will or pleasure</td>
</tr>
<tr>
<td>licē-ō, ī, ītum, ēre (usually only in 3rd pers. sing. and inf. mood), v. n.</td>
<td>[see licentia] Impers. licet, etc., (it) is permitted or allowed.</td>
</tr>
<tr>
<td>littēra, ae, f.</td>
<td>[root līt. Other forms are ri, lib. From the fundamental idea of &quot;to melt&quot; we derive the ideas, &quot;to flow&quot; or &quot;adhere to&quot;]; A letter of the alphabet. Plur.: Literature, letters.</td>
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<tr>
<td>lōcū-ple-s, tis, adj.</td>
<td>[for locopites; fr. locus, (uncontr. gen. loco-i, &quot;landed property&quot;); ple-o, &quot;to fill&quot;] Rich, wealthy.</td>
</tr>
<tr>
<td>lōc-us, i, m.</td>
<td>[= (st) locus; root sta, &quot;to stance,&quot; or &quot;be placed&quot;] A place, spot; a topic of discussion.</td>
</tr>
<tr>
<td>long-e, adv.</td>
<td>[long-us, &quot;long&quot;] Far off, at a great distance.</td>
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<tr>
<td>long-inqu-us (trisyll), a, um, adj.</td>
<td>[for long-hine-vus; fr. long-us, &quot;long.&quot; hence, &quot;far off;&quot; hine, &quot;hence&quot;] Of time: Long, of long duration.</td>
</tr>
<tr>
<td>long-us, a, um, adj.</td>
<td>[connected with root lag, &quot;to be slack&quot;] Long</td>
</tr>
</tbody>
</table>
in extent or space. In time: Long, of long duration or continuance.

lōqu-ax, acis, adj. [lōqu-ōr, “to talk”] Prone to talk, talkative, loquacious.

lōqu-ōr, ātus sum, i, v. dep [lōc, “to speak”] Neut.: To speak, talk. Act.: To speak of or about.


lūgēo, luxi, no sup., lūgēre, v. n. and a. [root lūg, “to be grieved”] Neut.: To mourn, sorrow, grieve. Act.: To mourn, or grieve for.


lū-na, nē, f. [for lūc-na; fr. lūc-eō, “to shine”] The moon.

lūo, ērī, nūtum or nūtūm, ērēre, v. a. [lū, “to wash”] To wash out, i.e. to alone for, expiate, a crime, etc.

lū-sio, stōns, f. [for lūdsio; fr. lūd-o, “to play”] A playing, play, sport.

lūx, lūcis, f. [for lūc-s; fr. lūc-eō, “to shine”] Light, the light of day, daylight.

M.


māg-ister, istri, m. [root mag, “to be great”] A master, teacher.

māgisterium, i, n. [māgister, māgist(e)r-ē, i, n force of “master of a feast”] The office, or post of master of a feast.

māgistr-ātus, ātus, m. [māgister, māstr-i, “master”] Magisterial office, magistracy; a magistracy.

magn-itūdō, itūdis, f. [magnus, “great”] greatness, magnitude.

magn-ōpēre, adv. [for magnō ṭērē, the ablative sing. of magnus, “great,” and ṭērē, ṭērēs, “work,” respectively] Greatly, very greatly, exceedingly.

magn-nus, na, num, adj.: Great, large, in the fullest meaning of the terms; important.

māl-e, adv. [māl-us, “bad”] Badly.

malleō-lus, li, m. [malleōs, (un-contr. gen.) malleō-i, “a hammer or mallet”] A hammer-shaped slip for planting.

mālo, mālī, malle, v. irreg. [contr. fr. mag-vōlo; fr. root mag (see magnus); vōlo, “to wish”] To prefer.

māl-us, i, f [properly “an apple-tree”] A mast of a ship.

māl-us, a, um, adj. Bad of its kind; unfortunate, calamitous.

māne, adv. [root ma, “to measure”] In the morning, early.

mān-ēo, si, sum, ēre, v. n. [root man, “to remain”] To stay, or remain, anywhere.

mā-nus, nūs, f. [root ma, “to measure”] A hand.

mā-ter, tris, f. [root ma, “to produce”] A mother.

mātūr-e, adv. [mātūr-us, in force of “speedy, quick”] Speedily, in good time.


mātūr-o, āvi, ātu-um, āre, v. a. [id.] To ripen, make ripe, bring to maturity.

mātūrus, a, um, adj.: Ripen, mature, timely.

maxim-e, sup. adv. [maximus, “greatest”] In the greatest or highest degree; very greatly, chiefly.

mēditā-tio, tōnis, f. [mēdtl(a)-or, “to meditate”] A meditating, contemplation.

mēditor, Itātus sum, Itāri, v. dep. [root ma, “to think”] To think or reflect upon.


mēdullae, ae, f. Marrow.

mel, mellis, n. Honey.


mēmōr-ia, Iae, f. [mēmor, “mindful”] Memory, recollection, remembrance.
men-s, tis, f. [men, "to think"] The mind, as being the seat of thought.

men-sa, sac, f. [root ma, "to measure," hence, "the thing measured"] A tube of any kind.

men-sis, sis, m. [root ma, "to measure," hence the "measurement of time"] A mouth.


mētiōr, mensus sum, mētīri, v dep. [root ma, "to measure"] To measure.

mētū o, mētūi, mētūtum, mētā-rēre, v. a. and n. [mētus, uncontr. gen. mētī-us, "fear"] Neut.: To fear, dread. Act.: To be afraid of.

mē-us, a, um, pron. poss. [me, acc. sing. of ego, "I"] Of, or belonging to, me; my mine.

miles, tíis, comm. gen. [said to be connected with mīlē, "a thousand," the number furnished by each of the three Roman tribes] A soldier.

militāris, āre, adj. [miles, militā-is, "a soldier"] Military, pertaining to war.

milit-ia, āe, f. [milit-o, "to serve as a soldier"] Military service.

mínūo, ōi, ōtum, ōcre, v. a. [root min, "to lessen"] To make less; to lessen, diminish.

minus, comp. adv. [adverbial neut. of minor] Less, in a less degree.

mínū-tus, ta, tum: part. perf. pass. of mínūo. Little, small, minute.

miri-fic-us, a, um, adj. [for mir-fāc-us; fr. mir-or "to wonder;" (i) connecting vowel; fāc-īo, "to make or cause"] Wonderful, extraordinary.

miror, rātus sum, rāri, v. dep. [mir, "to wonder"] To wonder or be astonished.

mir-us, a, um, adj. [miror, "to wonder"] Wonderful, marvellous.

mis-er, ēra, ērum, adj. [prob. akin to mac-ēr, "to be sad;" maestus, "sad"] Wretched, miserable.

misērā-bilis, bile, adj [misēr-(a)-or, "to pity"] To be pitied, deplorable.

mitis, e, adj. Mild, gentle.

mitto, misi, misam, mitā-re, v. a. To send; throw, hurl, a missile.

mōdērā-tio, tūnis, f. [mōdēr-(a)-or, "to govern"] A governing; rule control.

mōdērātus, ta, tum, adj [mōdēr(a)-or, "to keep within bounds," etc.] Keeping one's self within bounds; moderate.

mōdic-e, adv. [mōdic-us, "moderate"] Moderately, quietly.

mōd-ic-us, lea, līnum, adj. [mōl-us, "moderation"] Moderate.

mōdo, adv.: Only, merely:—non modo, not only:—non modo non . . . sed, not only not . . . but. In restrictive clause: On condition that, provided that. Of time: Now, just now, lately.

mō-dus, di, m. [ma, "to measure"] A manner; limit; moderation.

mōlest-e, adv. [mōlest-us, "troublesome"] In a troublesome way; with trouble, annoyance.

mōlest-iā, āe, f. [mōlestus, "troublesome"] Trouble, annoyance.

mōl-estus, estas, esteum, adj. Troublesome, annoying.

mōl-is, -tor,itus sum, trī, v. dep. [mōl-es, "power, might"] To undertake, engage in.

moll-io, tīvi and ti, tīrum, ēre, v. a. [moll-is, "soft"] To soften, dispirit.

mol-lis, le, adj. [mol, "to soften"] Soft, pleasant.

mol-liter, adv. [mol-lis, "soft;" hence, "calm, gentle"] Calmly, gently, placidly.

mōn-eō, ēi, ētum, ēre v. a. [root MAN, "to think"] To warn, advise, admonish.

mōn-u mentum, ūmenti, n. [mōn-eō, "to remind"] A monument or memorial of any kind.
VOCABULARY.

mör-ätus, āta, ātum, adj. [mos, mōr-s, "manner" ] Provided, or furnished, with certain manners; having certain morals.

mor-bus, bi, m. [mor, or mar, "to waste away"] Sickness, disease.

mōr-ior, tūs sum, i, v dep. [mōr, "to waste away"] To die.

mōrōs-ītas, ītātis, f. [mōrōsus, "morose"] Moroseness, peevishness.

mōr-ōsus, ōsā, ōsum, adj. [mos, mōr-is, in force of "self-will"] In a bad sense: Self-willed, peevish.

mor-s, tis, f. [mar, "to waste away"] Death.

mor-sus, sās, m. [for mordsus; fr. mord-cō, "to bite"] A bite.

mort-ālīs, āle, adj. [mors, mortis, "death"] Subject to death, mortal.

mortūus, ūa, ūnum, part. perf. of mōrīor. Dead. As Subst: mortūus, i, m. A dead person.

mōs, ōris, m. [prob. for meōs; fr. me-e, "to go"] Usage, habit, custom, practice. Plural: character.

mō-tus, tūs, m. [for mov-tus; fr. mov-ēo, "to move"] A moving, motion.

mōvēo, mōvi, mōtum, mōvēre, v. a. To move. Mentally, etc.: To move, affect.

multi-plex, plicis, adj. [for multi-pli-ces; fr. multi-us, "much; т] connecting vowel; plie-o, "to fold"] That has many windings; manifold, many, numerous.

multi-τūdō, τūdīnīs, f. [multus, "much, many"] A great, or large number.

multi-un, adv. [adverbal neut. of multi-us] Much, greatly; frequently.

mul-tus, ta, tum, adj. Sing.: Much.

mūnīo, (old form moen-īo), ivi or fi, itum, ire, v. a. [moen-ia, "walls"] To build a wall; to fortify.

mūnus, ēris, n.: An office, duty; a gift, present.

mu-tō, tāvi, tātum, tāre, v. a. freq. [for mov-ō; fr. nōv-ēo, "to move"] To change, change.

