CORNELIUS NEPOS:

WITH

ANSWERED QUESTIONS,

AND

IMITATIVE EXERCISES.

BY THE

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CAREFULLY REVISED, WITH NOTES BY

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A NEW EDITION, ENLARGED, WITH ALEXICON, HISTORICAL AND GEOGRAPHICAL INDEX, ETC.

NEW-YORK:
D. APPLETON & CO., 200 BROADWAY.

PHILADELPHIA:
GEO. S. APPLETON, 164 CHESNUT-STREET.
1850.
Entered, according to the Act of Congress, in the year 1846.

By D. APPLETON & COMPANY,

In the Clerk's Office of the District Court of the United States for the Southern District of New York.
ADVERTISEMENT.

But little has been done to this edition save to add Notes on the Lives from Epaminondas (XV.), and onwards. A Lexicon has also been added, which is believed to be accurate. A Historical and Geographical Index completes the additions which have been made. It is proper to state that the editor of the first edition of this work is not responsible for the additions now made. They have been added owing to the pressing desire of teachers to possess the complete work. These additions will be found to be improvements, and serve to render the work as nearly perfect as the plan submitted permitted.

New York, June, 1848.
PREFACE.

The English edition of this little work was accompanied by the following brief announcement:

"Should the plan and execution of this little volume meet with the approbation of able instructors, it will probably be followed by a similar one on selected portions of Xenophon's works.

"For the answers to the questions I am principally indebted to the excellent editions of Cornelius Nepos by Bremi, Dähne, and Jaumann.

"LYNDON, Jan. 31, 1845.

T. K. A."

In this American edition the alterations will be found to consist principally in a more full and correct citation of illustrative passages, in frequent references to the recent reprint of Zumpt's Latin Grammar, to confirm or silently modify the positions taken, and in the addition of the notes at the foot of the page, which are referred to by letters of the alphabet.

Many other changes have been made in the correction of errors, which appear to have been the consequence of haste, of which it is hoped this edition will be comparatively free.

With these brief statements of what the editor is responsible for, he leaves this little volume to win for itself, both with teachers and pupils, the favor which it deserves.

N. Y. UNIVERSITY, Aug 6, 1846.

E. A. J.
# CONTENTS

<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prefatio</strong></td>
<td>7</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>111</td>
</tr>
<tr>
<td>1. Miltiades</td>
<td>9</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>116</td>
</tr>
<tr>
<td>2. Themistocles</td>
<td>14</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>135</td>
</tr>
<tr>
<td>3. Aristides</td>
<td>20</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>161</td>
</tr>
<tr>
<td>4. Pausanias</td>
<td>22</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>166</td>
</tr>
<tr>
<td>5. Cimon</td>
<td>25</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>179</td>
</tr>
<tr>
<td>6. Lysander</td>
<td>27</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>187</td>
</tr>
<tr>
<td>7. Alcibiades</td>
<td>29</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>195</td>
</tr>
<tr>
<td>8. Thrasybulus</td>
<td>36</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>214</td>
</tr>
<tr>
<td>9. Conon</td>
<td>38</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>219</td>
</tr>
<tr>
<td>10. Dion</td>
<td>41</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>223</td>
</tr>
<tr>
<td>11. Iphicrates</td>
<td>47</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>236</td>
</tr>
<tr>
<td>12. Chabrias</td>
<td>48</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>239</td>
</tr>
<tr>
<td>13. Timotheus</td>
<td>50</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>243</td>
</tr>
<tr>
<td>14. Datames</td>
<td>53</td>
</tr>
<tr>
<td>Questions and Exercises</td>
<td>246</td>
</tr>
</tbody>
</table>
CONTENTS.

15. Epaminondas................................................................. 59
    Notes................................................................. 256
16. Pelopidas................................................................. 65
    Notes................................................................. 258
17. Agesilaus................................................................. 68
    Notes................................................................. 259
18. Eumenes................................................................. 72
    Notes................................................................. 261
19. Phocion................................................................. 80
    Notes................................................................. 264
20. Timoleon................................................................. 82
    Notes................................................................. 265
21. De Regibus............................................................... 85
    Notes................................................................. 266
22. Hamilcar................................................................. 87
    Notes................................................................. 266
23. Hannibal................................................................. 89
    Notes................................................................. 267
24. M. Portius Cato.......................................................... 96
    Notes................................................................. 269
25. T. Pomponius Atticus.................................................. 97
    Notes................................................................. 270
Lexicon............................................................................. 275
Historical and Geographical Index................................. 354
Index............................................................................... 397
PRÆFATIO.

ARGUMENTUM.

Auctor scripturae genus, quo usus est, et rerum, quas per-
secutus est, levitatem excusat morum Graecorum et Ro-
manorum diversitate.

I. Non dubito, fore plerosque, Attice, qui hoc genus 1
scripturae leve et non satis dignum summorum virorum
personis judicent, quam relatum legent, quis musicam
docuerit Epaminondam; aut in ejus virtutibus comme-
morari, saltasse eum commode scierentque tibiis can-
tasse. Sed hi erunt fere, qui, expertes litterarum 2
Græcarum, nihil rectum, nisi quod ipsorum moribus
conveniat, putabunt. Hi si didicerint, non eadem omni-
bus esse honesta atque turpia, sed omnia majorum insti-
tutis judicari, non admirabuntur, nos in Graiorum virtu-
tibus exponendis mores eorum secutos. Neque enim 4
Cimoni fuit turpe, Atheniensium summo viro, sororem
germanam habere in matrimonio: quippe quem cives
ejus eodem untertur instituto. At id quidem nostris
moribus nefas habetur. Magnis in laudibus tota fere fuit 5
Græciæ, victorem Olympiæ citari; in scenam vero pro-
dire et populo esse spectaculo, nemini in eisdem genti-
bus fuit turpitudini. Quæ omnia apud nos partim
infamia, partim humilia atque ab honestate remotā ponuntur. Contra ea pleraque nostris moribus sunt decora, quae apud illos turpia putantur. Quem enim Romanorum pudet uxorem ducere in convivium? aut cujus non materfamilias primum locum tenet ædium atque in celebritate versatur? Quod multō fit aliter in Græcia. Nam neque in convivium adhibetur, nisi pro-pinquorum; neque sedet, nisi in interiore parte ædium, quæ γυναικώντις appellatur, quo nemo accedit, nisi pro-pinqua cognatione conjunctus. Sed hic plura persequi, tum magnitudo voluminis prohibit, tum festinatio, ut ea explicem, quae exorsus sum. Quare ad propositum veniemus et in hoc exponemus libro de vita excellentium Imperatorum:
I. MILTIADES.

ARGUMENTUM.


I. Miltiades, Cimônis filius, Atheniensis, quam et antiquitate generis, et gloria majorum, et sua modestia unus omnium maxime floreret, eaque esset ætate, ut jam non solum de eo bene sperare, sed etiam confidere cives possent sui, talem futurum, qualem cognitum judicarunt: accidit, ut Athenienses Chersonesum colonos vellent mittere. Cujus generis quam magnus numerus esset, et multi ejus demigrationis peterent societatem: ex his delecti Delphos deliberatum missi sunt, qui consulerent Apollinem, quo potissimum duce uterentur. Nam[que] tum Thraces eas regiones tenebant, cum quibus armis erat dimicandum. His consulentibus nominatim Pythia præcepit, ut Miltiadem sibi imperatorem sumerent: id si fecissent, incepta prospera
I. 2, 3. (Miltiades.)

4 futura. Hoc oraculi responso Miltiades cum delecta manu classe Chersonesum profectus quum accessisset Lemnum, et incolas ejus insulae sub potestatem redigere vellet Atheniensium, idque Lemnii sua sponte facerent,
5 postulasset: illi irritantes responderunt, tum id se facturos, quum ille, domo navibus proficiscens vento aequilo, venisset Lemnum. Hic enim ventus, ab septentrionibus oriens, adversum tenet Athenis proficiscendi-
6 bus. Miltiades, morandi tempus non habens, cursorum direxit, quo tendebat, pervenitque Chersonesum.

1 II. Ibi brevi tempore barbarorum copiis disjectis, tota regione, quam petierat, potitus, loca castellis idonea communivit, multitudinem, quum secum duxerat, in agris 2 collocavit, crebrisque excursionibus locupletavit. Neque minus in ea re prudentia, quam felicitate, adjutus est. Nam quum virtute militum hostium devicisset exercitus, summa aequitate res constituit, atque ipse ibidem manere 3 decrevit. Erat enim inter eos dignitate regia, quamvis carebat nomine; neque id magis imperio, quam justitia, consecutus. Neque eo secius Atheniensibus, a quibus erat profectus, officia praestabat. Quibus rebus ficebat, ut non minus eorum voluntate perpetuo imperium obtineret, qui miserant, quam illorum, cum quibus erat profectus. Chersoneso tali modo constitutae, Lemnum reversitur, et ex pacto postulat, ut sibi urbem tradant. Illi enim dixerant, quum, vento bore domo profectus, eo pervenisset, sese dedituros; se autem domum Chersonesi habere. Cares, qui tum Lemnum incoelebant, etsi praeter opinionem res ceciderat, tamen, non dicto, sed secunda fortuna adversariorum capti, resistere ausi non sunt atque ex insula demigrarunt. Pari felicitate ceteras insulas, quae Cyclades nominantur, sub Atheniensium redegit potestatem.

1 III. Eisdem temporibus Persarum rex Darius, ex Asia in Europam exercitu trajecto, Scythi a. C. n. bellum inferre decrevit. Pontem fecit in Histro flumine, qua copias traduceret. Ejus pontis, dum ipse abisset, custodes reliquit principes, quos secum ex Ionia et Aeolide duxerat; quibus singulis ipsarum 2 urbium perpetua dederat imperia. Sic enim facillime putavit se Graecæ linguæ loquentes, qui Asiam inco-

lerent, sub sua retenturum potestatem, si amicis suis
oppida tuenda tradidisset, quibus, se oppresso, nullas spes salutis relinquueretur. In hoc fuit tum numero Miltiades, cui illa custodia crederetur. Hic quem crebris afferrent nuntii, male rem gerere Darium, premique ab Scythis, Miltiades hortatus est pontis custodes, ne a fortuna datam occasiorem liberandae Graeciae dimitterent. Nam si cum his copiis, quas secum transportaverat, interisset Darium, non solum Europam fore tutam, sed etiam eos, qui Asiam incolerent Graeci genere, liberos a Persarum futuros dominatione et periculo. Id et facile effici posse; ponte enim rescisso, regem vel hostium ferro, vel inopia paucis diebus interitum. Ad hoc consilium quum plerique accederent, Histiaeus Milesius, non res conficeretur, obstitit, dicens: non idem ipsis, qui summas imperii tenerent, expedire et multitudini, quod Darii regno ipsorum niteretur dominatio; quo extincto ipsos poststate expulsos civibus suis pœnas daturos. Itaque adeo se abhorrere a ceterorum consilio, ut nihil putet ipsis utilius, quam confirmari regnum Persarum. Hujus quum sententiam plurimi essent securi, Miltiades, non dubitans, tam multis consciis ad regis aures consilia sua perventura, Chersonesum reliquit, ac rursus Athenas demigravit. Cujus ratio etsi non valuit, tamen magnopere est laudanda, quam amicior omnium libertati, quam sae fuerit dominationi.

IV. Darius autem, quum ex Europa in Asiam redisset, hortantibus amicis, ut Graeciam redigeret in suam potentatem, classem quingentarum navium comparavit, eique Datim praefecit et Artaphernem; hisque ducenta peditem, decem milia equitum dedit: causam interserens, se hostem esse Atheniensibus, quod eorum auxilio Iones Sardis expugnassent, suaque praesidia interfectissent. Illi praefecti regii, classe ad Eubœam appulsa, celeriter Eretriam ceperunt, omnesque ejus gentis cives abreptos in Asiam ad regem miserunt. Inde ad Atticam accesserunt, ac suas copias in campum Marathona deduxerunt. Is abest ab oppido circiter milia passuum decem. Hoc tumultu Athenienses tam propinquum tamque magnopere moti auxilium nusquam, nisi a Lacedœmoniis, petiverunt, Phidippidemque cursorem ejus generis, qui vocantur, Lacedœmonem miserunt, ut nuntiaret, quam celeri opus esset auxilio. Domi autem creant decem praæ-
I. 5, 6. (Miltiades.)

tores, qui exercitui præessent, in eis Miltiadem. Inter quos magna fuit contentio, utrum mœnibus se defenden-
tent, an obviam irent hostibus, acieque decernerent. Unus Miltiades maxime nitebatur, ut primo quoque tempore castra fierent. Id si factum esset, et civibus animum accessurum, quum viderent, de eorum virtute non desperari, et hostes eadem re fore tardiores, si animadverterent, auderi adversus se tam exiguis copiis dimicaret.

V. Hoc in tempore nulla civitas Atheniensibus auxilio fuit præter Platæenses. Ea milie misit militum. Itaque horum adventu decem milia armatorum completa sunt: quæ manus mirabili flagrabit pugnandi cupiditate. Quo factum est, ut plus, quam collegæ, Miltiades valuerit. Ejus auctoritate impulsi Athenienses copias ex urbe eduxerunt, locoque idoneo castra fecerunt. Deinde postero die sub montis radicibus, acie-e regione instructa, nova arte, vi summa præelium commiserunt. Namque arbores multis locis erant stratae, hoc consilio, ut et montium tegerentur altitudine, et arborum tractu equi-
tatus hostium impediretur, ne multitudine clauderentur.

Datis, etsi non æquum locum videbat suis, tamen, fretus numero copiarum suarum, conflagere cupiebat: eoque magis, quod, priusquam Lacedæmonii subsidio venirent, dimicare utile arbitrabatur. Itaque in aciem peditum centum, equitum decem milia produxit, præeliumque commisit. In quo tanto plus virtute valuerunt Atheni-
enses, ut decemplicem numerum hostium pro-
fligarint; adeoque perterruerunt, ut Persæ non castra, sed naves petierint. Qua pugna nihil adhuc est nobilius; nulla enim unquam tam ex-
igua manus tantas opes prostravit.

VI. Cujus victoriae non alienum videtur quale præ-
mium Miltiadi sit tributum, docere, quo facilius intelligi possit, eandem omnium civitatum esse naturam. Ut enim populi nostri honores quondam fuerunt rari et tenues, ob eamque causam gloriosi; nunc autem effusi atque obsoleti: sic olim apud Athenienses fuisset reperimus. Namque huic Miltiadi, qui Athenas totamque Græciam liberarat, talis honos tributus est in porticu, qua Ποικιλη vocatur, quam pugna depingeretur Marathonia, ut in decem prætorum numero prima ejus imago pone-
I. 7, 8. (Miltiades.) 13

retur, isque hortaretur milites, prœl i umque committeret. Idem ille populus, postea quam majus imperium est nactus, et largitione magistratu um corruptus est, trecentas statuas Demetrio Phalereo decrevit.

VII. Post hoc prœl i um classem septuaginta navium Athenienses e idem Miltiadi dederunt, ut insulas, que barbaros adjuverant, bello perseveraret. Quo imperio plerisque ad officium redire coegit, nonnullas vi expugnavit. Ex his Parum insulam, opibus elatam, quam oratione reconciliare non posset, copias [e navibus] eduxit, urbem operibus clausit omnique commutatu privavit; deinde vineis ac testudinibus constitutis, propius muros accessit. Quum jam in eo esset, ut oppido poteret, procul in continentibus lucus, qui ex insula conspiciebatur, nescio quo casu, nocturno tempore incensus est. Cujus flamma ut ab oppidanis et oppugnatoribus est visa, utrisque venit in opinionem, signum a classiariis regis datum. Quo factum est, ut et Parii a dedicione deterrerentur, et Miltiades, timens, ne classis regia adventaret, incensis operibus, quæ statuerat, cum totidem navibus, atque erat profectus, Athenas magna cum offensione civium suorum rediret. Accusatus ergo proditionis, quod, quum Parum expugnare posset, a rege corruptus infectis rebus discessisset. Eo tempore aeger erat vulneribus, que in oppugnando oppido acceperat. Itaque quoniam ipse pro se dicere non posset, verba fecit frater ejus Tisagóras. Causa cognitæ capitis absolutus, pecunia multatus est, eaque lis quinquaginta talentis aestimata est, quantus in classem sumtus factus erat. Hanc pecuniam quod solvere in præsentia non poterat, in vincula publica conjectus est ibique diem obit supremum.