N.

nam, conj. For.

nam-que, conj. [nam; que] An emphatic confirmative particle: For, for indeed, for truly.

na(n)c-iscor, nactus and nance-tus sum, nanciscl, v. dep. [root nac, "to obtain"] To get, obtain.

nā scor, (old form gna-scor), tūs sum, sci, v. dep. [root gen, "to produce"] To be born.

nā-tūra, tūrae, f. [nā-scor, "to be born"] Nature, in the fullest sense of the term.

nātur-ālis, āle, adj. [nātūra, "nature"] Of, or belonging to, nature; natural.

nā-tus, tūs (found only in Abl. sing.), m. [nā-scor, "to be born"] Birth.

nāv-ālis, āle, adj. [nāv-is, "a ship"] Naval.

nāvīgā-tio, tionis, f. [navīga(o)-, "to sail"] A sailing; i.e. the act of sailing; navigation; a voyage.

nāv-igo, īgāvi, īgātum, īgāre, v. a and n. [nā-vis, "a ship"] To sail over, navigate.

nāvis, is, f. [root nav, a lengthened form of na, "to swim"] A ship, vessel.


né, enclitic and interrogative particle: In direct questions with verb in Indic. it throws force and emphasis on the word to which it is attached, pointing it out as the principal one in the clause or sentence; in this force it has no English equivalent. In indirect questions with Subj.: Whether:—ne . . . an, whether . . . or whether.

ne (often written, nae). Assuredly.

nec; see néque.

nēcesse, neut. adj. (found only in Nom. and Acc. sing.; sometimes used as a substantive, and in connexion with sum or habeo) [forexceed-se; fr. ne, "not;" cēd-o, "to
yield]) Unavoidable, inevitable, not to be avoided.

necas itas, Itatis, f. [necessa, "necessary"] Need, necessity, unavoidable force of circumstances.

nê fas, n. indecl. [ne, "not;" fas, "divine law"] An impious, or wicked, deed; wickedness.

neg-łego (neg-łigo), lexi, lect-um, licé e. v. a. [for ne-łego; fr. nec, "not;" légó, "to gather"] To overlook, neglect, disregard.

nê-g-o, āvi, ātum, āre, v. n. and a.: Nent.: To say "no;" to decline. Act.: To deny or refuse a thing.

nê-mo, mniis, comm. gen. [contr. fr. ne-homo; fr. ne, "not;" hómo, "a person"] No person.

nê-quâquam, adv. [ne, "not;" quâquam, adverbiał abl. fem. of quâquam, "any"] Not by any means, by no means.

nê-que (contracted nec), conj. [ne, "n't;" que, "and"] And not, nor—neque (nec) ... neque (nec), neither ... nor.

nê-quo, qui, or qui, quítum, quire, v. n. [ne, "not;" quèo, "to be able"] Not to be able, to be unable.

nê-sco, sedvi or sei, selitum, seire, v. a. [nê, "not;" sco, "to know"] Not to know, to be ignorant.

neutiquam, By no means, in no wise.

ni, adv. Not.

ni-hil (contr. nihil), n. indecl. [apocopated fr. ni-hilum, for ne-hilum; fr. ne, "not;" hilum (= him), "a thread"] Nothing.

nil; see nihil.

nimis, adv. Too much, too much.

nimius, a, um, adj.: Too much, too great.

ni-si, conj. [ni (= nê), "not;" si, "if"] If not; i.e. unless, except.

nitor, nimus and nixus sum, niti, v. dep.: To bear, rest, or learn upon something; to exert one's self.

nît-or, òris, m. [nît-o, "to shine"] Brightness, lustre, splendour.

nô-bil-itas, Itatis, f. [nobilis, "noble"] Celebrity, fame.

nobil-itó, Havi, Itátum, Itáre, v. a. [nobilis, "renowned"] To render renowned or celebrated; to make famous.

noctu, f. [abl. of obsolete noctis = nox, "night"] By night; in the course of the night.

nocturnus, urma, uruum, adj. [nox, noct-ís, "night"] Of, or belonging to the night; nocturnal.

noe-num, old form of non.

nösło, òlai, olle, v. irreg. [contracted fr. ne-volo: ne, "not;" volo, "to wish"] To not wish, to be unwilling.

nô-men, mniis, n. [no-sco, "to know"] A name.

nomin-o, āvi, ātum, āre, v. a. [nômen, nônum-is, "a name"] To name, to specify or mention by name.

non, adv. Not.


nôn-à-ginta, num. adj. plur indecl. [non-as, "nineth;" (a) connecting vowel; ginta ( = kônta), "ten"] Ninety.

non-dum, adv. [non, "not;" dum, "as yet"] Not as yet, not yet.

non-ne, interrog adv.: In direct interrogations: Not? In indirect interrogations: If not, whether not non, "not;" ne, a negative particle.

nôsco, vi, tum, seère, v. a. [( = gnosco) root gno, "to know"] To come to know, to become acquainted with.

noster, tra, trum, pron. poss. [nos, plur. of égo, "I"] Our, our own, ours.

nót-Itia, Itiae, f. [nôt-us, (in active force) "knowing"] Knowledge.

nôt-o, āvi, ātum, āre, v. a. [nôt-a, "a mark"] To mark in any way; to brand with disgrace.

nôt-us, ta, tum, adj. [nôsco, "to know"] Known, well-known, celebrated.
nōvem, num, adj. indecl. Nine.

nōv-us, a, um, adj. [root nov, "to new"] New, fresh.

nox, noctis, f. [root noc, "to harm;" hence, "the hurtful season."] Night.

nūgā-tor, tōris, m. [nūg(a)-or, "to jest, trifle"] A jester, trifler.

n-ullus, ulla, ullum (Gen. null-ius; Dat. nulli), adj. [for ne-ulus; fr. ne, "not"]; 
ullus, "any"	Not any, none; trifling, insignificant.

num, interrog. particle; In direct interrogations without any English force. In indirect interrogations: Whether.

nunc, adv. [ = nunce, nun = nōv, connected with root nov, "to be new;" and ce, demon. affix] Now, at this time:—nunc . . . nunc, now . . . now, at one time . . . at another time.

n-unquam, adv. [for ne-unquam; fr. ne, "not;" unquam, "ever"] Not ever, at no time.

nunti-o, āvi, ātum, āre, v. a. [nunti-us, "a message"] To carry or bring a message; to report, announce.

nū-per, adv. [for nov-per; fr. nōv-us, "new"] Newly, lately.

n-usquam, adv. [for ne-usquam; fr. ne, "not;" usquam, "anywhere"] Not anywhere, nowhere.

nū-tus, tūs, m. [nū-o, "to nod"] A nod of the head.

O

O! interj. O!

oblectā-mentum, menti, n. [oblect(a)-o, "to delight"] A delight, pleasure.

ob-lecto, tāvi, tātum, tāre, v. a. for ob-lacto; fr. ōb, "towards;
 lacto, "to allure"] To delight, please.

oblivi-ōsus, ōsa, ōsum, adj. [contr. fr. obli-viōn-ōsus; fr. obli-vio, obli-viōn-is, "forgetfulness"] Very forgetful, that easily forgets.

ob li-viscor, tūs sum, visci, v. dep. [ōb, "without force;"] root li, "to melt;" hence, what is melted away from the mind] To forget.

ob-mūtesco, mūtāri, no sup., mūtescere, v. n. [ōb, "without force;" late Lat. mūtesco, "to become dumb"] To hold one’s peace; to become or be silent.

ob-rēpo, repsi, rep tum, rēpere, v. n. [ōb, "towards;" rēpere, "to creep"] To creep up; to steal gradually up.

ob-rūo, rūi, rūtum, rūcre, v. a. [ōb "without force;" rūo (in active force), "to throw down"] To cover; to bury.

ob-servo, servāvi, servā tum, servāre, v. a. [ōb, "without force;" servo, "to watch," etc.] To observe, mark.

ob-sisto, sīlii, sīlium, sīsiere, v. n. [ōb, "over against;" sīsi (neut.), "to stand"] To resist, oppose.

ob-strūo, struxi, structum, strūere, v. a. [ōb, "towards;" struó, "to build"] To block, or close up.

obtū-sus, sa, sum, adj. [for obtū(n)d-sus; fr. obtū(n)d-o, in force of "to blunt"] Of the sight: Impaired, weak, dim.

occ-, caeco, cae-cavi, caecātum, caecāre, v. a. [for ob-caeco; fr. ōb, ",without force;" caeco, "to blind"]
To hide, conceal.

oc-cā-tio, tiiinis, f. [oce(a)-o, "to harrow"] A harrowing.

oc-cido, cūdi, cūsum, cūdere, v. n. [for ob-cādō; fr. ōb, intensive; cādō, "to fall"] Of studies: To perish.

oc-occupatūs, a, um: perf. pass. of occupo. Busy, engaged, occupied.

oc-cūp-o, āvi, ātum, āre, v. a. [for ob-cūp-o; fr. ōb, "without force;" cap, root of cāp·lo, "to take"] To take, seize, or lay hold of.

oc curro, curri (rarely cēcurri), currum, currēre, v. n. [for ob-curreo; fr. ōb, "towards;" currre, "to run"]
Mentally: To occur to one.

oc-tingent-ėsimus, ėsima, ėsimum, num, adj. [octingent-i, "eight hundred"] Eight hundredth.

VOCABULARY.

occō-ginta, n. um, adj. plur. indecl. [porta, "eight"]; giunta (= qoatra), "ten"") Eighty.

öcūlus, ali. m. [oc, "to see"] An eye.

ōdī-ōsus, ōsa, ōsum, adj. [ōdi-um, "hated"); very hateful, offensive, annoying, odious.

ōd-or, ōris. m. [root on, "to smell"]; another form of the root is ōl. In good sense: A scent, odor.

offen-sio, sōnis, f. [for offend-sio; fr. offend-o, in force of "to annoy"] A annoyance, vexation.

of-fic-i-um, i. n. [for op-fac-i-um; fr. op(s) ōp-i, "aid;" fac-i-o, "to perform," etc.] A service incumbent on one; a duty, office.

ōlē-ārius, āria, ārium, adj. [ōlē-um, "oil"] Of, or belonging to, oil.

ōlōsum, i. n. Olive-oil, oil [Gr. ēlαιον].

ōliv-ētum, ēti. n. [ōliv-a, "an olive-tree"] An olive-yard.

ō-mitto, mits. mis, missum, mittère, v. a. [for ob-mitto; fr. ōb, "without force;"] mitt, "to let go" To pass over, leave out, omit.

omn-i-no, adv. [omn-is, "all"] Altogether, wholly.

omnis, e, adj.: Sing.: Of a class: Every, all. Plur.: All.

ōnus. ēris, n. [perhaps root an, "to breathe;" hence, "that which causes breathing"] A burden, load.

ōpēr-a, ae, f. [ōpēr-or, "to work"] Work, labour; ēpērā meā, by my agency; by my means or assistance.

ō-pēr-i-o, ūi, tum, irre. v. a. [ob, "without force;"] òar, "to place;" hence, "to cover"] To cover, to cover over.

ōpēr-ōsus, ōsa, ōsum, adj. [ōper-a, "labour"] Active, busy, painstaking.

ōpertus, a, um: perf pass. of ōpērīo: Hidden, concealed.

ōpin-iō, lōnis, f. [ōpin-or, "to think"] Opinion, supposition, belief.

ōport-et. ūit, ēre (only in 3rd person and Inf. mood), v. n. (īt) is necessary, fit, proper, or becoming.

oppidum, i. n. A town.

op-primo, pressi, pressam, primēre, v. a. [for ob-prēmo; fr. ōh, "against;"] prēmo, "to press") Of lire: To extinguish, put out, smother.

of personal Objects: To come suddenly or unexpectedly upon; to surprise.

op-s, is (Nom Sing. does not occur, and the Dut. Sing. is found of perhaps only once), f [probably for ap-s, fr. root AP, whence ap-iscor, "to obtain"] Mostly plural: Means of any kind; wealth, riches, resources. Sing.: Help, assistance.

optā-bilis, bile, adj. [opt(a)-o, "to desire"] That may or can be desired: To be wished for or desired.

opti-me, sup. adv. [optimus, "best"] In the best way; very or exceedingly well.

optimus, a, um, sup. adj. Best.

op-to, tävi, tātum, tāre, v. a. intens. [root AP, "to obtain"] To wish for, desire. With Inf.: To wish, or desire, to do.

ōpus, ēris. n. [root AP, "to seize"] Work, labour.

ōpus (only in Nom. and Acc.), n. indecl. Need, necessity.—In connexion with some tense of sum used as an Adj.: Needful, necessary.

ōrā-cūlum, culi. n. [ōr(a)-o, "to speak"] An oracle.

ōrā-tio. tōnis, f. [ōr(a)-o, "to speak"] A speaking, speech, language.

ōrā-tor, tōris, m. [id.] A speaker, orator.

orb-o, āvi, ātum, āre. v. a. [orb-us, "deprived"] With Abl.: To deprive of.

ord-o, inis, m. [ord-āor, "to weave"] Arrangement, order; a row, line.

ōr-igo. ignis, f. [ōr-āor, "to rise, or spring up"] Birth, origin, descent.

ōr-ior, tus sum, tri. v. dep. [root on, "to rise"] To rise; to be born.

ornā-tus, ta. tum, adj. [orn(a)-o, "to adorn"] Adorned, ornamented.

ornā-tus, tūs. m. [orn(a)-o] An ornament; splendid dress or attire.
Vocabulary.

pa-ter, tris, m. [root pa, “to feed,” hence “the nourisher”] A father.

pater-nus, na, num, adj. [páter, páter(e)-is, “a father”] Of, or belonging to, a father.

páient-ia, Iae, f. [pálens, pát-ient-is, “patient”] Patience.

pátri-us, a, um, adj. [pátri-a, “fatherland”] Of, or belonging to, one’s father-land or native country.

pátrius, üi, um, adj. [páter, patris-is, “a father”] A father’s brother; a paternal uncle.

paucus, a, um, adj. Of number: Sing.: small. Plur.: Few.

páulum, adv. [adverbial neut. of pálus, “little”] A little, somewhat.

pauper-tas, tátis, f. [pauper, “poor”] Narrow circumstances, poverty.

páx, pácis, f. [for pac-s; fr. root pac or pág, whence pác-iscor, “to bind, to covenant,” pango, “to fasten”] Peace, as opp. to war.

pectus, óris, n.: The breast; heart, feelings, disposition, etc.

péc-us, údis, f. [root pác, “to tie,” hence “the thing tied”] Cattle.

péd-ester, estris, estre, adj. [pes, péd-is, “a foot”] On land, by land.

pén-árius, ára, árium, adj. [pén-us, “provisions”] Of, or for, provisions.


pérac-tio, tónis, f. [for pérag-tio; fr. pérág-o, “to finish”] A finishing, completion.
pér-ágo, égi, actum, āgerè, v. a. [per, "through"; ágo, "to put in motion"] To go through; complete, finish.

per-cipio, cēpì, cœptum, cipère, v. a. [for per-cápio; fr. pér, denoting "completeness"; cápio, "to take"] To get, obtain, receive. Of the produce of the soil, etc.: To collect, gather in, harvest; to learn, acquire by learning; to notice.

percontor, ātus sum, āri, v. dep. With things as Object: To ask, or inquire about.

perditus, a, um, perf. pass. of perdó. Morally: Abandoned, profligate, flagitious.

perdó, perdíli, perditum, perdére, v. a.: To make away with, ruin.

per-dúco, duxi, ductum, dúcere, v. a. [pér, "through"; dúco, "to lead"] To draw out, lengthen, prolong.

pér éó, ivi or lí, itum, íre, v. n. irreg. [pér, "through"; éo, "to go"] To perish, to be destroyed.

perfectus, ta, tum, adj. [for perfectus; fr. per-ficio, "to complete"] Complete, excellent, perfect.

per-fungor, functus sum, fungi, v. dep. [pér, in "augmentative" force; fungor, "to discharge"] With Abl.: To fulfill, perform.

per-mánéo, manxi, mansum, manère, v. n. [pér, "to the end"; mánxò, "to stay"] To stay to the end, to continue, remain.

per-mulcéo, mulsi, mulsum, mulcère, v. a. [pér, "all over"; mulcēo, "to stroke"] To charm, please, delight.

per-mulsum, multa, multum, adj. [pér, in "augmentative" force; multus, "much, many"] Very much; very many.

per-saepè, adv. [pér, in "augmentative" force; saepè, "often"] Very often, very frequently.

per-sequor, sequús sum, séquèn, v. dep. [pér, in "augmentative" force; sequor, "to follow"] To follow perseveringly; to obtain; to set forth, treat of, relate.

despicέus, ta, am, adj. [despílo, "to see through"] Clear, evident.

per-studíosus, studiósa, studíosum, adj. pér, in "augmentative" force; studíosus, in force of "zealous" With Gen.: Very zealous of, very fond of.

per suádéo, suá·di, suásum, suádere, v. a. [pér, "thoroughly"; suádeo, "to advise"] With acc. of wont. prom. and Dat. of person: To bring conviction to person about something; to convince, or persuade, a person of, or about, something.

per-tinéo, tinuí, tentum, tinère, v. n. [for per-téneo; fr. pér, "thoroughly"; téneo, "to hold"] To reach, or extend, to a place; to belong, relate, pertain.

pér-útilis, útile, adj. [pér, in "augmentative" force; útilis, "useful"] Very, or exceedingly useful.

per-vénio, věni, ventum, vénère, v. n. [pér, "quite"; věo, "to come"] To come quite to a place.

pervers-itas, ōtätis, f. [pervers-us, "perverse"] Perversity.

pěs, pēdis, m. [root PAd, "to go"] A foot, whether of men or animals.

pest-i-fer, ferox, feroxum, adj. [pest-is, "pestilence"; (i) connecting vowel; ferox, "to bring"] Peculiar, pernicious.

pes-tis, tis, f. [prob. for perdī-
sis; fr. perd-o] A pest, bane.

pět-o, ivi or lí, itum, ëre, v. a. [root pet, "to fly"] To seek, direct one's course to, proceed to, repair or go to.

pětulant-ia, fae, f. [pětulans, pětulantis, "petulant"] Sausiness, impudence, petulance.

philósoφhia, ae, f. Philosophy.

philósóphus, i, m. A philosopher.

pi-e, adv. [pl-us, "pious, affectionate"] Piously; affectionately.

pi-étas, étatis, f. [pi-us (towards the gods), "pions"; (towards parents, etc.), "affectionate"] Pity; filial affection.

pilā, ae, f. A ball for playing.
pōmāri-um, i. n. [pōmāri-us, "of, or belonging to, fruit or fruit-trees"] A fruit-garden, or orchard.

pōmum, i. n.: Fruit of any kind; an apple.

pond-us, ēris, n. [for pend-us; fr. pend-o, "to weigh"] A weight, burden.

pōno, pōsūi, pōsūtum, pōnēre, 3. v. a. [contracted for posīre, for port, "intensive," and sino, "to place"] To put, place, lay, or set.

pontifex, fīcis, m. [probably = pūnt-i-facis; root pu, "to purify;" (i) connecting vowel; facio, "to do"] A pontifex, i.e. a Roman high-priest, a pontiff.—Pontifex Maximus, The Chief Pontiff, the title of the head of the college of the pontiffs.

pontific-īus, ia, ium, adj. [pontifex, pontific-is, "a pontiff"] Of, or pertaining to, a pontiff or the pontiffs.

pō-pūl-us, i, m. [root pūl, "to fill"] A people. The Roman people.

porcus, i, m.: A hog, pig. In collective force: Hogs, pigs.

porro, i. m.: A hog, pig. In collective force: Hogs, pigs.

por-tus, tūs, m. [root por, "to pass through"] A harbour, haven, port.

possum, pōtūi, no sup., posse, v. n. irreg. [for pot-sum; fr. pōt-is, "able;" sum, "to be"] To be able, or powerful; to have power to do.

post, adv. and prep. [perhaps contracted from pōne, "behind;"

post-ēa, adv. [probably for post-eam; i.e. post, "after;" ēam, acc. sing. fem. of is, "this," "that"] After this or that; subsequently, later.

postē-rētas, itātis, f. [postēr-us, "coming after"] Future time, after ages, posterity.

post ērūs, ēra, ērum, adj. [post, "after, afterwards"] Coming after, following next. As Subst.: postēri, ērum, m. plur. Posterity.
postulo, Avi. Atum, Are, v. a. [usually considered akin to posco, "to require"] To ask, require, desire.

pōt-io, lūnis, f. [pōt-o, "to drink"] A drinking; draught.

pōt-ior, Rūs smm. līri, v. dep. [pōt-is, "powerful"] With Gen.: To become master of; to have, or get, possession of.

pōt-isus, comp. adj. [adverbial neut. of pōtōr, "preferable"] Rather, by preference.

praecip-tum, ti. n. [for prae-cap-tum; fr. praecipio, "to order"] An order, command; a rule.

praecido, cēdi, cēsum, cidēre, v. a. [for prae-caido; fr. praecipio, "before;" caedo, "to cut off"] To settle a matter shortly, to be concise.

praecipio, cēpi, cepturn, cipère, v. a. and n. [for prae-cáptpio; fr. praecipio, "beforehand;" cāplo, "to take"] To enjoin, bid; to give rules, or precepts, about.

praeclar-e, a. lv. [praeclar-us, in force of "excellent"] Excellently, right well, admirably.

praeclārus, clāra, clārum, adj. [prae, in "augmentative force;" clārus, "bright"] Splendid, noble, remarkable.

praedico, dixī, dictum, dicère, v. a. [prae, "beforehand;" dico, "to speak"] To foretell, predict.