VIII. Hie etsi crimine Pario est accusatus, tamen alia fuit causa damnationis. Namque Athenienses propter Pisistrati tyrannidem, quæ paucis annis ante fuerat, omnium suorum civium potestiam extimescebant. Miltiades, multum in imperiiis magistratibusque versatus, non videbatur posse esse privatus, præsertim quem consuetudine ad imperii cupiditatem trahi videretur. Nam Chersonesi omnes illos, quos habitaret, annos perpetuam obtinuerat dominationem, tyrannusque fuerat appellatus, sed justus. Non erat enim vi consecutus, sed suorum
II. THEMISTOCLES.

ARGUMENTUM.


1. I. Themistocles, Neocli filius, Atheniensis. Hujus vitia ineuntis adolescentiæ magnis sunt emendata virtutibus, adeo ut antefaceretur etiam nemo, pauci pares putentur.

2. Sed ab initio est ordiendum. Pater ejus Neocles generosus fuit. Is uxorem Acharnæam civem duxit, ex qua natus est Themistocles. Qui quum minus esset probatus parentibus, quod et liberius vivebat, et rem familiali negligebat, a patre exheredatus est. Quæ consœumelia non fregit eum, sed erexit. Nam quum judicasset, sine summa industria non posse eam exstingui, totum se dedidit reipublicæ, diligentius amicis famæque

*AL. comitas.
II. 2, 3. (Themistocles.)

serviens. Multum in judiciis privatis versabatur; sæpe in concionem populi prodibat; nulla res major sine eo gerebatur, celeriterque, quæ opus erant, reperiebat. Neque minus in rebus gerendis promtus, quam excogitandiis, erat, quod et de instantibus (ut ait Thucydides) verissime judicabat, et de futuris callidissime conjiciebat. Quæ factum est, ut brevi tempore illustraretur.

II. Primus autem gradus fuit capessendæ reipublicæ bello Corcyraeo: ad quod gerendum praetor a populo factus non solum presenti bello, sed etiam reliquo tempore ferociorem reddidit civitatem. Nam quæ pecunia 2 publica, quæ ex metallis redibat, largitione magistratum quotannis interiret, ille persuasit populo, ut eæ pecuniæ classis centum navium ædificaretur. Quæ celeriter effecta, primum Corcyraeos fregit, deinde maritimos prædones consecando mare tutum reddidit. In quæ tum divitiis ornavit, tum etiam peritiousimos belli navalis fecit Athenienses. Id quænta saluti fuerit universæ Græciae, bello cognitum est Persico, quæm Xerxes et mari et terra bellum universæ inferret Europæ cum tantis copiis, quantas neque antea, neque postea habuit quisquam. Hujus enim classis mille et ducentarum navium longarum fuit, quam duo milia oneraria-rum sequebantur; terrestres autem exercitus septingentorum milium peditum, equitum quadringentorum milium fuerunt. Cujus de adventu quum fama in Graeciam esset perlata, et maxime Athenienses peti dicen-tur propter pugnam Marathoniam: miserunt Delphos consultum, quidnam facerent de rebus suis. Deliberantibus Pythia respondit, ut mœnibus ligneis se munirent. Id responsum quo valeret, quum intelligeret nemo, Themistocles persuasit, consilium esse Apollinis, ut in naves se suaque conferrent: eum enim a deo significari murum ligneum. Tali consilio probato, addunt ad superiores totidem naves triremes, suaque omnia, quæ moveri poterant, partim Salamia, partim Troadëa asportant; arcem sacerdotibus paucisque majoribus natu, ac sacra procuranda tradunt, reliquam oppidum reliquunt.

III. Hujus consilium plerisque civitatibus displicebat, et in terra dimicari magis placetabat. Itaque missi sunt delecti cum Leonida, Lacedæmoniorum rege, qui Thermopolias occuparent, longiusque barbaros
II. 4, 5. (Themistocles.)

progredi non paterentur. Hi vim hostium non sustinuerunt, eoque loco omnes interierunt. At classis communis Græciae trecentarum navium, in qua ducentae erant Atheniensium, primum apud Artemisium, inter Eubœam continentemque terram, cum classiariis regis conflixit. Angustias enim Themistocles quærebat, ne multitutine circumiretur. Hi etsi pari prælio discesserant, tamen eodem loco non sunt ausi manere: quod erat periculum, ne, si pars navium adversariorum Eubœam superasset, ancipiti premerentur periculo. Quo factum est, ut ab Artemisio discederent, et exadversum Athenas apud Salaminæ classem suam constituèrent.

IV. At Xerxes, Thermopylæis expugnatis, protinus accessit astu, idque, nullis defendentibus, interfecit sacerdotibus, quos in arce invenerat, incendio delevit. Cujus fama perterriti classiarii quum manere non auderent, et plurimi hortarentur, ut domos suas quisque discederent, mœnibusque se defendentur: Themistocles unus restitit, et universos pares esse aiebat, dispersos testabatur perituros, idque Eurybiædi, regi Lacedæmoniorum, qui tum summæ imperii præerat, fore affirmabat. Quem quum minus, quam vellet, moveret, noctu de servis suis, quem habuit fidelissimum, ad regem misit, ut ei nuntiaret suis verbis: adversarios ejus in fuga esse: qui si discessissent, majore cum labore et longinquiore tempore bellum confecturum, quum singulos consectari cogeretur; quos si statim aggresseretur, brevi universos oppressurum. Hoc eo valebat, ut ingratiis ad depugnandum omnes cogentur. Hac re audita barbarus, nihil doli subesse credens, postridie alienissimo sibi loco, contra opportunissimo hostibus, adeo angusto mari conflixit, ut ejus multitudo navium explicari non potuerit. Victus ergo est magis consilio Themistoclis, quam armis Græciae.

V. Hic etsi male rem gesserat, tamen tantas habebat reliquias copiarum, ut etiam cum his opprimere posset hostes. Iterum ab eodem gradu depulsus est. Nam Themistocles verens, ne bellare perseveraret, certiorum eum fecit, id agi, ut pons, quem ille in Hellesponto fecerat, dissolveretur, ac reditu in Asiam excluderetur; idque ei persuasit. Itaque qua sex mensibus iter feces-
rat, eadem minus diebus triginta in Asiam reversus est seque a Themistocle non superatum, sed conservatun judicavit. Sic unius viri prudentiæ Græcia liberata est, Europæque succubuit Asia. Hæc altera victoria, quæ cum Marathonio possit comparari tropœ. Nam pari modo apud Salaminæ parvo numero navium maxima post hominum memoriam classis est devicta.


VII. Themistocles autem, ut Lacedæmonem venit, adire ad magistratus noluit, et dedit operam, ut quam longissime tempus duceret, causam interpōnens, se collegas exspectare, quum Lacedæmoni querentur, opus nihilominus fieri, eumque in ea re conari fallere. Interim reliqui legati sunt consecuti. A quibus quum audisset, non multum superesse munitionis, ad ephoros Lacedæ-
III. 8. (Themistocles.)

moniorum accessit, penes quos summum imperium erat, atque apud eos contendit, falsa his esse delata; quare æquum esse, illos viros bonos nobilesque mittere, quibus fides haberetur, qui rem explorarent; interea se obsidem retinerent. Gestus est ei mos, tresque legati, functi summis honoribus, Athenas missi sunt. Cum his collegas suos Themistocles jussit proficisci, eisque praedixit, ut ne prius Lacedæmoniorum legatos dimitterent, quam ipse esset remissus. Hos postquam Athenas pervenisse ratus est, ad magistratum senatumque Lacedæmoniorum adiit, et apud eos liberrime professus est: Athenienses suo consilio, quod communi jure gentium facere possent, deos publicos, suosque patrios ac penates, quo facilius ab hoste possent defendere, muris sepsisse; neque in eo, quod inutile esset Græcis, fecisse. Nam illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam bis classes regias fecisse naufragium. Lacedæmonios autem male et injuste facere, qui id potius intuerentur, quod ipsorum dominationi, quam quod universæ Græciae utile esset. Quare, si suos legatos recipere vellent, quos Athenas miserant, se remitterent, aliter illos numquam in patriam recepturi.

VIII. Tamen non effugit civium suorum invidiam. Namque ob eumdem timorem, quo damnatus erat Miltiades, testarum suffragiis e civitate ejectus, Argos habitatum concessit. Hic cum propter multas ejs virtutes magna cum dignitate viveret, Lacedæmonii legatos Athenas miserunt, qui eum absentem accusarent, quod societatem cum rege Persarum ad Græciam opprimendam fecisset. Hoc crimen absens proditionis est damnatus. Id ut audivit, quod non, satis

a. C. n. tutum se Argis videbat, Corcyram demigravit. Ibi quum ejus principes civitatis animadvertisset timere, ne propter se bellum his Lacedæmonii et Athenienses indicerent: ad Admetum, Molossorum regem, cum quo ei hospitium fuerat, confugit. Huc quum venisset, et in præsenti rex abesset, quo majore religione se receptum tuetur, filiam ejus parvulum arripuit, et cum ea se in sacrarium, quod summa coelebatur cærimonia, conject. Inde non prius egressus est, quam rex eum datæ dextræ in fidem recuperet, quam praestitit. Nam quum ab Atheniensibus et Lacedæmoniis exposceretur publice, supplicem non prodidit, monuitque, ut consu
leret sibi; difficile enim esse, in tam propinquo loco tuto eum versari. Itaque Pydnam eum deduci jussit, et quod satis esset præsidii, dedit. Hic in navem omni-
bus ignotus nautis ascendit. Quæ quam tempestate maxima Naxum ferretur, ubi tum Atheniensium erat exercitus: sensit Themistocles, si eo pervenisset, sibi esse pereundum. Hac necessitate coactus domino navis, qui sit, aperit, multa pollicens, si se conservasset. At ille, clarissimi viri captus misericordia, diem noctemque procul ab insula in salo navem tenuit in ancoris, neque quemquam ex ea exire passus est. Inde Ephesum per-
venit, ibique Themistoclem exponit: cui ille pro meritis gratiam postea retulit.

IX. Scio, plerosque ita scripsisse, Themistoclem, Xerxe regnante, in Asiam transisse. Sed ego potissi-
mum Thucydidī credo, quod ætate proximus, qui illorum temporum historiam reliquerunt, et ejusdem civitatis fuit. Is autem ait, ad Artaxerxem eum venisse, atque his verbis epistolam misisse: Themistocles vēni ad te, qui plurima mala omnium Graiorum in domum tuam intulī, quum mihi necessæ fuit, adversus patrem tuum bellare, patriamque meam defendere. Idem multo plura bona [rursus] feci, postquam in tuto ipse, et ille in periculo esse cæpit. Nam quum in Asiam reverti vellet, prelio apud Salamina facto, litteris eum certiorem feci, id agi, ut pons, quem in Hellesponto fecerat, dissolveretur, atque ab hosti-
bus circumiretur: quo nuntio ille periculo est liberatus. Nunc autem confugi ad te, exagitatus a cuncta Græcia, 1 tuam petens amicitiam: quam si ero adeptus, non minus me bonum amicum habēbis, quam fortēm inimicum ille expertus est. Ea autem rogo, ut de his rebus, quas tecum colloqui volo, annum mihi temporis des, eoque transacto ad te venire patiaris.

X. Hujus rex animi magnitudinem admirans, cupiens-
que talem virum sibi conciliari, veniam dedit. Ille omne illud tempus litteris sermonique Persarum dedit: quibus adeo eruditus est, ut multo commodius dicatur apud regem verba fecisse, quam hi poterant, qui in Perside erant nati.hic quum multa regi esset pollicitus, gratis-
simumque illud, si suis uti consiliis vellet, illum Græciam bello oppressurum; magnis munerebus ab Artaxerxe donatus in Asiam rediit, domiciliumque Magnesie sibi
III. 1. (Aristides.)

3 constituit. Namque hanc urbem ei rex donarat, his quidem verbis: quae ei panem praebet (ex qua regione quinquaginta talenta quotannis redibant); Lampsácum autem, unde vinum sumeret; Myuntem, ex qua opsonium haberet. Hujus ad nostram memoriam monumenta manserunt duo: sepulcrum prope oppidum, in quo est sepultus; statuae in foro Magnesiae. De cujus morte multimodis apud plerosque scriptum est: sed nos eundem potissimum Thucydidem auctorem probamus, qui illum ait Magnesiae morbo mortuum, neque negat, fuisse famam, venenum sua sponte sumsisse, quum se, quae regi de Græcia oppressa prodiderat. 471

5 Idem, ossa ejus clam in Attica ab amicis sepulta, quoniam legibus non concederetur, quod prædictionis esset damnatus, memoriae prodidit.

III. ARISTIDES.

ARGUMENTUM.

CAP. I. Æmulus Themistoclis; multatur exsilio. II. Ante tempus revocatur; praetor contra Mardonium; imperium Atheniensibus conciliat. III. Ærario præest; pauper moritur.

1 I. Aristides, Lysimächi filius, Atheniensis, aequalis fere fuit Themistocli. Itaque cum eo de principatu contendit: namque obtræctarunt inter se. In his autem cognitionum est, quanto antestaret eloquentia innocentiae. Quamquam enim adeo excellebat Aristides abstinentia, ut unus post hominum memoriam, quod quidem 472 nos audierimus, cognomine Justus sit appellatus. a. C. n.

2 tamen, a Themistocle collabefactus, testulæ illæ exsilio decem annorum multatus est. Qui quidem quum intelligerebat, reprimi concitatam multitudinem non posse, cedensque animadvertisset quendam scribentem, ut patria pelleretur, quæsisse ab eo dicitur, quare id faceret, aut
III. 2, 3. (Aristides.)

quid Aristides commississet, cur tanta pœna dignus duce-
retur? Cui ille respondit, se ignorare Aristidem; sed
sibi non placeître, quod tam cupide elaborasset, ut praeter
ceteros Justus appellaretur. Hic decem annorum legi-
timam pœnam non pertulit. Nam postquam Xerxes
in Græciam descendit, sexto fere anno, quam erat ex-
pulsus, populiscito in patriam restitutus est.

II. Interfuit autem pugnæ navali apud Salamina, 1
quæ facta est prius, quam pœnâ liberaretur. Idem
prætor fuit Atheniensium apud Platæas in prælio, quo
Mardonius fusus, barbarorumque exercitus interfactus
est. Neque aliud est ullum hujus in re militari illustre 2
factum, quam hujus imperii memoria; justitiae vero, et
æquitatis, et innocentiae multa: in primis, quod ejus
æquitate factum est, quum in communi classe esset
Græiae simul cum Pausania, quo duce Mardonius erat
fugatus, ut summa imperii maritimi ab Lacedæmoniis
transferretur ad Athenienses. Namque ante id tempus 3
et mari et terra duces erant Lacedæmonii. Tum autem
et intemperantia Pausaniae, et justitia factum est Ari-
stidis, ut omnes fere civitates Græiae ad Atheniensium
societatatem se applicarent, et adversus barbaros hos duces
deligerent sibi.

III. Quos quo facilius repellerent, si forte bellum 1
renovare conarentur, ad classes ædificandas exercitus-
que comparandos quantum pecuniaæ quæque civitas daret,
Aristides delectus est, qui constitueret, ejusque arbitrio
quadringenæ et sexagenæ talenta quotannis Delum sunt
collata. Id enim commune æarium esse voluerunt.
Quæ omnis pecunia postero tempore Athenas translata
est. Hic qua fuerit abstinentia, nullum est certius 2
indicium, quam quod, quam tantis rebus præfuisset, in
tanta paupertate decessit, ut, qui esseretur, vix reli-
querit. Quo factum est, ut filiæ ejus publice alerentur, 3
et de communi æario dotibus datis collocarentur. De-
cessit autem fere post annum quartum, quam 471
Themistocles Athenis erat expulsus.

a. C. n.
ARGUMENTUM.

CAP. I. Pugna ad Plateas. II. Byzantium expugnat, Xerxi favet, Græiæ futurus proditor. III. Peregrinis moribus ipse se prodit, scytalaque domum revocatus Helotas sollicitat. IV. Litterarum commercium cum hoste; perturbatus se ipse indicat. V. In Minervæ templum configit, ibi obstruitur et mox interit.

1 I. Pausanias, Lacedæmonius, magnus homo, sed varius in omni genere vitæ fuit. Nam ut virtutibus
eluxit, sic vitiiis est obrutus. Hujus illustriissimum est prælium apud Plataes. Namque illo duce Marcidonius, satrapes regius, natione Medus, regis gener, in primis omnium Persarum et manu fortis et consilii plenus, cum ducentis milibus peditum, quos virtim legerat, et viginti [milibus] equitum, haud ita magna manu Græiæ fugatus est, eoque


1 II. Post id prælium eumdem Pausaniam cum classe communi Cyrum atque Hellespontum miserunt, ut ex his regionibus barbarorum præsidia depel-

2 leret. Pari felicitate in ea re usus elatius se gerere cæpit, maioresque appetere res. Nam quum, Byzantio expugnato, cepisset complures Persarum nobiles, atque in his nonnullos regis propinquos, hos clam Xerxi remisit, simulans, ex vinculis publicis eflugisse; et cum his Gongylum Eretriensem, qui litteras regi redderet, in
IV. 3. (Pausanias.)

quibus hæc fuisset scripta Thucydides memorâ prodidit: Pausanias, dux Spartaæ, quos Byzantii cepérat, postquam propinquos tuos cognovit, tibi muneri misit, sequere tecum affinitate conjungi cupít: quare, si tibi videtur, des ei filiam tuam nuptum. Id si feceris, et Spartam et ceteram Græciam sub tuam potestatem, se adjuvante, te redacturum pollicetur. His de rebus si quid geri volueris, certum hominem ad eum mittas, cum quo colloquatur. Rex, tot hominum salute, tam sibi necessariorum, magnopere gavisus, confestim cum epistola Artabazum ad Pausaniam mittit, in qua eum coUaudat, ac petit, ne cui rei. parcat ad ea perficienda, quae pollicetur. Si fecerit, nullius rei a so repulsam laturum. Hujus Pausanias voluntate cognita, alacrior ad rem gerendam factus, in suspicionem cecidit Lacedæmoniorum. In quo facto domum revocatus, accusatus capitis, absolvitur; sunt tamen pecuniâ: quam ob causam ad classem remissus non est.

III. At illum post non multo sua sponte ad exercitum rediit, et ibi non callida, sed dementi ratione cogitata patefecit. Non enim mores patrios solum, sed etiam cultum vestitumque mutavit. Apparatu regio utebatur, veste Medica; satellites Medi et Ægyptii sequabantur; epulabatur more Persarum luxuriosius, quam, qui aderant, perpěti possent; aditum petentibus conveniendi non dabat; superbe respondebat, [et] crudeler imperabat. Spartam redire nolebat. Colonas, qui locus in agro Troâe est, se contulerat: ibi consilia quum patriæ, tum sibi inimica capiebat. Id postquam Lacedæmonii rescierunt, legatos ad eum cum scytala miserunt, in qua more illorum erat scriptum: nisi domum reverteretur, se capitis eum damnatus. Hoc nuntio commutus, sperans, se etiam tum pecunia et potentia instans periculum posse depellere, domum rediit. Huc ut venit, ab ephoris in vincula publica conjectus est. Licet enim legibus eorum cuivis ephoro hoc facere regi. Hinc tamen se expedivit; neque eo magis carebat suspicione. Nam opinio manebat, eum cum rege habere societatem. Est genus quoddam hominum, quod IloTæ vocatur, quorum magna multitudo agros Lacedæmoniorum colit servorumque munere fungitur. Hos quoque sollicitare spe libertatis existimabatur. Sed quod harum rerum nullum erat apertum crimen, quo argui posset, non
putabant, de tali tamque claro viro suspicionibus oportere judicari, et exspectandum, dum se ipsa res aperiret.

IV. Interim Argilīus quidam, adolescentulus, quum epistolam ab eo ad Artabazum accepiisset, eique in suspicionem venisset, aliquid in ea de se esse scriptum, quod nemo eorum rediisset, qui super tali causa eodem misserant, vincula epistolae laxavit, signoque detracto cog-

novit, si pertulisset, sibi esse pereundum. Erant in eadem epistola, quae ad ea pertinebant, quae inter regem Pausaniamque convenerant. Has ille litteras ephoris tradidit. Non est præterundae gravitas Lacedæmoniorum hoc loco. Nam ne hujus quidem indicio impulsi sunt, ut Pausaniam comprehendere; neque prius vim adhibendam putaverunt, quam se ipse indicasset.

Itaque huic indici, quid fieri vellent, præcepunt. Fa-

V. His rebus ephori cognitis satius putaverunt, in urbe eum comprehendi. Quo quum essent profecti, et Pausanias, placato Argilio, ut putabat, Lacedæmonem reverteretur: in itinere, quum jam in eo esset, ut comprehendetur, ex vultu cujusdam ephori, qui eum admonere cupiebat, insidias sibi fieri intellexit. Itaque paucis ante gradibus, quam qui sequabantur, in ædem Minervæ, quæ χαλκίωνος vocatur, confugit. Hinc ne exire posset, statim ephori valvas ejus ædis obstruxerunt, tectumque sunt demoliti, quo facilitus sub divo interiret. Dicitur, eo tempore matrem Pausanias vixisse, eamque jam magno natu, postquam de scelere filii committerat, in primis ad filium claudendum lapidem ad in-
treitum ædis attulisse. Sic Pausanias magnam belli
V. 1. (Cimon.)

V. CIMON.

ARGUMENTUM.

CAP. I. Heres paternorum vinculorum ab uxore liberatur. II. Ejus virtutes et res gestae: Persas eodem die navali et terrestri praelio vincit. III. Ostracismo ejicitur. Revocatus pacem cum Lacedaemoniis conciliat. Citi moritur. IV. Laudatur ejus liberalitas.

I. Cimon, Miltiades filius, Atheniensis, duro admodum initio usus est adolescentiae. Nam quam pater ejus litem aestimatam populo solvere non potuisset, ob eamque causam in vinculis publicis decessisset: Cimon eadem custodia tenebatur, neque legibus Atheniensium emitt poterat, nisi pecuniam, qua pater multitatus erat, solvisset. Habebat autem in matrimonio sororem germanam suam, nomine Elpinice, non magis amore, quam more ductus. Nam Atheniensibus licet eodem patre natas uxoribus ducere. Hujus conjugi cupidis Callias quidam, non tam generous quam pecuniosus, qui magnas pecunias ex metallis fecerat, egeb cum Cimone, ut eam sibi uxorem daret: id si imposset, se pro illo pecuniam soluturam. Is quem talem conditionem aspernaretur, Elpinice negavit, se passaram, Miltiades progeniem in vinculis publicis interire, quoniam prohibere posset, sequae Calliae nuptam, si ea, quae polliceretur, praestitisset.

III. Quibus rebus quum unus in civitate maxime floraret, incidit in eandem invidiam, quam pater suus ceterique Atheniensium principes. Nam testarum suffragis, quod illi ὅστοι ἱερεῖς vocant, decem annorum exsilio multatus est. Cujus facti celerius Athenienses, quam ipsum, poenituit. Nam quum ille animo fortis invidiæ ingratorem civium cessisset, bellumque Lacedæmonii Atheniensibus indixissent: confestim notæ ejus virtutis desiderium consecutum est. Itaque post annum quintum, quam expulsus erat, in patriam revocatus est. Ille, quod hospitio Lacedæmoniorum utebatur, satius existimans, contendere Lacedæmonem, sua sponte est profectus, pacemque inter duas potentissimas civitates conciliavit. Post, neque ita multo, Cyrum cum ducentis navibus imperator missus, quum ejus majorem partem insulae devicisset, in morbum implicitus, in oppido Citio est mortuus.

IV. Hunc Athenienses non solum in bello, sed in
VI. 1. (Lysander.)

pace diu desideraverunt. Fuit enim tanta liberalitate, quam compluribus locis preidia hortosque haberet, ut numquam in eis custodem imposuerit fructus servandi gratia, ne quis impediretur, quo minus ejus rebus, quibus quisque vellet, fruere tur. Semper eum pedisequ 2 cum nummis sunt seuti, ut, si quis opis ejus indigeret, haberet, quod statim darei, ut differendo videretur negare. Sæpe, quam aliquem offensum fortuna videret minus bene vestitum, suum amicum dedit. Quotidie sic eæna 3 ei coquebatur, ut, quos invocatos vidisset in foro, omnes devocaret: quod facere nullum diem prætermitterat. Nulli fides ejus, nulli opera, nulli res familiaris defuit; multos locupletavit; complures pauperes mortuos, qui, unde efferrentur, non reliquissent, suo sumtu extulit. Sic se gerendo minime est mirandum, si et vita ejus fuit 4 secura, et mors acerba.

VI. LYSANDER.

ARGUMENTUM.

CAP. I. Athenarum victor; decemviros Græciæ civitatibus imponit. II. Crudelis in Thasios. III. Reges tollere et oraculum corrumpere conatur; accusatus absolvitur: occiditur a Thebanis. IV. Lysander Pharnabazi fraude se ipse accusat.

I. Lysander, Lacedæmonius, magnam reliquit sui 1 famam, magis felicitate, quam virtute partam. Athenienses enim in Peloponnesios sexto et vicesimo anno bellum gerentes confecisse apparet. Id qua ratione consecutus sit, latet. Non enim virtute sui exercitus, 2 sed immodestia factum est adversariorum, qui, quod dicto audientes imperatoribus suis non erant, dispalati in agris, reliquis navibus, in hostium venerunt potestatem. Quo facto Athenienses se Lacedæmoniis dediderunt. Hac victoria Lysander elatus, quem ante semper 3
factiosus audaxque fuisset, sic sibi indulsit, ut ejus opera in maximum odium Graeciae Lacedaemonii pervenerint. Nam quum hanc causam Lacedaemonii dictassent sibi esse bellii, ut Atheniensium impotentem dominationem restringerent, postquam apud Aegeos flumen Lysander classis hostium est potitus, nihil aliud molitus est, quam ut omnes civitates in sua teneret potestate, quum id se Lacedaemoniorum causa facere simularet. Namque undique, qui Atheniensium rebus studiissent, ejectis, decem delegerat in unaquaque civitate, quibus summum imperium potestatemque omnium rerum committeret. Horum in numerum nemo admittebatur, nisi qui aut ejus hospicio contineretur, aut se illius fore propriumuide confirmaret.

II. Ita decemvirali potestate in omnibus urbus constituta, ipsius nutu omnia gerebantur. Cujus de crudelitate ac perfidia satis est unam rem, exempli gratia, proferre, ne de eodem plura enumerando defatigemus lectores. Victor ex Asia quum reverteretur, Thasumque devertisset, quod ea civitas praecipua fide fuerat erga Athenienses, proinde ac si iidem firmissimi solerent esse amici, qui constantes fuissent inimici, eam pervertere concupivit. Vidit autem, nisi in eo occultasset voluntatem, futurum, ut Thasii dilaberentur, consulerentque rebus suis. Itaque † † †

III. † † † decemviralem suam potestatem [su:] ab illo constitutam sustulerunt. Quo dolore incensus iniit consilia, reges Lacedaemoniorum tollere. Sed sentiebat, id se sine ope deorum facere non posse, quod Lacedaemonii omnia ad oracula referre consueverant. Primum Delphos corrumpere est conatus. Quum id non potuisset, Dodonam adortus est. Hinc quoque repulsus dixit, se vota suscepisse, quæ Jovi Hammoni solveret: existimans, se Afros facilius corrupturum. Hac spe quem protectus esset in Africam, multum eum antistites Jovis fesellerunt. Nam non solum corrumpi non potuerunt, sed etiam legatos Lacedaemona miserunt, qui Lysandrum accusarent, quod sacerdotes fani corrumpere conatus esset. Accusatus hoc crinme, judicumque absolutus sententiiis, Orchomenii missus subsidio, occisus est a Thebanis apud Haliartum. Quam vere de eo foret judicatum,
oratio indicio fuit, quæ post mortem in domo ejus reperta est, in qua suadet Lacedæmoniis, ut, regia potestate dissoluta, ex omnibus dux deligatur ad bellum gerendum; sed ita scripta, ut deorum videtur congruere sententiæ, quam ille se habiturum, pecunia fidens, non dubitabat. Hanc ei scripsisse Cleon Halicarnasseus dicitur.

IV. Atque hoc loco non est præterneundum factum Pharnabazi, satræpis regii. Nam quum Lysander praefectus classis in bello multa crudeliter avareque fecisset, deque his rebus suspicaretur ad cives suos esse perlatum, petiti a Pharnabazo, ut ad ephoros sibi testimonium daret, quanta sanctitate bellum gessisset sociosque tractasset, deque ea re accurate scriberet: magnam enim ejus auctoritatem in ea re futuram. Huic ille liberaliter polliceretur; librum gravem multis verbis conscripsit, in quo summis eum fert laudibus. Quem quum legisset probassetque, dum signatur, alterum pari magnitudine, [tanta similitudine,] ut discerni non posset, signatum subjecto, in quo accuratissime ejus avaritiam perfidiamque accusaret. Hinc Lysander domum quum redisset, postquam de suis rebus gestis apud maximum magistratum, quæ voluerat, dixerat, testimonii loco librum a Pharnabazo datum tradidit. Hunc, summoto Lysandro, quum ephori cognosserant, ipsi legendum dederunt. Ita ille imprudens ipse suus fuit accusator.

VII. ALCIBIADES.

ARGUMENTUM.

CAP. I. Excellens in virtutibus et vitius. II. Juvenis educatio et mores. III. Dux contra Syracusanos. In suspicionem civium suorum incidunt. IV. Domum revocatus aufugit. Lacedæmoniis inservit, atque arma contra patriam capit. V. Lacedæmoniis suspectus transit ad Persas; Atheniensibus reconciliatur. VI. Insigni civium benevolentia recipitur. VII. In invidiam recidit. In Thracia prospere pugnat. VIII. Civibus Atticis

II. Educatus est in domo Periclī (privignus enim ejus fuisse dicitur), eruditus a Socrate. Socerum habuit Hipponicum, omnium Graecæ lingua loquentium divitissimum, ut, si ipse fingere vellet, neque plura bona reminisci, neque majora posset consequi, quam vel fortuna vel natura tribuerat.