praedico, dixi, dictum, dicere, v. a. praecipio, "publicly," dico, "to proclaim"] To proclaim publicly; to declare, publish. Without nearer Object: To vaunt, make boast.

praed-itus, Ita, I tum, adj. [prae, "before or above;" do, "to give"] With Adj.: Endued, endowed, provided with.

praem-ium, i. n. [for prae-emtum; fr. praecipio, "before or above;" ēm-o, "to take"] Profit, advantage; reward, recompense.

praescribo, scripsī, scriptum, scribere, v. a. [prae, "before;" scribo, "to write"] To order, appoint, ordain.

praeser-tim, adv. [prae, "before;" sē-r-o, "to arrange"] Especially, particularly.

praesid-ium, i. n. [praesid-ēo, "to sit before;" hence, "to guard"] Protection, defence.

praestā-bilis, ble, adj. [prae-sta-o, in force of "to be superior, to surpass"] Superior, surpassing

praestāns, utis, adj. [id.] Superior, distinguished, excellent.

praestō, stilti, stiltum and stātum, stāre, v. n. [prae, "before;" sto, "to stand"] To be superior, to surpass.

praestringo, strixi, strictum, stringere, v. a. [prae, "in front;" stringo, "to bind"] To obscure, dim, render dull.

praesum, sūi, esse. v. n. [prae, "before;" sum, "to be"] With Dat.: To be set over; to have the charge, or command, of.

praeter ēa, adv. [for præter-ēam; fr. praeter, "beyond;" ēam, acc. sing. fem. of pron. is, "this"] Besides, moreover, further.

praeter ēo, i vi or ii, Itum, tre, v. n. [praeter, "beyond or past;" ēo, "to go"] To go beyond or past; to pass by.

praetēri-tus, ta, tum, adj. [praetēre, "to go by" (= praeter; i, root of ēo)] Gone by, past.

prātum, i. n. A meadow.

primārius, ārta, ārumm, adj. [prīm-us, "first"] Of the first rank, principal.

prim-o, prīm-um, adv. [prīm-us, "first"] First, in the first place; for the first time.

prim-um; see primo.

prīmus, ma, mamm, sup. adj. [for prīmus; fr. prae, "before;" with sup. suffix m] First, the first; first, foremost.

prīn-ceps, clīp-is, adj. [for prīnceps; fr. prīmus, "first;" cēplo, "to take"] First, whether in order or time, of rank, etc.: The first, principal, chief.

principātus, atīs, m. [prīnceps, princīp-is, "chief"] The first or chief place; the pre-eminence.
princip-um, i, n. [princeps, principi-us, "first"] A beginning, commencement.

pris-tinus, tina, tinnum, adj. [obsol. pris, "before"] Former.

priva-tus, ta tum adj. [priv(a)-, "to make privus", i.e. "single"] Private, individual. As Subst: privatus, i, m. A private person; i.e. one not in any public office.

priv-o, āvi, ātum, āre, v. a [priv-us, "single"] With Abf: To bereave or deprive of.

prō, prep. gov. abl. For, instead of; in return for; in behalf of.

prōb e, adv. [prob-us, "good"] Well, properly, thoroughly.

prōb-o. āvi, ātum, āre, v. a [prob-us, "good"] To esteem, or regard, as good; to be satisfied with, approve of.

prōbrum, i, n.: Disgrace, shame; a disgraceful act.

prō-bus, ba, bum, adj. [pro, "before"] Good; virtuous, modest.

prō-cēdo, cessi, cessum, cēd-ēre, v. n. [pro, "forth"; cēdo, "to go"] To go forth or out; advance, proceed.

prōcēr-itas, ītātis, f. [prōcēr-us, "lofty"] Lofitness, height.

prō-crēo, erçāvi, er-cēatum, er-cē-re, v. a. [pro, "forth"; crēo, "to bring forth"] To bring forth, produce.

prōcul, adv. [pro, "forward"; cel, "to drive"] At a distance, far off.

prōd-iō, ītōnis, f. [prōd-o, "to betray"] A betraying, betrayal.

prō-do, dīdi, dītum, dēre, v. a. [pro, "forth or forwards"; do, "to put"] To bring perfidiously; to hand down, transmit.

prō-dūco, duxi, ductum, dūc-ēre, v. a. [pro, "forwards"; dūco, "to lead"] To draw out, prolong.

proellium, i, n. [= pro-villium; cp. bellium = duellum = duvillium] A battle, engagement, fight.

prō-fect-o, adv. [for pro-fact-o; fr. pro, "for"] fact-um, "a deed"] Act wally, doubtless.

prō-fēro, tūli, lātum, ferre, v. a. [pro, "forwards"; fēro, "to bear"] To bring forwards in speaking.

prō-fic-iscor, fec-tus sum, fle-isci, v. dep. n. inch [or pro-fic-is; fr. pro, "forward"; fāce, "to make"] Of persons: To set out, go, proceed.

prō-fitēor, sessus sum, fitēri, v. dep. [or pro-fitēor; fr. pro, "openly"; fitēor, "to own"] To own, or declare publicly, to acknowledge.

prō-fugio, fāgi, fāgitum, fāgēre, v. n. [pro, "forth"; fūgio, "to flee"] To flee forth or away; to escape.

prō-grēdior. pressus sum, grē-di, v. dep. [for pro-grēdior; from pro, "forth or forward"; grādior, "to step or go"] Of time: To advance, proceed.

prō-pāgā-tio, tīonis, f. [prōpā-ga-t-o, "to set or plant"] A setting, or planting, of shoots, etc.

prō-pāg-o, Inis, f. [pro, "forwards"; pango, "to fasten," through root PAG] Of trees, etc.: A layer, setting.

prō-pe, adv. [adverbial neut. of obsol. adj. prōpis, "near"] Near, nigh.

prō-prīus, a, um, adj. One's, etc., own; peculiar, proper.


prō-spicio, spexi, spectum, splicēre, v. n. and a [for pro-spīcē] fēs, pro, "before"; spēco, "to see"] Neut.: To look out for, to provide for. Act.: To foresee.

prō-sum, fai, desse, v. n. [pro, "for"; sum, "to be"] With Dat.: To be useful; to do good to.

prō-vēhō, vexi, vectum, vēhēre, v. a. [pro, "forwards"; vēho, "to carry"] To carry forwards, or onwards, whether actively or figuratively; to advance.

prō-vēnio, vēni, ventum, vēnire, v. n. [pro, "forth"; vēnō, "to come"] To come forth or forward.

pro-verb-um, i, n. [pro, "in former times"; verb-um, in force of
"an expression"] An old saying, proverb.

proxim-e, sup. adv. [prox-im-us, "nearest"] Nearest, very near; very recently.

proximus, a, un, sup. adj. [for prop-stmus; fr. obsul. prop-is, "near"] The nearest, next, whether preceding or following.


prudens-ter, adv. [for prudens-ter; fr. prudens, prudens-is, "prudent"] Prudently, discreetly.

prudent-iA, Iae, f. [prudens, prudens-is, "foresaying"] A foreseeing, discretion, prudence.

púb-esco, ūi, no sup., escère. v. n [püb-es, "of ripe age"] Of plants, etc.: To grow up, ripen.

publ-icus, Ica, icum, adj. [contracted and changed fr. pöpul- cous; fr. pöpul-us, "the people"] Pertaining to the people; public (as opposed to "private").

púr-er, čri, m. [root pu, "to beget"] A boy, lad.

pūër-itía, 1tiae, f. [püer, "a boy"] Boyhood, childhood.

pug na, nac, f. [pug, root of pungo, "to stab," etc.] A fight, battle.

pugn-o, āvi, ātum, āre, v. n. [pugn-a, "a fight"] To fight.

pul-chér, chrn, chrnum, adj. [for pol-chër; fr. pöl-lo, "to polish"] Beautiful; noble, illustrous.

pulchr-itúdo, itudinis, f. [pulcher, pulchri, "beautiful, excellent"] Beauty.

puppis, is (Acc. and Abl. mostly puppin and puppii), f.: The hinder part of a ship; the poop or stern.

pūr-e, adv. [pūr-us, "pure"] Purely, without evil.

purpúra, ae, f. A purple garment.

pūrus, ra, rum, adj. [root pu, "to cleanse"] Of the soil: Clean, i.e. free from weeds. Morally: Pure, spotless.

pū-to, āvi, ātum, āre, v. a. [pūt-us, "clean, clear"] To deem, suppose, think.

quadr-ā-ginta, num. adj. Indeed. Forty (contr. fr. quattuor-ginta); fr. quattuor, "four" (a connecting vowel; ginta = sorta = "ten").

quadienn-üm, i, u. [quadrienn-is, "pertaining to four years"] A space of four years.

quaero, quaesivi, quaestum, quaerere, v. a. To seek, ask, inquire.

quaeso, v. def. I pray; prier.

quaes-tor, tóris, m. [root quaeus "to seek"] A quaestor. The quaestors were originally two in number, elected from the patricians, but in 421 B.C. this number was doubled. In 265 B.C. eight quaestors were appointed, and in 79 B.C. Sylla raised the number to sixteen. Their chief duties were (1) care of treasury; (2) custody of the public standards; (3) lodging foreign ambassadors; (4) selling the spoils of war.

quális, le, adj. Interrogative: Of what sort, or kind. Relative: Of such sort, or kind.

quam, adv. [adverbial acc. fem. of quis] In what manner, how. After words denoting comparison: Than.

quam-quam, conj. [quam, "as" repeated] Though, although.

quam-vis, conj. [quam, "as"; vis, 2 pers. sing. indic. pres. of volo "to will or wish"] Although, however, however much.


quantum, adv. [adverbial neut. of quantus, "as much as"] As much as. In distance: As far as. As a correlative to tantum: As.

quæ-ntus, nta, ntim, adj. [akin to quâ-lis] How great. With, or without tantus: As great, as.