III. Bello Peloponnesio hujus consilio atque auctoritate Athenienses bellum Syracusanis indixerunt: ad quod gerendum ipse dux delectus est; duo præterea collegæ dati, Nicias et Lamæchus. Id quum apparetrur, prius quam classis exiret, accidit, ut una nocte omnes Hermæ, qui in oppido erant Athenis, dejecerantur, præter unum, qui ante januam erat Andocidis. Itaque ille postea Mercurius Andocides vocitatus est. Hoc quum appareret non sine magna multorum consensione esse factum, quod non ad privatum, sed ad publicam rem pertineret, magnus multitudini timor est injectus, ne qua repentina vis in civitate exsisteret, quæ libertatem opprimeret populi. Hoc maxime convenire in Alcibiadem videbatur, quod et potentior et major, quam privatus, existimabatur. Multos
enim liberalitate devinxerat, plures etiam opera forensi
suos reddiderat. Quare siebat, ut omnium oculos, quo-
tiescumque in publicum prodisset, ad se convertet,
neque ei par quisquam in civitate poneretur. Itaque
non solum spem in eo habebant maximam, sed etiam
timorem, quod et obesse plurimum et prodesse poterat.
Ad spergebatur etiam infamiä, quod in domo sua facere
mysteria dicebatur: quod nefas erat more Athenien-
sium; idque non ad religionem, sed ad conjurationem
pertinere existimabatur.

IV. Hoc crimen in concione ab inimicis compella-
batur. Sed instabat tempus ad bellum proficiscendi.
Id ille intuens, neque ignorans civium suorum consue-
tudinem, postulabat, si quid de se agi vellent, potius de
præsente quæstio haberetur, quam absens invidiæ cri-
mine accusaretur. Inimici vero ejus quiescendum in
præsenti, quia noci non posse intelligebant, et illud
tempus exspectandum decreverunt, quo exisset, ut sic
absentem aggrerderentur: itaque fecerunt. Nam post-
quam in Siciliam eum pervenisse crediderunt, absentem,
quod sacra violasset, reum fecerunt. Qua de re quam
ei nuntius a magistratu in Siciliam missus esset, ut do-
mum ad causam dicendam rediret, essetque in magna
spe provinciæ bene administrandæ; non parere noluit,
et in triremem, quæ ad eum deportandum erat missa,
adscendit. Hac Thurios in Italiam pervectus, multa
secum reputans de immeradata civium suorum licentia
crudelitateque erga nobiles, utilissimum ratus, impen-
dentem evitare tempestatem, clam se a custodibus sub-
duxit, et inde primum Elidem, deinde Thebas venit.
Postquam autem se capitis damnatum, bonis publicatis,
audivit, et, id quod usu venerat, Eumolpīdas sacerdo-
tes a populo coactos, ut se deoverent, ejusque devo-
 tionis, quo testator esset memoria, exemplum, in pila
lapidea incisum, esse positum in publico, Lacedæmonem
demigravit. Ibi, ut ipse prædicare consueverat, non
adversus patriam, sed inimicos suos bellum gessit, quod
iidem hostes essent civitati. Nam quum intelligerent,
se plurimum prodesse posse reipublicæ, ex ea ejecisse,
plusque iræ suæ, quam utilitati communi paruisse.
Itaque hujus consilio Lacedæmonii cum Persarum rege
amicitiam fecerunt; deinde Decelēam in Attica munie-
runt, præsidioque ibi perpetuo posito in obsidione Athenas tenuerunt. Ejusdem opera Ioniam a societate averterunt Atheniensium. Quo facto multo superiores bello esse cœperunt.

V. Neque vero his rebus tam amici Alcibiadi sunt facti, quam timore ab eo alienati. Nam quum acerrimi viri præstantem prudentiam in omnibus rebus cognoscerent, pertinuerunt, ne caritate patriæ ductus aliquando ab ipsis descisceret, et cum suis in gratiam rediret. Itaque tempus ejus interficiendi quaerere instituerunt.


VI. His quum obviam universa civitas in Piræum descendisset, tanta fuit omnium exspectatio visendi Alcibiadis, ut ad ejus triremem vulgus conflueret, proinde ac si solus advenisset. Sic enim populo erat persuasum, et adversas superiores, et præsentes secundas res accidisse
ejus opera. Itaque et Siciliae amissum, et Lacedaemoniorum victorias culpae suae tribuebant, quod talem virum e civitate expulissent. Neque id sine causa arbitrari videbantur. Nam postquam exercitui praeesse coeperat, neque terra, neque mari hostes pares esse potuerant. Hic ut e navi egressus est, quamquam Theramènes et Thrasybulus eiusdem rebus praefuerant, simulque venerant in Piraèum: tamen illum unum omnes prosequebantur, et, id quod numquam antea usu venerat, nisi Olympiæ victoribus, coronis aereis àeuisque vulgo donabatur. Ille lacrimans talem benevolentiam civium suorum accipiebat, reminiscens pristini temporis acerbatem. Postquam astu venit, concione advocata sic verba fecit, ut nemo tam ferus fuerit, quin ejus casum laciermit, immicumque his se ostenderit, quorum operâ patriâ pulsus fuerat, proinde ac si alius populus, non ille ipse, qui tum flebat, eum sacrilegii damnasset. Restituta ergo huic sunt publice bona; idemque illi Eumolpidæ sacerdotes rursus resacrare sunt coacti, qui eum devoverant; pilæque illæ, in quibus devotion fuerat scripta, in mare præcipitatae.

VII. Hæc Alcibiadi laetitia non nimis fuit diuturna. Nam quum ei omnes essent honores decerti, totaque respublica domi belliique tradita, ut unius arbitrio gereetur; et ipse postulasset, ut duo sibi collegæ darentur, Thrasybulus et Adimantus, neque id negatum esset: classe jam in Asiam profectus, quod apud Cymen minus ex sententia rem gesserat, in invidiam recidit. Nihil enim eum non efficere posse ducebant. Ex quo fiebat, ut omnia minus prospere gesta ejus culpæ tribuerent, quum eum aut negligenter, aut malitiosè fecisse loquerentur: sicut tum accidit. Nam, corruptum a rege cæpere Cymen noluisse, arguebant. Itaque huic maxime putamus malo suisse nimiam opinionem ingenii atque virtutis. Timebatur enim non minus, quam diligebatur, ne, secunda fortuna magnisque opibus elatus, tyrannidem concupisceret. Quibus rebus factum est, ut absent magistratum abrogarent, et alium in ejus locum substituerent. Id ille ut audivit, domum reverti noluit, et se Pactyæn contulit, ibique tria castella communivit, Bornos, Bysanthen, Neontichos; manuque collecta primus Graeciae civitatis in Thraciam introiit, gloriøsius existi-
VII. 8, 9. (Alcibiades.)

mans, barbarorum praeda locupletari, quam Graiorum
Qua ex re creverat quem fama, tum opibus, magnamque
amicitiam sibi cum quibusdam regibus Thraciae pepererat.

VIII. Neque tamen a caritate patriae potuit recedere.
Nam quum apud Ægos flumen Philócles, prætor Athenien-
sium, classem constituisset suam, neque longe abesset
Lysander, prætor Lacedaemoniorum, qui in eo erat occu-
patus, ut bellum quam diutissime duceret, quod ipsis
pecunia a rege suppeditabatur, contra Atheniensibus
exhaustis præter arma et naves nihil erat super: Alci-
biades ad exercitum venit Atheniensium, ibique praesente
vulgo agere coepit, si vellent, se coacturum Lysandrum
aut dimicare, aut pacem petere: Lacedaemonios eo nolle
configere classe, quod pedestribus copiis plus, quam
navibus, valerent; sibi autem esse facile, Seuthen, regem
Thracum, deducere, ut eos terra depelleret: quo facto
necessario aut classe conflicturos, aut bellum compositu-
ros. Id etsi vere dictum Philócles animadvertet,
tamen postulata facere noluit, quod sentiebat, se, Alci-
biade recepto, nullius momenti apud exercitum futurum,
et, si quid secundi evenisset, nullam in ea re suam partem
fore; contra ea, si quid adversi accidisset, se unum ejus
delicti futurum reum. Ab hoc discedens Alcibiades,
quoniam, inquit, victorie patriæ repugnas, illud moneo,
juxta hostem castra habeas nautica: periculum est enim,
ne immodestiæ militum nostrorum occasio detur Lysandro
noster opprimendi exercitus. Neque ea res illum sezellit.

IX. At Alcibiades, victis Atheniensibus non satis
tuta eadem loca sibi arbitratus, penitus in Thraciam se
supra Propontidem abdidit, sperans, ibi facillime suam
fortunam occuli posse. Falso. Nam Thraces, postquam
eum cum magna pecunia venisse senserunt, insidias fece-
runt: qui ea, quæ apportarat, abstulerunt, ipsum capere
non potuerunt. Ille cernens, nullum locum sibi tutum
in Græcia propter potentiam Lacedaemoniorum, ad
Pharnabazum in Asiam transit: quem quidem adeo sua
cepit humanitate, ut eum nemo in amicitia antecederet.
Namque ei Grunium dederat in Phrygia castrum, ex quæ
VII. 10. (Alcibiades.) 35

quinquagena talenta vectigâlis capiebat. Qua fortuna 4
Alcibiades non erat contentus, neque Athenas victas
Lacedaeoniis servire poterat pati. Itaque ad patriam
liberandam omni ferebatur cogitatione. Sed videbat, id
sine rege Persarum non posse fieri: ideoque eum amicum
sibi cupiebat adjungi; neque dubitabat, facile se conse-
cuturum, si modo ejus conveniendi habuisset potestatem.
Nam Cyrum fratrem ei bellum clam parare, Lacedæmo-
niis adjuvantis, sciebat; id si aperuisset, magnam se
initurum gratiam videbat.

X. Hæc quem moliretur, peteretque a Pharnabazo, 1
ut ad regem mitteretur, eodem tempore Critias ceterique
tyranni Atheniensium certos homines ad Lysandrum in
Asiam miserunt, qui eum certiorem facerent, nisi Alci-
biadem sustulisset, nihil earum rerum fore ratum, quas
ipse Athenis constituisset. Quare, si suas res gestas
manere vellet, illum persequeretur. Hæc Laco rebus 2
commotus statuit accuratus sibi agendum cum Phar-
navazo. Huic ergo renuntiat, quæ regi cum Lacedæoniis
essent, irrita futura, nisi Alcibiadem vivum aut mortuum
tradisset. Non tuli hoc satrapes, et violare cemen-
tiam, quam regis opes minui maluit. Itaque misit
Susamithren et Bagiæum ad Alcibiadem interficiendum,
quum ille esset in Phrygia, iterque ad regem compararet.
Missi clam vicinitati, in qua tum Alcibiades erat, dant 4
negotium, ut eum interficiant. Illi quem [eum] ferro
aggregi non auderent, noctu ligna contulerunt circa
casam eam, in qua quiescebat, eamque succederunt:
ut incendio conficerent, quem manu superari posse diffi-
debant. Ille autem ut sonitu flammæ est excitatus, etsi
gladius ei erat subductus, familiaris sui subalare telum
eripuit. Namque erat cum eo quidam ex Arcadia hos-
pes, qui numquam discedere voluerat. Hunc sequi se
jubet, et id, quod in presentiævestimentorum fuit, arri-
puit. His in ignem ejectis, flammæ vim transiit. Quem
ut barbari incendium effugasse viderunt, telis eminus
missis interfecerunt, caputque ejus ad Pharnabazum re-
tulerunt. At mulier, quæ cum eo vivere consuerat,
muliebri sua veste contextum ædificii incendio mortuum
cremavit, quod ad vivum interimendum erat comparatum.
Sic Alcibiades, annos circiter quadraginta natus, 404
diem obiit supremum.

a. C. n.
VIII. 1. (Thrasybulus.)

1 XI. Hunc infamatum a plerisque tres gravissimi historici summis laudibus extulerunt: Thucydides, qui ejusdem aetatis fuit; Theopompus, qui post aliquanto natus, et Timaeus: qui quidem duo maledicentissimi, nescio quo modo, in illo uno laudando conscientur. Namque ea, quae supra diximus, de eo prædicarunt, atque hoc amplius: quum Athenis, splendidissima civitate, natus esset, omnes splendore ac dignitate superasse vitae; postquam inde expulsus Thebas venerit, adeo studiis eorum inservisse, ut nemo eum labore corporisque viribus posset aequiparare (omnes enim Boeotii magis firmitati corporis, quam ingenii acuminii inserviunt); eundem apud Lacedæmonios, quorum moribus summa virtus in patientia ponebatur, sic duritiæ se dedisse, ut parsimoniā victus atque cultus omnes Lacedæmonios vinceret; venisse ad Persas, apud quos summa laus esset fortiter venari, luxu-riose vivere: horum sic imitatam consuetudinem, ut illi ipsi eum in his maxime admirarentur. Quibus rebus efficisse, ut, apud quoscumque esset, princeps poneretur, habe-returque carissimus. Sed satis de hoc; reliquos ordiamur.

VIII. THRASYBULUS.

ARGUMENTUM.

CAP. 1. Patriam a tyrannis liberat. II. Phylen confugit; Munychiam occupat; parcit civibus. III. Pace facta legem fert oblivionis. IV. Coronā oleaginā ornatur. Ad Ciliciam a barbaris interficitur.

1 I. Thrasybulus, Lyci filius, Atheniensis. Si per se virtus sine fortuna ponderanda sit, dubito, an hunc primum omnium ponam. Illud sine dubio: neminem huic præfero fide, constantia, magnitudine animi, in patriam amore. Nam quod multi voluerunt, pauci potuerunt, ab uno tyranno patriam liberare; huic contingit, ut a triginta oppressam tyrannis ex servitate in libertatem
VIII. 2. (Thrasybulus.) 37

vindicaret. Sed, nescio quo modo, quem eum nemo 3
anteiret his virtutibus, multi nobilitate præcucurrerunt. Primum Peloponnesio bello multa hic sine Alcibiade
gessit, ille nullam rem sine hoc : quæ ille universa natu-
rali quodam bono fecit luceri. Sed illa tamen omnia 4
communia imperatoribus cum militibus et fortuna, quod
in proelii concursu abit res a consilio ad vires vinque
pugnantium. Itaque jure suo nonnulla ab imperatore
miles, plurima vero fortuna vindicat, seque hic plus
valuisse, quam ducis prudentiam, vere potest prædicare.
Quare illud magnificentissimum factum proprium est 5
Thrasybuli. Nam quum triginta tyranni, præpo-
sitii a Lacedæmoniis, servitute oppressas tenerent
Athenas, plurimos cives, quibus in bello parserat fortuna,
partim patria expulisset, partim interfecisset, plurimo-
rum bona publicata inter se divisissent: non solum
princeps, sed et [jam] solus initio bellum his indixit.

II. Hic enim quum Phylen confugisset, quod est cas-
tellum in Attica munitissimum, non plus habuit secum,
quam triginta de suis. Hoc initium fuit salutis Actæo-
rum, hoc robur libertatis clarissimæ civitatis. Neque
vero hic non contentus est primo a tyrannis, atque ejus
solito. Quæ quidem res et illis contemnentibus per-
iciei, et huic despecto saluti fuit. Hæc enim illos ad
persequendum segnes, hos autem, tempore ad compa-
randum dato, fecit robustiores. Quo magis præceptum
illud omnium in animis esse debet: ‘Nihil in bello opor-
tere contemni;’ nec sine causa dici: ‘Matrem timidi flere
non solere.’ Neque tamen pro opinione Thrasybuli
auctæ sunt opes. Nam jam tum illis temporibus fortius
boni pro libertate loquebantur, quam pugnabant. Hinc
in Piraēum transiit, Munychiamque munivit. Hanc bis
tyanni oppugnare sunt adorti, ab eaque turpiter repulsi
protinus in urbem, armis impedimentisque amissis, refe-
gerunt. Usus est Thrasybulus non minus prudentia, 6
quam fortitudine. Nam cedentes violari vetuit; cives
enim civibus parcere æquum censebat. Neque quisquam
est vulneratus, nisi qui prior impugnare voluit. Nemi-
nem jacentem veste spoliavit; nil attigit, nisi arma,
quorum indigebat, et quæ ad victum pertinebant. In
secundo prælio cecidit Critias, dux tyrannorum, quum
quidem exadversus Thrasybulum fortissime pugnaret.
IX. (Conon.)