quartum, adv. [adverbial neut. of quartus, "fourth"] For the fourth time.
quä-si, conj. [for quam-si; fr. quam, "as;" si, "if"] As if, as though.
quät-ųr, num, adj. indecl. Four [akin to τέσσαρ-ες, τέσσαρ-ες].
que, enclitic conj. And;—que . . . que, both . . . and [akin to τέ].
quem-ad-modum, (or separately quem ad modum), adv. [ad, "after or according to;" with the acc. sing. of qui, "who, which;" and of nōdus, "manner"] After what manner, as, how.
quéo, qui vi or qui, quitem, quire, v. n. To be able.
quér-ella, ēllae. f. [quér-or, "to complain"] A complaining, complaint, lamentation.
qui, quae, quod, pron. Relative: Who, which.
qui, adv. [adverbial neut. abl. sing. of qui, "who," etc.] In what manner, how.
qui-a, conj. [adverbial old acc. plur. of qui] Because.
quicquid; see quisquis.
qu-ic-cumque, quae-cumque, quod cumque, pron. rel. [qui, with indef. suffix cumque] Whoever, whoever; whatever, whatsoever.
quid, adv. [adverbial neut. of quis] Why? how?
qu-i-dam, quae-dam, quod-dam, pron. indef. [qui, in "indefinite" force; suffix dam] Some indefinite person or thing; a certain or particular person.
quidem, adv. Indeed;—ne quidem, not even.
quië-so, vi, tum, scère, v. n. [for quiet-so; fr. quiés, quié-sis, "rest"] To rest, repose. Politically: To keep quiet, remain neutral.
quiiet-e, adv. [quiét-us, "quiet"] Quietly.
quiiet-ųs, a, um, adj. [quié-so, "to rest," through ki, "to lie"] At rest, enjoying rest; calm.
quii-n, conj. [for qui-ne; tr. qui, abl. of relative pron. qui, "who, which;" ne = non, "not"] With Subj.: That not, but that, without, from. For corroboration: But indeed, verily.
quiu-cuńx, uncis, m. [quu-quu-unc-s; fr. quinque-ę, "five," quinque-ę, "a twelfth part of an as"] Of trees: The form of the five spots on a die; i.e. oblique lines.
quine, num. adj. indecl. Five [akin to Gr. πέντε].
quinquenn-ium, i, n. [quinquen-is, "pertaining to five years"] A space of five years; five years.
quiu-tus, ta, tum, num. adj. [for quinque-tus; fr. quinque-ę, "five"] Fifth.
quis, quae, quid, pron. interrogi.: In direct questions: What? i.e. what sort of a person or thing. In indirect clauses: Who or what; i.e. what person or thing.
quiss, quae, quid, pron. indef. Any one, anybody, anything; some one, somebody, something.
quiss-piam, quae-piam, quod-piam, pron. indef. [qui (indef.), "any;" (s) epenthetic; indef. suffix piam] Any, some.
quiss-quam, quae-quam, quicquam or quid-quam, pron. indef. [quis, "any one;", suffix quam] Any, any whatever.
quiss-que, quae-que, quod-que, pron. indef. [quis, "any;" suffix que] Each, every, any.
quiss-quis, no fem., quic-queid, quid-que or quod-que, pron. indef. Whatever, whatsoever.
quis-vis, quae-vis, quod-vis, pron. indef. [qui, "who;" vis, 2. pers. sing. of völō, "to will"] Who, or what, you please or will; any whatever.
quo, adv. [for quo-m, old form of que-m, acc. masc. sing. of qui, "who"] Whither, to what end, for what purpose, why?
quó ad, adv. [for quom-ad; fr. quom, old form of quem, acc. masc. sing. of qui, "who, which," etc.; ad, "to"] Till, until, as far as.
quó-circa, adv. [for quom-circa, fr. quo-m, old form of quem, masc.
VOCABULARY.

IfiO. [root, with part., to re- duce not to...}

quod, conj. [adverbial acc. neut., sing. of qui] In that, because that, 

quam minus, (or, as two words, quo minus), conj. With Subj. after 

quo modo, adv. [adverbial ablatives of qui, "what;" modus, "manner"] In what manner, how.

quoniam, conj. [for quoniam; fr. quom, old form of quem, acc. of qui; suffix dam] At a certain time; formerly, sometimes.

quoniam, conj. [for quoniam; fr. quom = quum, "since;" jam, "now"] Since now, seeing that.

quirque, adv. Also, too.

quorum (quo-rsum), adv. [contr. fr. quom-versum or versus; fr. quo-m (= quem), mase. acc. sing. of qui, "who, which;" versus (or versus), "towards"] Towards which or what place; to what purpose or end?

quōtiens, adv. [quot, "how many"] How many times; as many times.

quam (old form quom), relative adv. and causal conj. [for quom = quem, fr. qui, "who"] Relative Adv.: When, quum . . . tum, while . . . so too; not only. . . but also; both . . . and;—(in a climax) both . . . and especially; not only . . . but more particularly.

R.

rā-mus, mi, m. A branch, bough.

rā-tio, tīonis, f. [root ka, "to think"]; A reckoning, account; reason.

rē-cēdo, cessi, cessum, cédère, v. n. [rē, "away"; cēdo, "to go"] To go away, withdraw, depart.

rēcents, utis, adj. Fresh, recent.

rē-cipio, cēpi, cepsum, cēpere, v. a. [for ré-cāpio; fr. ré, "back again;" cápio, "to take"] To take or get back again.

rē-cito, cētavi, cētātum, cētāre, v. n. [rē, "without force;" étio, in force of "to call out, announce"] To read out or aloud.

rē-cōquo, cōxi, cōctum, cōquēre, v. a. [rē, "again;" cōquo, "to cook"] To cook or boil, again.

rē-cordā-tio, tōnis, f. [rēcord(a)-or, "to call to mind"] A calling to mind; recollection.

rē-cord or, ātus sum, āri, v. dep. rē, "again:" cor, cordis, "the heart"] To call to mind, recollect.

rectē, adv. rect- us, "right;" Rightly, properly.

rectus, ta, tum, adj. [for regus; fr. reg-, "to lead straight"] Upright.

rē-cūs-o, āvi, ātum, āre, v. a. [for ré-caus-o; fr. rē, "against;" caus-a, "a cause"] To refuse, decline.

rē-do, dēdi, dītum, dēre, v. a. [red (see red-do), "back;" do, "to give"] To give back, restore.

rē-duō, ivi or li, itum, ire, v. n. [red (see red-do), "back;" ēo, "to go"] To go, or come, back.

rē-duco, duxi, dux-tum, dūxere, v. a. [rē, "back;" dēco, "to lead"] To lead, or conduct, back to one's house.

rē-fercio, fersi, fertum, fercre, v. a. [for ré-farciō; fr. ré, in "intensive" force; fācio, "to stuff"] To stuff completely; to cram.

rē-fēro, fūli (and ret-fūli), lātum, ferre, v. a. irreg. [rē, "back;" fēro, "to bear"] To bear or carry, again or back.

rēfertus, a, um: part. perf. pass. of rēfercio. Filled up, completely filled.

rē-ficō, fēcī, fectum, fecere, v. a. [for ré-ficō; fr. ré, in "intensive" force; fācio, "to make"] To restore, refresh, recruit.

rē-frigērā-tio, tīonis, f. [refrigē(a)-o, "to cool"] Coolness.

rē-frigēro, frigēravi, frigēratum, frigērēre, v. a. [rē, "without force;" frigēro, "to cool"] To cool. Pass. in reflexive force: To cool one's self.
reg-ālis, āle, adj. [rex, rēg-is, "a king"] Of, or belonging to, a king; regal.
regn-o, āvi, ātum, āre, v. n. [regum, "a kingdom"] To rule; reign.
reg-num, nī, n. [rēg-o, "to rule"] Royalty; a kingdom.
regō, rexi, rectum, rēgēre, v. a. [rē-gō, "to extend"] To rule; to guide.
ref laxo, laxāvi, laxātum, laxāre. v. a. [rē, "again"]; laxo, "to stretch out" With personal pron. in reflexive force: To release, set free, liberate one's self.
refligā-tio, tōnis, f. [reflig(a)-o, "to bind or tie up"] A binding, or tying, up.
ref-lingu-o, liqui, lectum, linquēre, v. a. [rē, "behind"]; linquo, "to leave") To leave behind.
refliqu-iae, īārum, f. [refli(n)-qu-o, "to leave"] The remains, remainder, of a thing.
refliqu-us, a, um, adj. [ref-lingu-o] That is left or remains, remaining.
remān-ēo, mansi, no sup., mānēre. v. n. [rē, "behind"]; mānēo, "to remain"] To remain or continue.
rem-īn-iscor, no perf., isi, v. To call back to mind, remember, recollect [for rē-mēn-iscor: fr. rē, "again"; root mēn, "to think"]
remōvēo, mōvi, mōtum, movēre. v. a. [rē, "back"; mōvēo, "to move"] To remove, withdraw.
repastinā-tio, tōnis, f. [repastin(a)-o, "to dig up again"] A digging up again, a re-digging.
repent-e, adv. [repons, rēpentis, "sudden"] Suddently.
repērī-o, ēri, pertum, perire. v. a. [for repē-rīo; fr. rē, "again"]; pārdī, "to produce") To find, discover.
repūd-ī-o, āvi, ātum, āre, v. a. [repōdī-um, "divorce"] To scorn, defer.
<table>
<thead>
<tr>
<th>Vocabulary</th>
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<tr>
<td>ré-trahô.</td>
<td>traçi. traç, tract, trâhêre, v. n. [ré, 'back'; trâhê. 'to drag'] To drag back, bring back by force.</td>
</tr>
<tr>
<td>ré-ver-tor.</td>
<td>versus, sum, verti, v. dep. n. ré, 'back'; vertor (pass of verte, in reflexive force), 'to turn one's self' To turn one's self back; to return, go back again.</td>
</tr>
<tr>
<td>ré-vôco.</td>
<td>vocâvi, vocâtum, vô-câre, v. n. [ré, 'back'; vô-co, 'to call'] To call back, recall.</td>
</tr>
<tr>
<td>réx, régis, m.</td>
<td>[for reg-s; fr. rég-o, 'to rule'] A king.</td>
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<tr>
<td>ridéo, risi, risum, ridère, v. n.</td>
<td>To laugh.</td>
</tr>
<tr>
<td>rô-b-ur, ôris, n</td>
<td>[root Rab = lab, see labor] Strength.</td>
</tr>
<tr>
<td>rôbus-tus, ta, tum, adj.</td>
<td>[for rôbor-tus; fr. rôbur; rôbor-ís, in force of 'hardness'] Of persons: Hardy, strong, robust.</td>
</tr>
<tr>
<td>rôr-o, āvi, ātum, āre, v. n.</td>
<td>[ros, rôr-ís, 'dew'] To bedew, moisten, wet.</td>
</tr>
<tr>
<td>ros-trum, tri. n.</td>
<td>[for ros-trum; fr. rôl-o, 'to gnaw'] Of a ship: The beak, or projecting prow. Plur.: Rostra, The Rostra; i.e. the place in the forum whence public men addressed the people, and which was so called from being ornamented with the beak of the ships of the Antiques taken in the Latin War.</td>
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<tr>
<td>rüga, ae, f.</td>
<td>A wrinkle in the face, skin.</td>
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<tr>
<td>rûmor.</td>
<td>óris, m. [root ru, 'to rush'] Report, common talk, rumour.</td>
</tr>
<tr>
<td>rus-ticus, teca, ticen, adj.</td>
<td>[for rur-ticus; fr. rus, rûr-ís, 'the country'] Of, or belonging to, the country; rustic.</td>
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<td>S.</td>
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<tr>
<td>sâc-er, ra, rum, adj.</td>
<td>[root sac, 'to bind'] Sacred, consecrated, dedicated, holy. As Subst.: sâc-</td>
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<tr>
<td>sácerdôtium, i. n.</td>
<td>[sâcer-dos, sâcerdôt-ís, 'a priest'] A priesthood.</td>
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<tr>
<td>sâcrum, l; see sâcer.</td>
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<tr>
<td>saeculum, i. n.</td>
<td>[root sa, 'to sow'] A generation; race.</td>
</tr>
<tr>
<td>saep-e, adv</td>
<td>[obsol. saep-is, 'frequent'] Frequently, often.</td>
</tr>
<tr>
<td>sal-tus, tûs, m.</td>
<td>[sál-lo, 'to leap'] A leaping; a leap.</td>
</tr>
<tr>
<td>salub-r-iter, adv.</td>
<td>[salub-r-is, 'healthful'] Healthfully, salubriously.</td>
</tr>
<tr>
<td>sâlius, tis, f.</td>
<td>[sâli-us, from salve, 'to be well,' root sa, 'to save'] Safety.</td>
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<tr>
<td>salût-âris, âre, adj.</td>
<td>[sâlus, sâl-itis, 'health'] Healthful, healthy.</td>
</tr>
<tr>
<td>salút-o, āvi, ātum, āre, v. n.</td>
<td>[sâlus, salút-ís, 'health'] To wish health to, to salute.</td>
</tr>
<tr>
<td>sâm-e, adv.</td>
<td>[sâm-us, 'sound in mind'; root sa, 'to be safe'] Well, truly, indeed.</td>
</tr>
<tr>
<td>sâpi-ens, entis, adj.</td>
<td>[sâpi-o, 'to be wise'] Wise. As Subst. m.: A wise man.</td>
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<tr>
<td>sâpi-ent-er, adv.</td>
<td>[for sâpi-ent-er; fr. sâplens, sâpi-ent-ís, 'wise'] Wisely, as a wise man, etc., would do.</td>
</tr>
<tr>
<td>sâp-io, īvi or īi, no sup. ēre, v. n.</td>
<td>[akin to örōs, 'juice'; Lat. sucus; Eng. sap] To be wise, or discreet.</td>
</tr>
<tr>
<td>sar-mentum, menti, n.</td>
<td>[for sar-m-entum; fr. sar-î-o, 'to cut off'] A twig cut from a tree.</td>
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<tr>
<td>sât; see sâtis.</td>
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<tr>
<td>sât-iétas, iétis, f.</td>
<td>[sât-is (adj.), 'enough'] Satisfaction, disgust, loathing.</td>
</tr>
<tr>
<td>sât-îo, īvi, ītum, īre [root sât, 'to be satisfied'] To satisfy, site.</td>
<td></td>
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<tr>
<td>sât-is (sât), adv.</td>
<td>Sufficiently, enough. As Adj.: Sufficient, enough [id.].</td>
</tr>
<tr>
<td>sâtûr-îtas, iâtis, f.</td>
<td>[sâtur, 'full'] Fullness, abundance.</td>
</tr>
<tr>
<td>sâ-tus, tûs, m.</td>
<td>[sêro, 'to plant,' through root sa] Of vines: A planting.</td>
</tr>
<tr>
<td>scaena, ae, f.</td>
<td>[root sca, 'to cover'] The stage of a theatre.</td>
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<tr>
<td>scando, scandi, scannum, scand-ère, v. a.</td>
<td>[root sca-n and, 'to climb'] To climb, mount, ascend.</td>
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scélus, crís, n.: A wicked, or impious, deed.

scient-ia, f ae. [scientes, scientis, "knowing"] Knowledge, skill.

sci-licet, adv. [contr. fr. seire licet, "it is permitted to know"] Indeed, in truth, certainly. Ironically: In good truth, forsooth.

sció, sevi or scfi, scitum, scire, v. a.: To know.

scortum, i, n. A courtezan, harlot.

scribo, scripsi, scriptum, scribere, v. a. To write, in the fullest sense of the term.

sé-cund-um, prév. gov. acc. [sé-cund-us, in etym. force of "following"] According to, in accordance with.

séc-úris, úris, f. [séc-o, "to cut"] An axe, hatchet.

séd, conj. [same word as sed = sine, "without"] But, yet.

sédéco, sédí, sessum, sédère, v. n. [root sed, "to sit"] To sit.


sempér, adv. [root sm, "to be alike"] Always.

sén átor, átiris, m. [sénex, sén-is, "an old man"] A senator, as one originally appointed from among the older men.

sén-átus, átus, m. [id.] The Senate; i.e. the council, or assembly, of elders.

sénect-a, ae, f. [sénect-us, "old"] Old age.

sénec-tus, tútis, f. [for sénic-tus; fr. sénex, (old gen.) séníc-is, "old"] Old age

sén-escó, úi, no sup., escère, v. n. inch. [sén-ço, "to be old."] To grow, or become, old.

sén-ex, is (originally Iciis), adj. [sén-ço, "to be old"] Old, aged, full of years. As Subst. m.: An old man.

sén-illis, ile, adj. [sénex, sén-is] Of, or belonging to, an old man: aged.

sén-íum, i, n. [sén-űo, "to be old;" hence, "to be feeble from age"] Feebleness, debility of age.

sen-sim, adv. [for sent-sim; fr. sent-in, "to perceive"] As opp. to what is foreseen: Slowly, gently, gradually.

sen sus. sús, m. [for sent-sus; fr. sent-in, "to feel"] Feeling, sense. Plur.: The senses.

sentent-ia, fae. f. [for sen-tent-ia; fr. sentiens, sentient-is, "thinking"] A way of thinking; an opinion; an official sentence or decision.

sentina, ae, f. The water in the hold of a vessel; bilge-water.

sentio. sensi, sensum, sentire, v. a.: To discern by the senses; to feel, hear, see.

septem, num. adj. indecl. Seven [akin to Gr. ἕπτα].

sept-imus, ima, lnum, num. adj. [sept-em, "seven"] Seventh.

sept-űáginta, num. adj. indecl. [sept-em, "seven;" (un)epenthetic; ginta (= Kova) "ten"] Seventy.

sépul-crum, crí, n. [sépél-lo, "to bury" [A tomb, sepulchre.

sépul-tura, túræ, f. [id.] A burying, burial, sepulture.

séquor, útus (or sec-) sum. i. v. dep. [root sec, "to follow"] To follow.

ser-mo, ménis, m. [commonly referred to sér-o, "to connect"] Conversation, discourse.

séro, sēvi, sātunn, sērēre, v. a. [root sa, "to sow"] Of trees: To plant.

ser-por, si, tum, ūre, v. n. [root ser, "to creep"] Of the vine: To creep along; to proceed, or advance, by degrees.

serv-o, ávi, átum, áre, v. a. [root ser, "to drag," from an enemy; hence] To keep, preserve.

serv-us, i, n. [root ser, "to drag" into captivity] A slave, servant.

sex, num. adj. plur. indecl. Six [akin to Gr. εἴκοσι]

sex-ā-ginta, num. adj. indecl. [sex, "six"; (A) connecting vowel; ginta = kōnta = "ten"] Sixty.

sex tūs, tum, num. adj. [sex, "six"] Sixth.

si, conj. If [akin to Gr. εἰ]

si, adv. [for si-ec, akin to hie, "this;" suffix ce] In this way, so, thus; in such a way or manner:—sic . . . ut, in such a way . . . that.

sicc-ītas, fātīs, f. [sīcido-us, "dry"] Dryness.

sīc-ut (sic-ūtī), adv. sīc, "so;" ut, "as" So as, just as; as if, just as if

sign-i-fic-o, āvi, ātum, āre, v. a. [for sign-i-fāc-o; fr. sign-um, "a sign;" (1) connecting vowel; fāc-i, "to make"] To show, point out, indicate.

silv-esc-o, no perf. nor sup. escrire, v. n. inch. [silv-a, in force of "foliage"] To make leaves alone; to run to wood.

sim-ili-us, ille, adj. [root sim, "to be like"] Like, similar.

sim-plex, plēsis, adj. [for sim-pli-es; fr. sim = sem in semel; plē-o, "to fold"] Simple, plain.

si-ni, conj. [shortened fr. si-ne; fr. si, "if;"] ne, "not"] If on the contrary if however, but if.

sine, prep. gov. abl. Without.

si-qui, qua, quid or quod, indec. pron. adj. [si, "if;" qui, "any"] If any.

si quidem, conj. [si, "if;" quidem, "indeed"] If indeed.

si-quis, qui-quid, indec. pron. subst. [si, "if;" quis, "any one"] If any one or anybody; if anything.

si-tis, tis (Acc. sitim; Abl. siti), f. Thirst.

si-ve, (contr. seu), conj. [si, "if;" ve, "or"] Or, if whether:—si ve . . . sive . . . he it that . . . or that; if . . . or if; whether . . . or.

socer, ēri, m. A father-in-law [akin to Gr. ἵκου-ς].

sōciaus, i, m. [root sec, "to follow"] A conrade, companion, confederate.

sōdālis, is, comm. gen. [root sed, "to sit," hence, "a table companion"] A companion.

sōdāl-ītas, fātīs, f. [sōdal-i-s, "a companion"] A company assembled for feasting, a dining club.

sōl, sōlis, m. [root sol, "to shine;" other forms are ser, sēl, sēp: cp. serenus; sēlēn, Σελήνος] The sun.

sōl-eo, itus, sum, ēre, v. semi-dep. n. To be accustomed or wont; to be customary or usual.

soll-ers, ertiis, adj. [for soll-art-s; fr. soll-us, "all, whole;" ara, art-is, "art"] Skilled, skilful, expert.

sollert-i-a, ìe, f. [sollers, sollert-is, "clever"] Cleverness, dexterity.

sollīcit-o, āvi, ātum, āre, v. a. [sollīcit-us, "anxious"] To render anxious or disturbed in mind.

soll-i-ci-tus, ta, tum, adj. [sollu-s (= totus), "whole;" (1) connecting vowel; cli-eo, "to move" Mentally: Agitated, disturbed, anxious.

soll-um, adv. [adverbial neut. of soll-us, "alone"] Alone, only.

sōlus, a, um (Gen, sōlius; Dat. soli), adj. Alone, only, sole.


somnīus, ni, m. [root sop, "to sleep"] Sleep.

spar-go, si, sum, gāre, v. a. [root spar, "to scatter"] To scatter, strew.

spātium, i, n. A race-course. Of time: A space, interval.

spēci-es, ēs, f. [speck-o, "to see"] Appearance, beauty.

spec-to, tāvi, tātum, tāre, v. a. intens. [speck-o, "to behold"] To look at, behold. Without Object: To be a spectator at games.

spen-ro, spōri, spētum, sper-nēre, v. a. [root sper, "to destroy"] To despise, hold in slight esteem, scorn.
spēr-o, āvi, ātum, āre, v. a.: To hope for, expect. With Inf.: To hope, or expect, to do.