III. Hoc dejecto Pausanias venit Atticis auxilio, rex Lacedæmoniorum. Is inter Thrasybulum et eos, qui urbem tenebant, fecit pacem his conditionibus: ne qui præter triginta tyrannos et decem, qui postea prætores creati superioris more crudelitatis erant usi, afficerentur exsilio; neve bona publicarentur; reipublicæ procuratio populo redderetur. Praeclarum hoc quoque Thrasybuli, quod, reconciliata pace, quum plurimum in civi-
a C. n. tate posset, legem tulit: ne quis ante actarum rerum accusaretur, neve multaretur; eamque illi obli-
3 vionis appellarunt. Neque vero hanc tantum ferendam curavit, sed etiam, ut valeret, effecit. Nam quum qui-
dam ex his, qui simul cum eo in exsilio fuerant, cædem facere eorum vellent, cum quibus in gratiam reditum erat publice, prohibuit, et id, quod pollicitus erat, præstitit.

IV. Huic pro tantis meritis honoris corona a populo data est, facta duabus virgulis Æcaginis, quam quod
2 amor civium, non vis expresserat, nullam habuit invidiam, magnaque fuit gloria. Bene ergo Pittacus ille, qui septem sapientum numero est habitus, quum ei Mytile-
3 næi multa milia jugera agri munera darent, Nolite, oro vos, inquit, id mihi dare, quod multi invidiant, plures etiam concupiscant. Quare ex istis nolo amplius, quam centum jugera, quæ et meam animi æquitatem et vestram voluntatem indicent. Nam parva munera diutina, locu-
4 pletia non propria esse consueverunt. Illa igitur corona contentus Thrasybulus neque amplius requisivit, neque quemquam honore se antecessisse existimavit. Hic sequenti tempore, quum prætor classem ad Ciliciani
390 appulisset, neque satis diligenter in castris ejus ageren-
tur vigilieæ, a barbaris, ex oppido noctu eruptione a. C. n. facta, in tabernaculo interfectus est.

IX. CONON.

ARGUMENTUM.

CAP. I. Peloponnesio bello bene meretur de repbl. II. Exsul Persis usui est adversus Lacedæmonios. III


II. Rebus autem afflictis, quum patriam obsideri audisset, non quæsit, ubi ipse tuto vivet, sed unde præsidio posset esse civibus suis. Itaque contulit se ad Pharnabazum, satrapen Ioniarum et Lydiam, eumdemque generum regis et propinquum: apud quem ut multum gratiæ valeret, multo labore multisque effecit periculis. Nam quum Lacedæmonii, Atheniensibus devictis, in societate non manerent, quam cum Artaxerxe fecerant, Agesilaumque bellatum misissent in Asiam, maxime impulsi a Tissapherne, qui ex intimis regis ab amicitia ejus defecerat, et cum Lacedæmonii coierat societatem: hunc adversus Pharnabazus habitus est imperator; re quidem vera exercitui præfuit Conon, ejusque omnia arbitrio gesta sunt. Hic multum ducem summum, Agesilaum, impedivit, sæpeque ejus consiliis obstitit; neque vero non fuit apertum, si ille non fuisset, Agesilaum Asiam Tauro tenus regi fuisse erupturum. Qui posteaquam domum a suis civibus revocatus est, quod Boeotii et Athenienses Lacedæmoniiis bellum indixerant, Conon nihil secius apud præfectos regis versabatur, hisque omnibus maximo erat.usui.

III. Defecerat a rege Tissaphernes, neque id tam Artaxerxi, quam ceteris, erat apertum. Multis enim magnisque meritse apud regem, etiam quem in officio non
maneret, valebat. Neque id mirandum, si non facile ad credendum adducematur, reminiscens, ejus se opera

2 Cyrum fratrem superasse. Hujus accusandi gratia Conon a Pharnabazo ad regem missus, posteaquam venit, primum ex more Persarum ad chiliarchum, qui secundum gradum imperii tenebat, Tithrausten accessit, seque ostendit cum rege colloqui velle. Nemo enim sine hoc

3 admittit. Huic ille, nulla, inquit, mora est; sed tu delibera, utrum colloqui malis, an per litteras agere, quae cogitas. Necesse est enim, si in conspectum veneris, venire regem (quod ἐστὶν illi vocant). Hoc si tibi grave est, per me nihilò secus editis mandatis conscientes,

4 quod studes. Tum Conon, mihi vero, inquit, non est grave, quemvis honorè habere regi; sed veroe, ne civitati meæ sit opprobrio, si, quum ex ea sim profectus, quæ ceteris gentibus imperare consueverit, potius barbarorum, quam illius, more fungar. Itaque, quæ [huic] volebat, scripta tradidit.

1 IV. Quibus cognitis, rex tantum auctoritate ejus motus est, ut et Tissaphernem hostem judicave-

2 a. C. n. rit, et Lacedæmonios bello persequi jussset, et ei permiserit, quem vellet, eligere ad dispensandum pecuniam. Id arbitrium Conon negavit sui esse consilii, sed ipsius, qui optime sui nosse deberet; sed se suadere,

3 Pharnabazo id negotii daret. Hinc magnis muneribus donatus ad mare est missus, ut Cypriis, et Phœnicibus, ceterisque maritimis civitatibus naves longas imperaret, classemque, qua proxima æstare mare tueri posset, compararet: dato adjutore Pharnabazo, sicut ipse voluerat.

3 Íd ut Lacedæmoniis est nuntiatum, non sine cura rem administrarunt, quod magus bellum imminere arbitrabatur, quam si cum barbaro solum contenderit. Nam ducem fortæm prudentemque regis opibus præfuturn, ac secum dicaturum videbant, quem neque consilio,

4 neque copiis superare possent. Hac mente magnam contrahent classem; profisciscuntur Pisandro duce.

a. C. n. Hos Conon apud Cnidum adortus magnô prælio fugat, multas naves capit, complures deprimat. Qua victoria non solum Athenæ, sed etiam cuncta Græcia, quæ sub Lacedæmoniorum fuerat imperio, liberata

5 est. Conon cum parte navium in patriam venit, muros dirutus a Lysandro, utrosque et Piræœ et Athenarum,
reficiendos curat, pecuniæque quinquaginta ta-
lenta, quæ a Pharnabazo acceperat, civibus suis donat.

V. Accidit huic, quod ceteris mortalibus, ut inconsideratior in secunda, quam in adversa esset fortuna. Nam classe Peloponnesiorum devicta quum ultum se injurias patriæ putaret, plura concupivit, quam efficere potuit. Neque tamen ea non pia et probanda fuerunt, quod potius patriæ opes augeri, quam regis maluit. Nam quum magnam auctoritatem sibi pugna illa navali, quam apud Cnidum fecerat, constituisset, non solum inter barbaros, sed etiam omnes Graeciae civitates, clam dare operam cœpit, ut Ioniam et Æoliam restitueret Atheniensibus. Id quum minus diligenter esset cela-
tum, Tiribazus, qui Sardibus praerat, Cononem evocavit, simulans, ad regem eum se mittere velle magna de re. Hujus nuntio pares quam venisset, in vincula conjectus est, in quibus aliquamdiu fuit. Inde nonnulli eum ad regem abductum, ibique perisse scrip-
tum reliquerunt. Contra ea Dinon historicus, cui nos plurimum de Persicis rebus credimus, effugisse, scripsit: illud addubitat, utrum Tiribazo sciente, an imprudente sit factum.

X. DION.

ARGUMENTUM.

CAP. I. Dionysiorum affinis et intimus. II. Platonis discipulus et amicus. III. Simultas Dionis et Dionysii junioris. IV. Corinthum devehitur. Ejus filius pessime educatur. V. Syracusarum potitus tyrannum ad pactiones adigit. VI. Heraclidis cæde populum a se alienat. VII. Tyrannus vulgo appellatur non ferendus. VIII. Callicratis consilio decipitur. IX. Domi suæ die festo occiduntur. X. Tumultus post ejus mortem et desiderium mortui.

Dion autem præter nobilem propinquatem generosamque majorum famam multa alia ab natura habuit bona, in his ingenium docile, come, aptum ad artes optimas; magnam corporis dignitatem, quae non minimum commendatur; magnas præterea divitias a patre relictas,

quas ipse tyranni muneribus auxerat. Erat intimus Dionysio priori, neque minus propter mores, quam affinitatem. Namque etsi Dionyssii crudelitas ei displicebat, tamen salvum propter necessitudinem, magis etiam suorum causa, studebat. Aderat in magnis rebus et consilio multum movebatur tyrannus, nisi quae in re major ipsius cupiditas intercesserat. Legationes vero [omnes], quæ essent illustriores, per Dionem administrabantur; quas quidem ille diligenter obeundo, fideliter administrando, crudelissimum nomen tyranni sua humanitate tegebant. Hunc a Dionysio missum Carthaginenses suspexerunt, ut neminem umquam Graecæ linguae loquentem magis sint admirati.


Interim in morbum incidit Dionysius. Quo quum gravi conflictaretur, quaesivit a medicis Dion, quemadmodum se haberet? simulque ab his petiit, si forte majori esset periculo, ut sibi faterentur: nam velle se cum eo collo-
qui de partiendo regno; quod sororis suæ filios ex illo natos partem regni putabat debere habere. Id medici non tacuerunt, et ad Dionysium filium sermonem retulerunt. Quo ille commotus, ne agendi esset Dioni potes-
tas, patri soporem medicos dare coegit. Hoc æger sumto, ut somno sopitus, diem obiit supremum.


IV. Qui quidem quam a Dione se superari videret ingenio, auctoritate, amore populi, verens, ne, si eum secum haberet, aliquam occasionem sui a. C. n. daret opprimendi, navem ei tiremum dedit, qua Corinthum devehetur: ostendens, se id utriusque facere causa, ne, quum inter se timerent, alterutrum alterum praoccuparet. Id quum factum multi indignarentur, magnæque esset invidiae tyranno; Dionysius omnia, quæ moveri poterant Dionis, in navis imposuit, ad eumque misit. Sic enim existimari volebat; id se non odio hominis, sed suæ salutis fecisse causa. Postea vero quam audiyit, eum in Peloponneso manum comparare sibique bellum facere conari: Areten, Dionis uxorem, alii nuptam dedit, filiumque ejus ejus educari jussit, ut indulgendo turpissimis imbuaretur cupiditatis. Nam puero, príusquam pubes esset, scorta adducebantur; vino epulisque obruebatur, neque ullum tempus sobrio relinquebatur. Is usque eo vitæ statum commutatum ferre non potuit, postquam in patriam rediit pater (namque appositi erant custodes, qui eum a pristino victu
V. Postquam Corinthum pervenit Dion et eodem per-
se superiore parte aedium dejecerit, atque ita interierit. Sed illuc revertor.

V. Postquam Corinthum pervenit Dion et eodem per-
se superiore parte aedium dejecerit, atque ita interierit. Sed illuc revertor.
haec sententia est: Non posse bene geri rempublicam multorum imperiis. Quod dictum magna invidia con-secuta est. Namque aperuisse videbatur, omnia in sua potestate esse velle. Hanc ille non lenire obsequio, sed 5 acerbatus opprimere studuit, Heraclidemque, quum Sy-racusas venisset, interficiendum curavit.

VII. Quod factum omnibus maximum timorem in-jecit. Nemo enim, illo interfected, se tutum putabat. Ille autem, adversario remoto, licentius eorum bona, quos sciebat adversus se sensisse, militibus dispersivit. Quibus divisis, quum quotidiani maximi fierent sumtus, 2 celeriter pecunia deesse coepit, neque, quo manus porri-geret, suppetebat, nisi in amicorum possessiones. Id hujusmodi erat, ut, quum milites reconciliasset, amitter-optimates. Quarum rerum cura frangebatur, et 3 insuetus male audiendi non æquo animo ferebat, de se ab iis male existimari, quorum paullo ante in cœlum fuerat elatus laudibus. Vulgus autem, offensa in eum militum voluntate, liberius loquebatur, et tyrannum non ferendum dicitabat.

VIII. Hæc ille intuens, quum, quemadmodum sedaret, 1 nesciret, et, quorsum evaderent, tameret; Callicrætes qui-dam, civis Atheniensis, qui simul cum eo ex Pelopon-neso in Siciliam venerat, homo et callidus et ad fraudem acutus, sine ulla religione ac fide, adit ad Dionem, et ait: eum [in] magno periculo esse propter offensionem 2 populi et odium militum, quod nullo modo evitare posset, nisi alicui suorum negotium daret, qui se simularet ills inimicum. Quem si invenisset idoneum, facile omnium animos cogniturum, adversariosque sublaturum, quod inimici ejus dissidenti suos sensus aperturi forent. Tali consilio probato exceptit has partes ipse Callicrætes, 3 et se armat imprudentia Dionis. Ad eum interficiendum socios conquirit; adversarios ejus convenit, conjurationem confirmat. Res, multis consciis quæ geretur, elata defertur ad Aristomâchen, sororem Dionis, uxoremque Aretén. Illæ timore perterritæ conveniunt, cujus de periculo timebant. At ille negat, a Callicrate fieri sibi insidias, sed illa, quæ ageretur, fieri præcepto suo. Mulieres nihil secius Callicratem in ædem Proserpinæ 5 deducunt, ac jurare cogunt, nihil ab illo periculi fore Dioni. Ille hac religione non modo non deterritus, sed
ad maturandum concitatus est, verens ne prius consilium aperiretur suum, quam conata perfeisset.

1 IX. Hac mente proximo die festo, quem a conuentu se remotum Dion domi teneret, atque in conclavi edito recubuisset, consciis loca munitiora oppidi tradit; domum custodiis sepit; a foribus qui non discendant, certos praeficit; navem triremem armatis ornat, Philostratoque, fratri suo, tradit, eamque in portu agitari jubet, ut si exercere remiges vellet: cogitans, si forte consiliis obstitisset fortuna, ut haberet, quo fugeret ad salutem. Suorum autem e numero Zacynthios adolescentes quosdam eligit, quum audacissimos, tum viribus maximis; hisque dat negotium, [ut] ad Dionem eant inermes, sic ut conveniendi ejus gratia viderentur venire.


1 X. Confecta cæde, quam multitudo visendi gratia introisset, nonnulli ab insciis pro noxiis conciduntur. Nam celeri rumore dilato, Dionis vim allatam, multi concurrerant, quibus tale facinus displicebat. Hi, falsa suspicione ducti, immerentes ut sceleratos occidunt.

XI. I PHIC RATES.

ARGUMENTUM.

CAP. 1. Disciplina militari nobilis. II. Eius expeditiones bellicae: ad Corinthum, adversus Thracas, Aegyptios, atque Arcadas. III. Iphicratis mores corporisque forma.

I. Iphicrates, Atheniensis, non tam magnitudine rerum gestarum, quam disciplina militari nobilitatus est. Fuit enim talis dux, ut non solum ætatis suæ cum primis compararetur, sed ne de majoribus natu quidem quasquam anteponetur. Multum vero in bello est versatus; sæpe exercitibus præfuit; nusquam culpâ [sua] male rem gessit; semper consilio vicit, tantumque eo valuit, ut multâ in re militari partim nova attulerit, partim meliora fecerit. Namque ille pedestria arma mutavit, quum ante illum imperatorem maximis clypeis, brevibus hastis, minutis gladiis uterentur. Ille e contrario peltam pro parma fecit (a quo postea πελτασταῖ pedites appellantur), ut ad motus concursusque essent leviore. Haste modum duplicavit; gladios longiores fecit. Idem genus loricarum mutavit, et pro sertis atque æneis linteas dedit. Quo facto expeditiores milites reddidit. Nam pondere detracto, quod æque corpus tegeret et leve esset, curavit.