spē-s, ē (Gen. Dat. and Abl. Plur. only in post-classical writers), f. [for spēr-s, fr. spēr-o, as seen by spē-rēs, an old Acc. Plur. in one of the earliest Roman writers] Hope, expectation.

spica, ae, f. An ear of corn.

spicum, i. n. = spica.

spir-itus, Itūs, m. [spīro, “to breathe”] A breathing, breath.

splend-esco, ēni, no sup., escēre, v. n. [splendō, “to shine”] To become shining or bright; to grow bright.

splendid-e, adv. [splendid-us, “splendid, noble’”] Splendidly, nobly.

splend-or, ēris, m. [splend-ō, “to shine”] Magnificence, splendour.

spont-ē, see spontis.

spont-is, Gen., and spont-ē, Abl. (fr. an obsolete spons, of which no other cases than the above are found), f. [for spont-is and sponte, fr. spōnd-eō, “to promise”] Of one’s (my, thine, his, etc.) own accord; freely.

stādium, i. n. A race-course for runners [Gr. στάδιον].

stā-tio, tioṇis, f. [st(a)-o, “to stand”] Of soldiers: A post, outpost, station.

stercör-o, āvi, ātum, āre, v. a. [stercus, stercör-is, “dung, manure”] To dung, or manure, the ground.

stil-pen-dium, i. n. [for stippendium; fr. stipps, stipis, in original force of “small coin” heaped up; pendo, “to pay”] Military service.

stip-o, āvi, ātum, āre, v. a. [root stip, “to crowd together”] To surround, encompass.

stirps, is, f. (rarely m.) The lower part of a tree, plant, etc.; a stock, stem; a stalk.

sto, stāti, stātum, stāre, v. n. [root sta, “to stand”] To stand.

strū-o, xi, ctum, ēre, v. a. [root strek, “to strew”] To build, erect, construct.

stūdiōs-e, adv. [stūdiōs-us, “eager, zealous”] Eagerly, zealously, diligently, carefully.

stūdi-um, i. n. [stūd-ēo, “to be eager”] Eagerness, eager desire, fondness.

stult-itia, itia, f. [stultus, “foolish”] Foolishness, folly.

stul-tus, ta, tum, adj. [akin to stōl-idus, “dull”] Foolish, silly, stupid.

stūprum, i. n. Debauchery.

suādeō, suāsi, suāsum, suādre, v. a. [root svād, “to please”] To advise, recommend.

suā-sor, sōris, m. [for suā-sor; fr. suād-ēo, “to advocate, or support,” the passing of a law] One who advocates, or supports, the passing of a law.


sub-īgo, ēgi, actum, īgere, v. a. [for subī-āgo; fr. sūō, “from beneath,” āgo, “to put in motion”] Of the soil, etc., as Object; To turn up; to break, dig, or plough up.

sūbit-o, adv. [sūbit-us, “sup-den”] Suddenly, on a sudden.


succid-ia, iae, f. [succid-ō, “to cut below”] A fitch of bacon.

succumbo, cubūi, cubūtum, cumbère, v. n. [for sub-cumbo; fr. sūō, “beneath;” cumbō, “to lie down”] To yield, submit.

succ-us, i. m. [for sūg-us; fr. sūg-o, “to suck”] The natural moisture in persons or things.

sūl. Of himself, herself, itself, or themselves.

sum, fūi, esse, v. n. [roots ēs, “to be;” and ēs, “to be”] To be.

sū-mo, mpsi, mpiūm, mūre, v. a. [contr. fr. sūb-ēmo; fr. sūb, “up;” ēmo, “to take”] To take up, lay hold of.
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supér-o, āri, ātum, āre, v. a. [sūpēr- ("past") To conquer, van-quis, o-er-me.

supér-us, a, um, adj [supér, "above"] To undertake, take in hand.

supervacànēus, a, um, adj [a lengthened form of supervacans; super, in "intensive" force; vac, "to be empty"] Needless, above what is necessary.

supplìcìum, i. m. [supplíc-o, "to kneel down"] Punishment.

sus-ciπio, cōpi, ceptum, cēpère, v. a. [for subs-cāpio; fr. subs (= sāb), "from beneath," cāpio, "to take or lay hold of"] To support, sustain, preserve.

sus-ciπ-or, ātus, sum, āri, v. dep. [susplíc-o, "to look at secretly," hence, "to mistrust, suspect"] To mistrust, suspect.

susten to, tāvi, tātum, tāre, v. a. [sustinēo, "to hold up"] To support, sustain, preserve.

sus-tinēo, tātu, tātum, tācre, v. a. [for subs-tēnēo; fr. subs (= sāb), "upwards, up" tēnēo, "to hold"] To bear, support, sustain.

sus-ūs, a, um, pron. poss. [sūi, "of himself," etc.] of, or belonging to, himself.

T.

tā-lis, le, adj. Of such a kind, such:—tālis . . . quālis, such . . . as.—As Subst.: tālia, um, n. plur. Such things, prob. akin to demonstr. pron. animal root to, "this," and Gr. article τῶ.

tālus, i, m. A knuckle-bone of animals.

tam, adv. [prob. akin to tā-lis, "such"] With Adj. or Adv.: So, so very:—tam . . . quam, so . . . as.

tāmen, adv. [perhaps a lengthened form of tam, "so"] Nevertheless, yet, however.

tam-quam (tan-quam), adv. [tam, "so"; quam, "as"] So as, just as; just as if, just as though.

tan-dem, adv. [for tam-dem; fr. tam, "so," demonstrative suffix dem, At length, at last. In interrogative clause: Pray, pray now, now, then.

tantū-lus, la, lum, adj dim. [for tantō-lus; fr. tantus, (unconstr. gen) tantō, in force of "so small"] So small, so little.

tant-um, adv. [adverbial neut. of tant-us, "so much," also "so little"] So much—tantum . . . quantum, so much . . . as; only.

tant us, a, um, adj. So much.

tar-dus, da, dum, adj. [prob. for trah-dus; fr. trāh-o, "to draw"] Slow, stupid.

taurus, i, m. A bull, Gr. ταῦτα; cf Anglo-Saxon steer; English steer.

tēmēr-e, adv. [obsol. tēnēr-us, "despising"] Rushily, at random, inconsiderately.

tēmēr-itas, Hātis, f. [sil., in force of "rush"] Rashness, temerity.

tempérant-ia, iae, f. [tempērant-er-is, "moderate"] Moderation.

tempestiv-itas, Hātis, f. [tempestiv-us, "seasonable"] Seasonableness.

tempestiv-us, iva, ivum, adj. [for tempestat-iv-us; fr. tempestas, tempestāt-er-is, "a season"] Seasonable, timely.

tem-pus, pōris, n. [root tem, "to cut," hence, "a portion of time"] Time in general; an occasion, season.

tēn-ēo, āi, ātum, ēre, v. a. [akin to ten-īo, "to stretch"] To hold, keep, have. Mentally or morally: To take hold, or possession, of one or one's mind.

tēnū-is, e, adj. [root ten, "to stretch"] Thin, slender. Of health: Indifferent, poor, feeble.

tēp ē-fācio, ē-ci, factum, fācre, v. a. [tēp-ē-o, "to be warm;" (ē) connecting vowel; fācio, "to make"] To warm.

tēp-or, ōris, m. [tēp-ē-o, "to be moderately warm"] Moderate, or gentle, warmth.

termín-o, āvi, ātum, āre, v. a. [terminō-us, "a boundary"] To close, finish.

ter-minus, mini, m. [root ter or tra, "to pass over"] A boundary-line, boundary.
Vocabulary.

terra, ae, f. [root tors, “to dry”] The earth, as such.
tertius, tā, tūm, num. adj. [tres, (tē)r-um, “three”] Third.
tessēr-a, ae, f. A die or dice [Gr. τέσσαρα, “four”].
théātrum, i, n. A theatre [Gr. θέατρον].
tibi-cen, chinis, m. [contr. and changed fr. tibi-cn-; fr. tībī-a, “a pipe or flute;” (i) connecting vowel; can-o, “to play” on a musical instrument] A pipe, flute-player.
tīm-ēo, Nī, no sup., ēre, v. n. To fear, be afraid.
titillā-tio, tīonis, f. [tītill(a) o, “to tickle”] A tickling, titillation.

tōg-a, ae, f. [for tōg-a; fr. tēg-o, “to cover”] A toga; i. e., the outer garment of a Roman citizen in time of peace.
tōlērā-bills, bīle, adj. [tōler(a)-o, “to bear”] That may, or can, be borne; endurable.
tollo, sustāli, sublātum, tollēre, v. a. [root tol or tīl, “to lift”] To lift up, raise, whether actually or figuratively; to take away, remove.

tōt, num. adj. indecl. [akin to tōtus.] So many.
to-tus, ta, tum (Gen., tōtīus; Dat., tōtī) adj. The whole or entire; the whole of.

trac-to, tāvi, tātum, täre, v. a. [root trāh-; fr. trāh-o] To take in one’s hand, to handle.

trā-do, dīdi, dītum, dēre, v. a. [trā ( = trans), “across;” do, “to give”] To give up, transmit; to retract, recount.


trāgēdia, ae, f. Tragedy [τραγῳδία, literally “goat song,” because at the representation of early tragedies a goat was sacrificed, or was given as the prize; or else because the actors were clothed in goat-skins].

trānquillus, a, um, adj. Calm, quiet, still.

tribūnus, ūni, m. [tribus, “a tribe”] A tribune.

tribuo, uī, uītum, ādere, v. a. To give, bestow, grant.


trist-e, adv. [adverbial neut. sing. of trīstitis, “sad”] Sadly, sorrowfully.

triumph-o, āvi, ātum, āre, v. n. [trium-us, “a triumph”] To have, or enjoy, a triumph.

triumphus, i, m. A victory, triumph.

truncus, i, m. The trunk, or stem, of a tree.

tu (Gen., tū; Dat., tībi), pron. pers. Thou, you [tū, Doric form of śv].

tū-ēor, ēus sum, ēri, v. dep.: To look at, or upon; to behold. With accessory notion of care or protection: To protect, defend.

tum, adv.: At that time; then. In correlative statements: tum... tum... first... then; now... now; as well... as; both... and. In a clinax: quum... tum; see quum.

turba, ae, f. [root run, “to make a noise”] A crowd, throng.

tū-us, a, un, pron. poss. [tu, “thou or you”] Thy, thine; your, yours.

v tyrannus, i, m.: A despot, tyrant, king, monarch.

U.


ūbi, adv. [akin to qui, “who”] Relative: In which place, where. Interrogative: In what place, where?

ul-lus, la, lum (Gen., ullius; Dat., nulli), adj. [for un-lus; fr. un-us, “one”] Any.

ultimus, a, um, sup. adj.: In place: Furthest; most distant or remote.
ultró, adv. absol. uter, utr-i, "beyond.") Besides, moreover.

umerus, i. n. [akin to úpós, "a shoulder"] A shoulder.

umbra, ae. f.: Shade.