II. Bellum cum Thracibus gessit; Seuthen, socium Atheniensium, in regnum restituit. Apud Corinthum tanta severitate exercitui præfuit, ut a. C. n. nullæ umquam in Græcia neque exercitatiore copiæ, neque magis dicto audientes fuerint duci; in eamque consuetudinem adduxit, ut, quum prælii signum ab imperatore esset datum, sine ducis opera sic ordinatae consistent, ut singuli ab peritissimo imperatore dispositi viderentur. Hoc exercitu moram Lacedæmoniorum intercepit: quod maxime tota celebratum est Græcia. Iterum eodem bello omnes copias eorum fugavit. Quo
XII. (Chabrias.)

facto magnam adeptus est gloriam. Quum Artaxerxes
Ægyptio regi bellum inferre voluit, Iphicratem
ab Atheniensibus petivit ducem, quem praeficeret
exercitu conductitio, cujus numerus duodecim milium
fuit. Quem quidem sic omni disciplina militari erudivit,
ut, quemadmodum quondam Fabiani milites Romani
appellati sunt, sic Iphicratenses apud Græcos in summa
laude fuerint. Idem, subsidio Lacedaemoniis profectus,
Epaminondæ retardavit impetus. Nam nisi ejus
adventus approquinquasset, non prius Thebani
Sparta abscessissent, quam captam incendio delessent.


XII. CHABRIAS.

ARGUMENTUM.

CAP. I. Thebanis auxilio mittitur; novo pugnandi genere
magnam adipiscitur gloriam. II. Ejsus bella in Ægypto;
in Cypro; classi Ægyptiæ praest. III. Domum revocatur;
propter invidium plerunque abest. IV. In bello
sociali perit, desertus a suis.
I. Chabrias, Atheniensis. Hic quoque in summis habitus est ducibus, resque multas memoria dignas gessit. Sed ex his elucet maxime inventum ejus in prælio, quod apud Thebas fecit, quum Boeotiis subsidio venisset. Namque in eo victoria ficiente summo duce Agesilao, fugatis jam ab eo conductitiis catervis, reliquam phalangem loco vetuit cedere, obnixoque genu scuto, projecta hasta impetus excipere hostium docuit. Id novum Agesilao contuens progredi non est ausus, suos-que jam incurrentes tuba revocavit. Hoc usque eo tota Graecia fama celebratum est, ut illo statu Chabrias sibi statuam fieri voluerit, quae publice ei ab Atheniensibus in foro constiutta est. Ex quo factum est, ut postea athletæ ceterique artifices his statibus in statuis uterentur, quibus victoriam essent adepti.

II. Chabrias autem multa in Europa bella administravit, quum dux Atheniensium esset; in Ægypto sua sponte gessit. Nam Nectanæbin adjutum, regnum ei constituit. Fecit idem Cypri, sed publice ab Atheniensibus Evagoræ adjutor datus; neque prius inde dissessit, quam totam insulam bello devinceret: qua ex re Athenienses magnam gloriam sunt adepti. Interim bellum inter Ægyptios et Persas conflatum est. Athenienses cum Artaxerxe societatem habebant; Lacedæmonii cum Ægyptiis, a quibus magnas prædas Agesilaus, rex eorum, faciebat. Id intuens Chabrias, quum in re nulla Agesilaus cedaret, sua sponte eos adjunctum profectus Ægyptiæ classi praefuit, pedestribus copiis Agesilaus.

XIII. 1. (Timotheus.)

Itaque Chabrias, quoad ei licebat, plurimum aberat

Neque vero solus ille aberat Athenis libenter, sed omnes fere principes fecerunt idem; quod tantum se ab invidia putabant abfuturos, quantum a conspexit suorum recessissent. Itaque Conon plurimum Čypri vixit, Iphicrates in Thracia, Timotheus Lesbi, Chares in Sigèo. Dissimilis quidem Chares horum et factis et moribus; sed tamen Athenis et honoratus et potens.

IV. Chabrias autem perit bello sociali tali modo. Oppugnabant Athenienses Chium. Erat in classe Chabrias privatus, sed omnes, qui in magistratu erant, auctoritate anteibat, eumque magis milites, quam qui præerant, adspiciebant. Quæ res ei maturavit mortem. Nam dum primus studet portum intrare, gubernatoreisque jubet eo dirigere navem, ipse sibi perniciei fuit. Quom enim eo penetrasset, ceteræ non sunt secutæ. Quo facto circumfusus hostium concursu quam fortissime pugnaret, navis, rostro percussa, cepit sidere. Hinc refugere quum posset, si se in mare dejecisset, quod suberat classis Atheniensium, quæ exciperat natantes; perire maluit, quam armis abjectis navem relinquere, in qua fuerat vectus. Id ceteri facere noluerunt, qui nando in tutum pervenerunt. At ille, præstare a. C. n. honorastam mortem existimans turpi vita, com minus pugnans telis hostium interfectus est

ARGUMENTUM.


I. Timotheus, Cononis filius, Atheniensis. Hic a


III. Hic quum esset magno natu, et magistratus gerere desisset, bello Athenienses undique premi sunt cœpti. Defecerat Samus; descierat Hellespontus; Philippus jam tum valens Macêdo multa moliebatur: cui oppositus Chares quum esset, non satis in eo præsidii putabatur. Fit Menestheus prætor, filius Iphicrâtis, gener Timothei, et, ut ad bellum proficiscatur, decernitur. Huic in consilium dantur duo usu sapiens tiaque præstantes, quorum consilio uteretur, pater et socer: quod in his tanta erat auctoritas, ut magna spes esset, per eos amissa posse recuperari. Hi quum 3
Samum profecti essent, et eodem Chares, adventu [illo- 
rum] cognito, cum suis copiis proficisceretur, ne quid 
absente se gestum videretur: accidit, quam ad insulam 
appropinquaret, ut magna tempestas oriretur; quam 
evitare duo veteres imperatores utile arbitrati suam clas-
sem suppresserunt. At ille, temeraria usus ratione, non 
cessit majorum natu auctoritati, et, ut si in sua navi esset 
fortuna, quo contenderat, pervenit, eodemque ut seque-
rentur, ad Timotheum et Iphicratem nuntium misit. 
Hinc, male re gesta, compluribus amissis navibus, eodem, 
de unde erat profectus, se recepit, litterasque Athenas pub-
lice misit, sibi proclive fuisse, Samum capere, nisi a 
Timotheo et Iphicrate desertus esset. [Ob eam rem in 
crimen vocabantur.] Populus acer, suspicax, mobilis, 
adversarius, invidus etiam potentiae, domum revocat; 
accusantur proditionis. Hoc judicio damnatur Timotheus, 
lisque ejus aestimatur centum talentis. Ille, odio ingra-
tae civitatis coactus, Chalcidem se contulit. 

IV. Hujus post mortem quam populum judicii sui 
pœniteret, multa novem partes detraxit, et decem talenta 
Cononem, filium ejus, ad muriquamdam partem reficien-
dam jussit dare. In quo fortuna varietas est animad-
versa. Nam quos avus Conon muros ex hostium præda 
patriæ restituerat, eosdem nepos, cum summa ignominia 
familiae, ex sua re familiari reficiere coactus est. Timo-
thei autem moderatae sapientisque vitæ quam pleraque 
possimus proferre testimonia, uno erimus contenti, quod 
ex eo facile conjici poterit, quam carus suis fuerit. Quum 
Athenis adolescentulus causam diceret, non solum amat
privatique hospites ad eum defendendum convenerunt, 
se etiam in eis Jason tyrannus, qui illo tempore fuit 
onmin potentiissimus. Hic quum in patria sine satelli-
tibus se tutum non arbitaretur, Athenas sineullo præ-
sidio venit, tantique hospitem fecit, ut mallet se capitis 
periculum adire, quam Timotheo de fama dimicanti 
deesse. Hunc adversus tamen Timotheus postea populi 
jussu bellum gessit, patriæque sanctiora jura, quam hos-
pitii, esse duxit. Hæc extrema fuit ætas imperatorum 
Atheniensium, Iphicratis, Chabriae, Timothei; neque 
post illorum obitum quisquam dux in illa urbe fuit 
dignus memoria.
XIV. DATAMES.

ARGUMENTUM.


Quam ob causam bello eum persequi constituit, eique rei præfecit Datamem, propinquum Paphlagonis; namque ex fratre et sorore erant nati. Quam ob causam Datames primum experiri voluit, ut sine armis propinquum ad officium reduceret. Ad quem quum venisset sine praesidio, quod ab amico nullas vereretur insidias, paene interiit. Nam Thyus eum clam interficere voluit. Erat mater cum Datame, amita Paphlagonis. Ea, quid agreretur, resciit, filiumque monuit. Ille fuga periculum evitavit, bellumque indixit Thyum. In quo quum ab Ariobarzæne, præfecto Lydæ et Ionæ totiusque Phrygiae, desertus esset, nihilo segnius perseveravit, vivumque Thyum cepit cum uxore et liberis.

III. Cujus facti ne prius fama ad regem, quam ipse, perveniret, dedit operam. Itaque omnibus insciis, eo, ubi erat rex, venit, posteroque die Thyum, hominem maximorum corporis terribilique facie, quod et niger, et capillo longo barbaque erat promissa, optima veste texit, quam satrapæ regii gerere consueverant; ornavitque etiam torque, et armillis aureis, ceteroque regio cultu; ipse agresti duplici amiculo circumdatus hirtaque tunica, gerens in capite galeam venatoriam, dextra manu clavam, sinistra copulam, qua vinctum ante se Thyum agebat, ut si feram bestiam captam duceret. Quem quem omnes prospererent propter novitatem ornatûs ignotamque formam, ob eamque rem magnus esset concursus: fuit non nemo, qui agnosceret Thyum, regique nuntiaret. Primo non accreditid. Itaque Pharnabazum misit exploratum. A quo ut rem gestam comperit, statim admitti jussit, magnopere delectatus quum facto, tum ornatu, imperio mise, quod nobilis rex in potestatem inopinanti venerat. Itaque magnifice Datamem donatum ad exercitum misit, qui tum contrahebatur duce Pharnabazo et Tithrauste ad bellum Ægyptium, parique eum, atque illos, imperio esse
Postea vero quam Pharnabazum rex revocavit, illi summa imperii tradita est.

IV. Hic quum maximo studio compararet exercitum, \( \text{Æ} \)gyptumque profiscisci pararet, subito a rege litteræ sunt ei missæ, ut Aspim aggredetur, qui Cataoniam tenebat: quæ gens jacet supra Ciliciam, confinis Cappadociæ. Namque Aspis, saltuosam regionem castellisque munitam incolens, non solum imperio regis non parebat, sed etiam finitimas regiones vexabat, et, quæ regi portarentur, abripiebat. Datames, etsi longe aberat ab his regionibus, et a majore re abstrahebatur, tamen regis voluntati morem gerendum putavit. Itaque cum paucis, sed viris fortibus navem conscendit, existimans, id quod accidit, facilius se imprudentem parva manu oppressurum, quam paratum quamvis magno exercitu. Hac delatus in Ciliciam, egressus inde, dies noctesque iter faciens, Taurum transiit, eoque, quo studuerat, venit; quærít, quibus locis sit Aspis; cognoscit, baud longe abesse, profectumque eum venatum. Quem dum speculatúr, adventus ejus causa cognoscitur. Pisidas cum iis, quos secum habebat, ad resistendum Aspis comparat. Id Datames ubi audivit, arma sumit, suosque sequit; ipse equo concitato ad hostem vehitur. Quem procul Aspis conspiciens ad se ferentem pertimescit, atque a conatu resistendi deterritus sese dedit. Hunc Datames vincitum ad regem ducendum tradit Mithridâti.

V. Hæc d. m geruntur, Artaxerxes, reminiscens, a quanto bello ad quam parvam rem principem ducum misisset, se ipse reprehendit, et nuntium ad exercitum Acen misit, quod nondum Datamem profectum putabat, qui diceret, ne ab exercitu discederet. Hic, priusquam perveniret, quod erat profectus, in itinere convenit, qui Aspim ducebant. Qua celeritate quum magnam benevolentiam regis Datames consecutus esset, non minorem invidiam aulicorum exceptit, qui illum unum pluris, quam se omnes, fieri videbant. Quo facto cuncti ad eum opprimendum consenserunt. Hæc Pandates, gazae custos regiæ, amicus Datami, perscripta ei mittit, in quibus docet: eum magno fore periculo, si quid illo imperante in Ægypto adversi accidisset. Namque eam esse suetudinem regiam, ut casus adversos hominibus tribuant, secundos fortunæ suæ: quo fieri, ut facile impel-
lantur ad eorum pernicem, quorum ductu res male gestae nuntientur. Illum hoc majore fore in discrimine, quod, quibus rex maxime obediat, eos habeat inimicissimos. Talibus ille litteris cognitis, seu jam ad exercitum Acen venisset, quod non ignorabat, ea vere scripta, desciscere a rege constituit. Neque tamen quicquam fecit, quod fide sua esset indigne. Nam Mandroclem Magnetiæ exercitui praefecit; ipse cum suis in Cappadociam discedit, conjunctamque huic Paphlagoniam occupat, celans, qua voluntate esset in regem; clam a. C. n. cum Ariobarzane facit amicitiam, manum comperat, urbes munitas suis tuendas tradit.

VI. Sed hae propter hiemale tempus minus prospere procedebant. Audit, Pisidas quasdam copias adversus se parare. Filium eo Arsideum cum exercitu mittit. Cadit in prælio adolescens. Proficiscitur eo pater non ita cum magna manu, celans, quantum vulnus accepsisset, quod prius ad hostem pervenire cupiebat, quam de re male gesta fama ad suos perveniret, ne cognita filii morte animi debilitarentur militum. Quo contenderat, pervenit, hisque locis castra ponit, ut neque circumiri multitudine adversariorum posset, neque impediri, quo minus ad dimicandum manum habere expeditam. Erat cum eo Mithrobarzanes, socer ejus, praefectus equitum. Is, desperatis generi rebus, ad hostes transfugit. Id Datames ut audivit, sensit, si in turbam exisset, ab homine tam necessario se relictum, futurum, ut ceteri consilium sequerentur. In vulgus edit: suo jussu Mithrobarzænem prosectum pro perfuga, quo facilius receptus interficeret hostes. Quare relinqui eum non par esse, et omnes confestim sequi. Quod si animo strenuo fecisset, futurum, ut adversarii non possent resistere, quum et intra vallum et foris cæderentur. Hac re probata, exercitum educit, Mithrobarzanem persequitur; qui tantum quod ad hostes pervenerat, Datames signa inferri jubet. Pisidæ, nova re commoti, in opinionem adducuntur, perfugas mala fide compositoque fecisse, ut recepti essent majori calamitati. Primum eos adoriantur. Illi quum, quid ageretur, aut quare fieret, ignorarent, coacti sunt, cum eis pugnare, ad quos transierant, ab hisque stare, quos reliquerant. Quibus quum neutri parcerent, celeriter sunt concisis. Reliquos Pisidas resis-
XIV. 7, 8. (Datames.)


VIII. Hac etsi Autophradas videbat, tamen statuit congredi, quam cum tantis copiis refugere, aut tam diu uno loco sedere. Habebat barbarorum equitum viginti, peditum centum milia, quos illi Cardacas appellant, ejusdemque generis tria funditorum: praeterea Cappadocum octo, Armeniorum decem, Paphlagonum quinque, Phrygum decem, Lydorum quinque, Aspendiorum et Pisidarium circiter tria, Cilicum duo, Captianorum totidem, ex Graecia conductorum tria [milia]: levis armature maximum numerum. Has adversus copias spes omnis consistebat Datami in se locique natura: namque hujus partem non habebat vicesimam militum. Quibus fretus confluit, adversariorumque multa milia concidit, quum de ipsius exercitu non amplius hominum mille cecidisset. Quam ob causam postero die tropaeum posuit, quo loco pridie pugnatum erat. Hinc quum castra movisset, semperque inferior copiis, superior omnibus prœliis discederet, quod numquam manum consereret, nisi quum adversarios locorum angustiis clausisset (quod perito regionum callideque cogitanti sempe accidebat): Autophradas, quam bellum duci majore regis calamitate,
quam adversariorum, videret, ad pacem amicitiamque hortatus est, ut cum rege in gratiam rediret. Quam ille etiam non fore putabat, tamen conditionem acceptit sequens ad Artaxerxem legatos missuros dixit. Sic bellum, quo rex adversus Datamem susceperat, sedatum. Autophradates in Phrygiam se recepit.

IX. At rex, quod implacabile odium in Datamem susceperat, postquam bello eum opprimi non posse animadvertit, insidiis interficer studuit; quas ille multasque vitavit. Sicut, quum nuntiatum esset, quosdam sibi insidiari, qui in amicorum erant numero (de quibus, quod inimici detulerant, neque credendum, neque negligentum putavit), experiri voluit, verum falsumne esset relatum. Itaque eo profectus est, quo itinere futuras insidias dixerat. Sed elegit corpore et statura simillimum sui, eique vestitum suum dedit, etque eo loco indiit, quo ipse consueverat, jussit. Ipse autem ornatum vestitique militari inter corporis custodes iter facere coepit.

At insidiatores, postquam in eum locum agmen pervenit, decepti ordine atque vestitu, in eum faciunt impetum, qui suppositus erat. Prædixerat autem his Datames, cum quibus iter faciebat, ut parati essent facere, quod ipsum vidissent. Ipse, ut concurrentes insidiatores animadvertit, tela in eos conjicit. Hoc idem quum universi fecissent, priusquam pervenirent ad eum, quem aggregi volebant, confixi ceciderunt.

X. Hie tamen tam callidus vir extremo tempore captus est Mithridatis, Ariobarzanis filii, dolo. Namque is pollicitus est regi, se eum interfectarum, si ei rex permitteret, ut, quodcumque vellet, liceret impune facere, fidemque de ea re, more Persarum, dextra dedisset.

Hanc ut accepit a rege missam, copias parat, et absens amicitiam cum Datame facit, regis provincias vexat, castella expugnat, magnas prædas capit, quarum partem suis dispertit, partem ad Datamem mittit; pari modo complura castella ei tradit. Hæc diu faciendo persuasit homini, se infinitum adversus regem suscepisse bellum, quam nihil multum, ne quam suspicionem illi præberet insidiarium, neque colloquium ejus petivit, neque in conspicum venire studuit. Sic absens amicitiam gerebat, ut non beneficiis mutuis, sed odio communi, quo erga regem susceperant, contineri viderentur.
XI. Id quum satis se confirmasse arbitratus est, certiorum facit Datamem, tempus esse, majores exercitus parari, et bellum cum ipso rege suscipi; deaque ea re, si ei videretur, quo loco vellet, in colloquium veniret. Probata re, colloquendi tempus sumitur, locusque, quo conveniret. Huc Mithridates cum uno, cui maximam habebat fidem, ante aliquot dies venit, compluribusque locis separatim gladios obruit, eaque loca diligenter notat. Ipsa autem colloquendi die utrique, locum qui explorarent, atque ipsos scrutarentur, mittunt. Deinde ipsi sunt congressi. Hic quum aliquamdiu in colloquio fuissent, et diversi discessissent, jamque procul Datames abesset, Mithridates, priusquam ad suos perveniret, ne quam suspicionem pareret, in eumdem locum revertitur, atque ibi, ubi telum erat impositum, resedit, ut si [a] lassitudine euperet acquiescere, Datamemque revocavit, simulans, se quiddam in colloquio esse oblitum. Interim telum, quod latebat, protulit nudatumque vagina veste texit, ac Datam venienti ait, digredientem se animadvertisse, locum quemdam, qui erat in conspectu, ad castra ponenda esse idoneum. Quem quum digitum demonstraret, et ille conspiceret, aversum ferro transfixit, priusque, quam quisquam posset succurrere, interfecit. Ita ille vir, qui multos consilio, neminem perfidia cepit, simulata captus est amicitia.

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XV. EPAMINONDAS.

I. Epaminondas, Polymni filius, Thebanus. De hoc priusquam scribamus, haec praecipienda videntur lecto-ribus, ne alienos mores ad suos referant; neve ea, quae ipsis leviorsa sunt, pari modo apud ceterosuisse arbitrettur. Scimus enim, musicen nostris moribus abesse a principis persona; saltare vero etiam in vitios ponii: quae omnia apud Graecos et grata, et laude digna ducuntur. Quam autem exprimere imaginem consuetudinis atque vitae velimus Epaminondae, nihil videmur
de'ere prætermittere, quod pertineat ad eam declaran-
dem. Quare dicemus primum de genere ejus; deinde, 'quibus disciplinis et a quibus sit eruditus; tum de mo-
ribus ingeniique facultatibus, et si qua alia digna me-
oria erunt; postremo de rebus gestis, quæ a plurimis
omnia anteponuntur virtutibus.

1 II. Natus igitur patre, quo diximus, honesto genere,
pauper jam a majoribus relictus; eruditus autem sic, ut nemo Thebanus magis. Nam et citharizare, et can-
tare ad chordarum sonum doctus est a Dionysio, qui non minore fuit in musicis gloria, quam Damon aut
Lamprus, quorum pervulgata sunt nomina; [carmina]
cantare tibiis ab Olympiodoro, saltare a Calliphrone.

2 At philosophiæ præceptorem habuit Lysim, Tarentinum,
Pythagoreum: cui quidem sic fuit deditus, ut adoles-
cens tristem et severum senem omnibus æqualibus suis
in familiaritate anteposuerit, neque prius eum a se di-
miserit, quam in doctrinis tanto antecesserit condiscipulos,
ut facile intelligi posset, pari modo superaturum omnes
in ceteris artibus. Atque hæc ad nostram consuetudi-
nem sunt levia, et potius contemnenda; at in Græcia
utique olim magnæ laudi erant. Postquam ephebus
factus est, et palaestrae dare operam ccepit, non
tarn magnitudini virium servivit, quam velocitati. Illam
enim ad athletarum usum, hanc ad belli existimabat
utilitatem pertinere. Itaque exercebatur plurimum
currendo et luctando ad eum finem, quoad stans com-
plecti posset atque contendere. In armis plurimum
studii consumebat.

1 III. Ad hanc corporis firmitatem plurima etiam animi
bona accesserant. Erat enim modestus, prudens, gravis,
temporibus sapienter utens, peritus belli, fortis manu,
animo maximo; adeo veritatis diligens, ut ne joco qui-
dem mentiretur. Idem continens, clemens, patiensque
admirandum in modum, non solum populi, sed etiam
amicorum ferebatur; inprimisque commissa ce-
lans: quod interdum non minus prodest, quam diserte
dicere; studiosus audiendo: ex hoc enim facillime disci
3 arbitrabatur. Itaque quum in circulum venisset, in
quod aut de republica disputaretur, aut de philosophia
sermo haberetur, numquam inde prius discessit, quam
ad finem sermo esset adductus. Paupertatem adeo fa-
cilē perpessus est, ut de republica nihil prāter gloriam ceperit. Amicorum in se tuendo caruit facultatibus; fide ad alios sublevandos sæpe sic usus est, ut possit judicari, omnia ei cum amicīs fuisset communia. Nam quum aut civium suorum alīquis ab hostibus esset captus, aut virgo amīci nubilis propter paupertatem collo-cari non posset, amicorum concilium habebat, et, quantum quisque daret, pro facultatibus imperabat. Eamque summam quum fecerat, priusquam acciperet pecuniam, adducebat eum, qui quaerēbat, ad eos, qui confērebant, cique ut ipsis numerarent, speciet; ut ille, ad quem ea res perveniebat, seiret, quantum cuique deberet.

IV. Tentata autem ejus est abstinentia a Diomedonte, Cyziceno. Namque is rogatu Artaxerxis Epaminondam pecunia corrumpendum susceperat. Hic magno cum pondere auri Thebas venit, et Micythum adolescentulum quinque talentis ad suam perduxit voluntatem, quem Epaminondas plurimum diligebat. Micythus Epaminondam convenit, et causam adventus Diomedontis ostendit. At ille Diomedonte coram, Nihil inquit, opus pecunia est. Nam si ea rex vult, quae Thebanis sint utilia, gratis facere sum paratus; sin autem contraria, non habet auri atque argentī satis. Namque orbis terrarum divitis accipere nolo pro patriae caritate. Tu quod me incognitum tentasti, tuique similēm existimasti, non miror, tibique ignosco; sed egredere propere, ne alios corrumpas, quum me non potueris. Tu, Micythe, argento huic redde; nisi id confestim facis, ego te tradam magistratiū. Hunc Diomedon quum rogaret, ut tuto exire, suaeque, quae attulisset, liceret efferre: Istud quīdem, inquit, faciam; neque tua causa, sed mea, ne, si tibi sit pecunia adempta, alīquis dicat, id ad me erēptum pervenisse, quod delatum accipere noluissem. A quo quum quēsisset, quo se deduci vellet, et ille, Athenas, dixisset; præsidium dedit, ut [eo] tuto perveniret. Neque vero id satis habuit, sed etiam, ut inviolatus in navem ascenderet, per Chabriam Atheniensem, de quo supra mentionem fecimus, effecit. Abstinētiae erit hoc satis testimonium. Plurima quidem proferre possemus; sed modus adhibendus est, quoniam uno hoc volumine vitam excellentium virorum complurium conclusere constitui-
mus, quorum separatim multis millibus versuum com-
plures scriptores ante nos explicarunt.

1 V. Fuit etiam disertus, ut nemo ei Thebanus par es-
set eloquentia: neque minus concinnus in brevitate re-
2 spondendi, quam in perpetua oratione ornatus. Habuit
obtrectatorem Meneclidam quemdam, indidem Thebis,
et adversarium in administranda republica, satis exerci-
tatum in dicendo, ut Thebanum scilicet. Namque illi
3 genti plus inest virium, quam ingenii. Is, quod in re
militari florere Epaminondam videbat, hortari solebat
Thebanos, ut pacem bello anteferrent, ne illius impera-	ors opera desideraretur. Huic ille, Fallis, inquit, ver-
bo cives tuos, quod hos a bello avocas: oti enim nomine
4 servitutem concilias. Nam paritur pax bello. Itaque
qui ea diutina volunt frui, bello exercitati esse debent.
Quare si principes Graeciae esse vultis, castris est vobis
5 utendum, non palæstra. Idem ille Meneclidas quum
huic objiceret, quod liberos non haberet, neque uxor
muli duxisset; maximeque insolentiam, quod sibi Agamem-
onis belli gloriæ videretur consecutus: at, ille, desine,
inquit, Menecilda, de uxor mihi exprobrare: nam nullius
in ista re minus uti consilio volo. (Habebat enim Mene-
6 clidas suspicionem adulterii.) Quod autem me Aga-
memnonem æmulari putas, falleris. Namque ille cum
universa Graecia vix decem annis unam cepit urbem; ego
contra ex una urbe nostra dieque uno totam Graeciæ,
Lacedæmoniæ fugatis, liberavi.

1 VI. Idem quum in conventum venisset Arcadum,
petens, ut societatem cum Thebanis et Argivis facerent:
contraque Callistratus, Atheniensium legatus, qui elo-
quentia omnes eo præstabat tempore, postularet, ut po-
tius amicitiam sequerentur Atticorum, et in oratione
sua multa inventus esset in Thebanos et Argivos, in
2 eisque hoc posuisset; animadvertere debere Arcadas,
quales utraque civitas cives procreasset, ex quibus de
ceteris possent judicare: Argivos enim fuisse Orestem
et Alcmæonem, matricidas; Thebis ÓEdipum natum,
qui, quum patrem suum interfecisset, ex matre liberos
3 procreasset: hic in respondendo Epaminondas, quum de
ceteris perorasset, postquam ad illa duo opprobria per-
venit, admirari se dixit stultitiam rhetoris Attici, qui
non animadverterit, innocentes illos natos; domi scelere
admisso, quum patria essent expulsi, receptos esse ab Atheniensibus. Sed maxime ejus eloquentia eluxit

Spartae, legati ante pugnam Leuctricam. Quo quum omnium sociorum convenissent legati, coram frequentissimo legationum conventu sic Lacedæmoniorum tyrannidem coarguit, ut non minus illa oratione opes eorum concusserit, quam Leuctrica pugna. Tum enim perfect, quod post apparuit, ut auxilio sociorum Lacedæmonii privarentur.


VIII. Postquam domum reditum est, collegæ ejus hoc crimine accusabantur. Quibus ille permisit, ut omnem causam in se transferrent, suaque opera factum contenderit, ut legi non obedirent. Qua defensione illis periculo liberatis, nemo Epaminondam responsurum
putabat, quod, quid diceret, non haberet. At ille in judicium venit: nihil eorum negavit, quae adversarii crimi- mini dabant, omniaque, quæ collegæ dixerant, confessus est, neque recusavit, quo minus legis pœnam subiret; sed unum ab iis petivit, ut in periculo suo inscriberent:

Epaminondas a Thebanis morte multatus est, quod eos coegit apud Leuctra superare Lacedaemonios, quos ante se imperatorem nemo Boeotiorum ausus fuit adspicere in acie; quodque uno prælio non solum Thebas ab interitu retrait, sed etiam universam Graeciam in libertatem vindicavit, eoque res utrorumque perduxit, ut Thebani Spartam oppugnarent, Lacedaemonii satis haberent, si salvi esse possent; neque prius bellare destitit, quam Messena constituta urbem eorum obsidione clausit. Hæc quum dixisset, risus omnium cum hilaritate coortus est: neque quisquam judex ausus est de eo ferre suffragium. Sic a judicio capitis maxima discessit gloria.

IX. Hie extreme tempore imperator apud Mantinea, quum acie instructa audacius instaret hostes, cognitus a Lacedaemoniis, quod in unius pernicie ejus patriæ sitam putabant salutem, universi in unum impetum fecerunt, neque prius abscesserunt, quam magna caede [facta multisque occisis] fortissime ipsum Epaminondam pugnabant, sparo eminus percessum, concidere viderunt.

Hujus casu aliquantum retardati sunt Boeotii; neque tamen prius pugna exsiderunt, quam repugnantes profligarunt. At Epaminondas quum animadverteret, mortiferum se vulnus accepisse, simulque, si ferrum, quod ex hastili in corpore remanserat, extraxisset, animam statim emissurum: usque eo掣inuit, quoad renuntiatum est, vicisse Boeotios. Id postquam audivit; satis, inquit, vixi: invictus enim morior. Tum ferro extracto consinstim examinatus est.

X. Hie uxorem numquam duxit. In quo quum reprehenderetur, quod liberos non reliquaret, a Pelopida, qui filium habebat infamem, maleque eum in eo patriæ consulere diceret: vide, inquit, ne tu pejus consulas, quæ talem ex te natum relicturus sis. Neque vero stirps mihi potest deesse. Namque ex me natam relinquo pugnam Leuctricam, quæ non modo mihi superstes, sed etiam im-

mortalis sit necesse est. Quo tempore, duce Pelopida, exsules Thebas occuparunt, et præsidium Lacedaemoni-
orun ex arce expulerunt, Epaminondas, quamdiu facta est cedes civium, domo se tenuit: quod neque malos defendere volebat, neque impugnare, ne manus suorum sanguine cruentaret. Namque omnem civilem victoriam funestam putabat. Idem, postquam apud Cadmeam cum Lacedaemoniis pugnari coeptum est, in primis stetit. Hujus de virtutibus vitaque satis erit dictum, si hoc unum adjunxero, quod nemo eat iniertas, Thebas et ante Epaminondam natum, et post ejus interitum, perpetuo alieno paruisse imperio; contra ea, quamdiu ille praefuerit republcae, caput fuisset totius Graeciae. Ex quo intelligi potest, unum hominem pluris, quam civitatem, fuisset.