ún-a, adv. [adverbial abl. of únus, "one"] In company, at the same time, together.

unde, adv. [for eu-nde (= qunde), fr. qu[i] From which place, whence.


ún-icus, iva, ivaum, adj. [ún-us, "one"] One and no more; sole, alone, only.

ún-i-versus, ver-sa, ver-sum, adj. [ún-us, "one"; (i) connecting vowel; versus, "turned"] All together, or collectively; the whole, entire.

un-quam, adv. [ún-us, "one"]; suffix quanm; cf. quisquam] At any one time, ever.

ún-us, a, um (Gen., únus; Dat., ún). adj.: One, alone, only [akin to Gr. éis, ér-ós, "one"].

únus-quisque, ánua-queaque, ánnum-quadraque (or as two words, unns quisque, etc.), adj. [únus, "one"]; quisque, "each"] Each one, each.

urbs, is, f. [prob. fr. urb-o, "to mark out with a plough"] A city, a walled town.


ús-que, adv. [akin to qui; with s epenthetic; que, indefinite suffix] Even:—usque ad, even to, quite up to.

ús-sura, súrae, f. [for ut-súra; fr. út-or, "to use"] Of other things than money: Interest, profit.

ús-sus, ús, m. [for ut-sus; fr. út-or, "to use"] A using or making use; service, advantage, benefit.

út (originally útí), adv. and conj. [prob. akin to qui] Adv.: As, just as, how. Conj.: That == to with English Inf.; so that.

úter, tra, trum (Gen., utrīus; Dat., uteī). adj. [prob. like ut, akin to qui] Whether, or which, of the two: which.

úter-que, uatra-que, utrum-que (Gen., utrīns-que; Dat., utrī). pron. adj. [úter, "which" of two; "one or the other; que, "and"] Both one and the other; both, each of two.

úter-vis, uatra-vis, utrum-vis, pron. indef. [úter, "which of the two;" vis (2 pers. sing. pres. ind. of volo, "to wish") "you will"] Which of the two you will; either one of the two.

úti; see ut.

útilitas, latís, f. [útil-is, "advantageous"] Advantage, profit, benefit.

útī-nam, adv. Oh! that; would that; I wish that.

útor, úsus, sum, útī, v. dep.: With Abl. To use, make use of, employ, avail one's self of, enjoy.

utrum, adv. [adverbial neut. of úter, "which of the two you will"] In direct questions without English equivalent. In indirect questions: Whether.

úva, ae, f.  A grape.

V.

tácō, ávi, átum, áre, v. n. [root vac, "to be empty"] With Abl.: To be free from.

vād-imonium, imōni, n. [vas. vād-is, "a surety"] Bail, security.

vágina, ae, f.  A scabbard, sheath, of a sword.

vāgio, vi or ii, itum, ire, v. n. Of young children: To cry, squall.

vālē, adv. [contr. fr. válíd-e; fr. váld-us, "strong"] Strongly, greatly, vehemently.

vále-tūdo, tūdīns, i. f. [vālē-o, "to be in a certain state of health"] Health, whether good or bad.

vallum, i. n. [akin to vallis, "a stakle, palisade"] A earthen wall or rampart, set with stakes, palisades. Of the beard of corn: A protection, defense.

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vāp-or, ōris, m [ = evapor; root evap, "to breathe forth"] Warmth, heat.

vārī-ētās, ētātis, f. [vārīus, "various"] Difference, diversity, variety.

vārī-us, ia, ium, adj. Varying, various, different.

vē, enelicus conj. Or.

vēl, conj. [akin to vēl-o, vel-le, "to wish"] Or if you will, or:—vel . . . vel, either . . . or. Even.

vēlōc-ītās, ētātis, f. [vēlōx, vēlōc-is, "swift"] Swiftness, velocity.

vēnā tīo, tōinis, f. [vēn(a)or, "to hunt"] A hunting, the chase.

vēnīo, vēni, ventum, vēntrē, v. n. [root ven, "to go"] To come.

vēr, vēris, n. Spring [Gr. ἡρ].

verbūm, i, n. [root ver, "to speak"] A word.

vēr-ēor, ītus sum, ēri, v. dep.: To feel awe or reverence, fear, dread.

vērī-similis, simulé, adj [or, more correctly, two words; veri similis; fr. vēri, gen. of vērum, "truth; similis, "like"] Like the truth; probable.

vēr-nus, na, num, adj. [vēr, "spring"] Of, or belonging to, the spring; spring, seasonal.

vēr-o, adv. [vēr-us, "true"] In truth, in fact, assuredly.

vers-icūlūs, icūlī, m. dim. [vers-us, "a verse"] A little verse or line.

ver-so, sāvi, sāturn, sāre, v. a. intens. [for vert-so; fr. vert-o, "to turn"] To turn much or often; to engage or be engaged in; to disturb.

ver-sus, sūs, m. [for vertus, fr. vert-o] A line in writing. In poetry: A verse, line.

ver-um, adv. [vēr-us, "true"] In adversative force: But.

vēr-us, a, um, adj. True.—As Subst.: vēra, ōrum, n. plur. True things.

vesper, ēris and ēri, m. Evening.—Old adverbial Abl.: vespēri, In the evening [Gr. ἑσπέρας].

vēs-ter, tra, trum, pron. poss. [old form vost-er; fr. vos, plur. of tu, "you"] Your.

vēst-iō, ivi or li, Itum, ire, v. a. [vest-is, "clothing"] To clothe, cover, dress, etc.

vēt-o, ,ū, Itum, āre, v. a.: To forbid, hinder, prevent.

vēt-us, ēris, adj. Old, ancient [prob. akin to Gr. ēr-os, "a year"].

vēt-us-tas, tātis, f. [for vētēr-tas; fr. vētus, vētēr-is, "old"] Long duration, great age.

vī-a, ae, f. [akin to vēh-o, "to carry"] A way, path.

vīa-tīcus, tīca, tīnum, adj [via, (uncontr. gen.) vīa, in force of "a journey"] Of, belonging to, or for a journey.—As Subst.: viāticum. i, n. Travelling money, provision for a journey.

vīa-tor, tōris, m. [vī(a)-o, "to go along a road"] A summoner, apparitor.

vīc-inus, Ina, inum, adj. [vīc-us, "a village; etc."] Neighbouring, adjacent.—As Subst.: vicinus, i, m. A neighbour.

vīc-is-sim, adv. [vīcis, "change"] In turn, on the other hand.

vīc-tor, tōris, m. [vī(a)-o, "to conquer"] A conqueror.—As Adj.: Victorious

vīc-tus, tūs, m. [for vigv-tus; fr. vigv, a lengthened form of root vi, "to live"] A living; food, provisions.

vidē-līcet, adv. [contr. fr. vidēre, "to see;" heed, "it is permitted"] Plainly, clearly, manifestly. In ironical force: Of course, forsooth.

vidēo, vidī, visum, vidēre, v. a. [root vid, "to see"] Act: To see. Pass.: To seem, appear. Impers. Pass.: With Dat.: visum est, it seemed good to, it pleased or was the will of.

vīe-tus, ta, tum, adj. [vē-o, "to bend together"] Shrunken, shrivelled, withered.

vīg-ēo, no perf. nor sup., ēre, v. n. [see victus] To be vigorous; to thrive or flourish.
VOCABULARY.

vigilant is, adj. [vigilans, vigilant-is, "watchful"] Watchfulness, viglllance.

vi-ginti, num adj. indecl. Twenty [for bi-ginti; fr. bi (= bis), "twice"]; ginti = sorra = ten.

vil-la, lae. f. [probably for vieda; fr. vicus, "a village;" root vic, "to dwell"] A country house, country seat.

vil-áceus, ácia, ácium, adj. [vim-num, in force of "a grape" Of, or belonging to, a grape or grapes; grape.

vit-árius, árum, adj. [vim-num, "wine" Of, or for, wine; wine.

vinco, vici, victum, vincère, v.a. To conquer, overcome, defeat, vanquish, subdue enemies, etc. Of Games as Object: To win, or gain, by conquering; to conquer in.

vinc-úlum, áli, n. [vino-lo, "to bind" A chain, bond, fetter, whether actual or figurative.

vindic-o, ávi, átum, áre, v. a To set free, deliver, liberate.

vinéa, ae, f. [fem. of vinusus, "of, or belonging to, a vine," used substantively] A plantation of vines, a vineyard.

vin-um, i, n. Wine [akin to Gr. ouv-o].

vin-ulentia, ae, f. [vinum, "wine"] Full of wine.

vir, viri, m. A man [akin to Gr. 1p-os : "a hero").

virid-itas, itátis, f. [viridis, "green"] Greenness, verdure, viridity.

vir-itum, adv. [vir, "a man"] Distributively: Per man, man by man, individually, separately, singly.

vir-tus, tútis, f. [vir, "a man"] Valour, bravery; moral worth or excellence.

vis, vis (plur. vires, ium), i.: Strength, whether physical or mental; power, energy [Gr. is].

vi-ta. lac. f. for viv-ta; fr. viv-o, "to live"] Life, course, career.

vitios e, adv. vitios-us "faulty"] Faultily.

viti-ósus, ósa, ósum, adj. [viti-ónm, "a fault"] Morally: Faulty, corrupt, depraved.

vitis, is, f. A vine.

vitium, i, n.: A fault, defect.

vitúpérá-tio, tónis, f. [vitépere(a)-o, "to blame"] Blame, censure.

viv-i-rádix, rálécis, f. [vivus, "living" (i) connecting vowel; rádix, "a root"] A quickset.

vivo, vixi, victum, vivère, v. n. [root vi, "to live"] To live.

viv-us, a, um, adj. [viv-o, "to live"] Living, alive.

vix, adv. With difficulty, hardly, scarcely, barely.

vóc-o, ávi, átum, áre, v. a. [root voc, "to call"] To call, summon, cite.

vólo, vólin, velle (volt, old form of vult), v. irreg. To be willing, to wish, desire [akin to Gr. bólla, root of bólla-óma = boul-óma, "to wish."]

volt; see vólo.

volunt-árius, ária, árum, adj. [for voluntát-árius; fr. voluntas, voluntat is, "free-will"] Of one's, etc., own free will, voluntary.

vólup-tas, tátis.f.[root vol(v)or, a lengthened form of vol; see vólo] Pleasure, delight, whether of mind or body.

vox, vocis, f. [for voc-es; fr. voc-o, "to call"] A voice, a saying, speech.
N.B.—The Edition of Harkness's Grammar quoted in the Notes is that of 1871. The following Table shows the corresponding Sections of the same Grammar in the Edition of 1881.

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Cato major de senectute;