XVI. PELOPIDAS.

I. Pelopidas, Thebanus, magis historicis, quam vulgo, notus. Cujus de virtutibus dubito quemadmodum exponam, quod vereor, ne, si res explicare incipiam, non vitam ejus enarrare, sed historiam videar scribere; si tantummodo summas attigero, ne rudibus litterarum Graecarum minus lucide appareat, quantus fuerit ille vir. Itaque utrique rei occurram, quantum potero, et medebor quam satietati, tum ignorantiae lectorum. Phoebidas, Lacedaemonius, quum exercitum Olynthum duceret, iterque per Thebas faceret, arcem oppidi, quae Cadmea nominatur, occupavit impulsu perpaucorum Thebanorum, qui, adversariae factioni quo facilius resisterent, Laconum rebus studebant: idque suo privato, non publico, fecit consilio. Quo facto eum Lacedaemonii ab exercitu removerunt pecuniaque multarunt: neque eo magis arcem Thebanis reddiderunt, quod susceptis inimiciis satius ducebant eos obsideri, quam liberari. Nam post Peloponnesium bellum Athenasque devictas cum Thebanis sibi rem esse existimabant, et eos esse solos, qui adversus resistere auderent. Hac mente amicis suis summas potestates dederant, alterius-
que factionis principes partim interfecerant, alios in exsilium ejecerant: in quibus Pelopidas hic, de quo scribere exorsi sumus, pulsus patria carebat.

1 II. Hi omnes fere Athenas se contulerant, non, quo sequerentur otium, sed ut, quemque ex proximo locum fors obtulisset, eo patriam recuperare niterentur. Itaque quum tempus est visum rei gerendae, communiter cum his, qui Thebis idem sentiebant, diem delegerunt ad inimicos opprimendos civitatemque liberandum eum, quo maximi magistratus simul consueverant epulari.

2 Magnae saepe res non ita magnis copiis sunt gestae; sed profecto numquam ab tam tenui initio tantae opes sunt profligatae. Nam duodecim adolescentuli coierunt ex his, qui exsilio erant multati, qui omnino non essent amplius centum, qui tanto se offerrent periculo. Qua paucitate perculsa est Lacedaemoniorum potentia. Hi enim non magis adversariorum factioni, quam Spartanis, eo tempore bellum intulerunt, qui principes erant totius Graeciae; quorum imperii majestas, neque ita multo post, Leuctrica pugna, ab hoc initio perculsa, concidit. Illi igitur duodecim, quorum erat dux Pelopidas, quum Athenis interdiu exissent, ut vesperascente coelo Thebas possent pervenire, cum canibus venaticis exierunt, retia ferentes, vestitu agresti, quo minore suspicione facerent iter. Que quum tempore ipso, quo studuerant, pervenissent, domum Charonis devenerunt, a quo et tempus et dies erat datus.

3 III. Hoc loco libet interponere, etsi sejunctum ab re proposita est, nimia fiducia quantae calamitati soleat esse. Nam magistratum Thebanorum statim ad aures pervenit, exsules in urbem devenisse. Id illi, vino eulisque dediti, usque eo despexerunt, ut ne quare merebant. Accessit etiam, quod magis aperiret eorum dementia. Allata est enim epistola Athenis ab Archia, [hierophante,] uni ex his, Archiae, qui tum maximum magistratum Thebis obtinebat, in qua omnia de profectione exsulum perscripta erant. Quae quum jam accubanti in convivio esset data, sicut erat signata, sub pulvinum subjiciens, in crastinum, incuit, difero res severas. At illi omnes, quum jam nox processisset, vinolenti ab exsulibus, duce Pelopida, sunt interfeci. Quibus rebus conspectis, vulgo ad arma li-
XVI. 4, 5. (Pelopidas.)

bertatemque vocato, non solum qui in urbe erant, sed etiam undique ex agris concurrerunt, præsidium Lacedæmoniorum ex arce pepulerunt, patriam obsidione liberaverunt, auctores Cadmeæ occupandæ partim occiderunt, partim in exsilium ejecerunt.


V. Conflictatus autem est cum adversa fortuna. Nam et initio, sicut ostendimus, exsul patria caruit, et, quum Thessaliam in potestatem Thebanorum cuperet redigere, legationisque jure satis tectum se arbitraretur, quod apud omnes gentes sanctum esse consuesset, a tyranno Alexandro Pheræsimul cum Ismenia comprehensum in vincula conjectus est. Hunc Epaminondas recuperavit, 2 bello persequens Alexandrum. Post id factum numquam is animo placari potuit in eum, a quo erat violatus. Itaque persuasit Thebanis, ut subsidio Thessaliæ proficiscerentur, tyrannosque ejus expellerent. Cujus 3 belli quum ei summa esset data, eoque cum exercitu profectus esset, non dubitavit, simul ac conspexit hostem, confisegere. In quo prœlio Alexandrum ut animadvertit, 4 incensus ira equum in eum concitavit, proculque degressus a suis conjectu telorum confossus concidit. Atque hoc secunda victoria accidit: nam jam inclinatæ erant tyrannorum copiae. Quo facto omnes Thessaliæ 5 civitates interfæctum Pelopidam coronis aureis et statuis æneis, liberosque ejus multo agro donarunt.
XVII. AGESILAUS.

1 I. Agesilaus, Lacedæmonius, quum a ceteris scriptoribus, tum eximie a Xenophonte Socratico collaudatus est: eo enim usus est familiarissime. Hic primum de regno cum Leotychide, fratris filio, habuit contentionem. Mos est enim a majoribus Lacedæmoniis traditus, ut duos haberent semper reges, nomine magis, quam imperio, ex duabus familias Procli et Eurysthenis, qui principes ex progenie Herculis Spartæ reges fuerunt.

2 Harum ex altera in alterius familia locum fieri non licebat. Itaque utque suum retinebat ordinem. Primum ratio habebatur, qui maximus natu esset ex liberis ejus qui regnans deceisset. Sin is virilem sexum non reliquisset, tum deligebatur, qui proximus esset propinquitate. Mortuus erat Agis rex, frater Agesilai. Filium reliquerat Leotychidem, quem ille natum non agnorat, eumdem moriens suum esse dixerat. Is de honore regni cum Agesilaos, suo patruo, contendit: neque id, quod petivit, consequutus est. Nam Lysandro suffragante, homine, ut ostendimus supra, factioso et his temporibus potente, Agesilaus antelatus est.

1 II. Hic simulatque imperii potitus est, persuasit Lacedæmoniis, ut exercitum emitterent in Asiam, bellumque regi facerent: docens, satius esse in Asia, quam in Europa dimicari. Namque fama exierat, Artaxerxem comparare classes pedestresque exercitus, quos in

2 Graeciam mitteret. Data potestate, tanta celeritate usus est, ut prius in Asiae cum copiis pervenerit, quam regii satrape eum scirent profectum. Quo factum est, ut

3 omnes imparatos imprudentesque offenderet. Id ut cognovit Tissaphernes, qui summum imperium tum inter praefectos habebat regios, inducias a Lacone petivit, simulans, se dare operam, ut Lacedæmonii cum rege conveniret; re autem vera ad copias comparandas:

4 easque impetravit trimestres. Juravit autem uterque, se sine dolo inducias conservaturum. In qua pactione
summa fide mansit Agesilaus; contra ea Tissaphernes nihil aliud, quam bellum comparavit. Id etsi sentiebat Laco, tamen jusjurandum servabat, multumque in eo se consequi dicebat, quod Tissaphernes perjurio suo et homines suis rebus abalienaret, et deos sibi iratos red-deret; se autem conservata religione confermare exer-citum, quum animadverteret, deorum numen facere se-cum, hominesque sibi conciliari amiciiores, quod his studere consuessent, quos conservare fidem viderent.

III. Postquam induciarum praeterit dies, barbarus, non dubitas, quod ipsius erant plurima domicilia in Caria, et ea regio his temporibus multo putabatur locu-pletissima, eo potissimum hostes impetus facturos, om-nes suas copias eo contraxerat. At Agesilaus in Phry-giam se convertit, eamque prius depopulatus est, quam Tissaphernes usquam se moveret. Magna præda militi-tus locupletatis, Ephesus hiematum exercitum reduxit, atque ibi officinis armorum institutis, magna indus-tria bellum apparavit. Et quo studiosius armarentur insigniusque ornarentur, praemia proposuit, quibus do-narentur, quorum egregia in ea re fuisset industria. Facit idem in exercitationum generibus, ut, qui ceteris præstitissent, eos magnis afficeret muneribus. His igit-ur rebus effecit, ut et ornatissimum et exercitatissimum haberet exercitum. Huic quum tempus esset visum, copias extrahere ex hibernaculis, vidit, si, quo esset iter facturus, palam pronuntiasset, hostes non credituros, aliasque regiones præsidiis occupaturos, nec dubitaturos, aliud esse facturum, ac pronuntiasset. Itaque quum ille Sardeis iturum se dixisset, Tissaphernes eamdem Cariam defendendam putavit. In quo quum eum opinio fesellisset, victumque se vidisset consilio; sero suis præ-sidio profectus est. Nam quum illo venisset, jam Age-silaus, multis locis expugnatis, magna erat præda poti-tus. Laco autem, quum videret, hostes equitatu super-rare, numquam in campo sui fecit postestam, et his locis manum conservuit, quibus plus pedestres copias va-lerent. Pepulit ergo, quotiescumque congressus est, multo maiores adversariorum copias, et sic in Asia versatus est, ut omnium opinione victor duceretur.

IV. Hic quum jam animo meditaretur proficisci in Persas, et ipsum regem adoriri, nuntius ei domo venit
ephorum missu, bellum Athenienses et Bœtios indixisse

2 Lacedæmoniis: quare venire ne dubitaret. In hoc non minus ejus pietas suspicienda est, quam virtus bellica: qui, quem victori præesset exercitii maximamque haberet fiduciam regni Persarum potiundi, tanta modestia dicto audiens fuit jussis absentium magistratum, ut si privatus in comitio esset Spartæ. Cujus exemplum utinam imperatores nostri sequi voluissent! Sed illuc redeamus. Agesilaus opulentissimo regno praeposuit bonam existimationem, multoque gloriosius duxit, si instutis patriæ paruisset, quam si bello superasset Asiam.

3 Hac igitur mente Hellespontum copias trajecit, tantaque usus est celeritate, ut, quod iter Xerxes anno vertente confecerat, hic transierit triginta diebus. Quum jam haud ita longe abesset a Peloponneso, obsistere ei conati sunt Athenienses et Bœtii, ceterique eorum socii, apud Coroneam: quos omnes gravi proelio victorise vel maxima fuit laus, quod, quum plerique ex fuga se in templum Minervæ concecissent, quærereturque ab eo, quid his fieri vellet, etsi aliquot vulnera acceperat eo proelio, et iratus videbatur omnibus, qui adversus arma tulerant, tamen antetulit iræ religionem, et eos vetuit violari. Neque vero hoc solum in Græcia fecit, ut templum deorum sancta haberet; sed etiam apud barbaros summa religione omnia simulacra arasque conservavit. Itaque prædicabat, mirari se, non sacrilego-rum numero haberi, qui supplicibus eorum nocuissent; aut non gravioribus pœnis affici qui religionem minuerent, quam qui fana spoliarent.

1 V. Post hoc preelium collatum est omne bellum circa Corinthum, ideoque Corinthium est appellatum. Hic quum una pugna decem millia hostium, Agesilaos duce, cecidissent, eoque facto opes adversariorum debilitatae viderentur: tantum abfuit ab insolentia gloriarum, ut com-miseratus sit fortunam Græciæ, quod tam multi a se victi vitio adversariorum concidissent: namque illa multitudine, si sana mens esset, Græciæ supplicium Persas dare potuisset. Idem quum adversarios intra mœnia compulisset, et, ut Corinthum oppugnaret, multi hortarentur, negavit, id suæ virtuti convenire: se enim eum esse dixit, qui ad officium peccantes redire cogert, non, qui urbes nobilissimas expugnaret Græciæ. Nam
XVII. 6, 7, 8. ( Agesilaus.)

si, inquit, eos exstinguere voluerimus, qui nobiscum adversus barbaros siererunt, nos metipsi nos expugnaverimus, illis quiescentibus. Quo facto sine negotio, quam voluerint, nos oppriment.

VI. Interim accidit illa calamitas apud Leuctra Lacedæmoniis: quo ne proficisceretur, quum a plerisque ad exeundum premeretur, ut si de exitu divinaret, exire noluit. Idem, quum Epaminondas Spartan oppugnaret, essetque sine muris oppidum, talem se imperatorem præbuit, ut eo tempore omnibus apparuerit, nisi ille fuisset, Spartan futuram non fuisset. In quo quidem discrimine celeritas ejus consilii salutis fuit universis. Nam quum quidam adolescentuli, hostium adventu perruisset, et locum extra urbem editum cepissent; Agesilaus, qui perniciosissimum fore videret, si animadversum esset, quumquam ad hostes transfugere conuerit, cum suis eo venit, atque, ut si bono animo fecissent, laudavit consilium eorum, quod eum locum occupassent, et se id quoque fieri deberet animadvertisse. Sic adolescentulos simulata laudatione recuperavit, et adjunctis de suis comitibus locum tutum reliquit. Namque illi, aucto numero eorum, qui expertes erant consilii, commovere se non sunt ausi, quod latere arbitrabantur, quæ cogitarant.


VIII. Atque hic tantus vir, ut naturam fautoricem
XVIII. EUMENES.

1. Eumenes, Cardianus. Hujus si virtuti par data esset fortuna, non ille quidem major, sed multo illustrior atque etiam honorator: quod magnos homines virtute

habuerat in tribuendis animi virtutibus, sic maleficam nactus est in corpore fingendo. Nam et statura fuit humili, et corpore exiguuo, et claudus altero pede. Quae res etiam nonnullam afferebant deformatatem: atque ignoti, faciem ejus quum intuerentur, contemnebant; qui autem virtutes noverant, non poterant admirari satis.

2 Quod ei usu venit, quum annorum octoginta subsidio Tacho in Aegyptum iisset, et in acta cum suis accubuisset sine ullo tecto; stratumque haberet tale, ut terra tecta esset stramentis, neque huc amplius, quam pellis esset injecta; eodemque comites omnes accubissent vestitu humili atque obsolete, ut eorum ornatus non modo in his regem neminem significaret, sed hominis non beatissimi suspicicionem praebet. Hujus de adventu fama quum ad regios esset perlata, celeriter munera eo cujusque generis sunt allata. His quæruntibus Agesilaum vix fides facta est, unum esse ex his, qui tum ac-
cubabant. Qui quum regis verbis, quae attulerant, de-
dissent, ille præter vitulina et hujusmodi genera opsonii, quæ præsens tempus desiderabat, nihil accipit; un-
genta, coronas, secundamque mensam servis dispersit; cetera referri jussit. Quo facto eum barbari magis etiam contemserunt, quod eum ignorantia bonarum re-
rum illa potissimum sumpsisse arbitrabantur. Hic quum ex Aegyptuo reverteretur, donatus a rege Nectanabide ducentis viginti talentis, quæ ille muneri populo suo daret, venissetque in portum, qui Menelai vocatur, ja-
cens inter Cyrenas et Aegyptum, in morbum implicitus decessit. Ibi eum amici, quo Spartam facilius perferre possent, quod mel non habebant, cera circumfuderunt, atque ita domum retulerunt.
XVIII. 2. (Eumenes.)

metimur, non fortuna. Nam quum ætas ejus incidisset in ea tempora, quibus Macedones florenter, multum ei detraxis inter hos viventi, quod alienæ erat civitatis; neque aliud huic defuit; quam genera stirps. Etsi ille domestico summo genere erat: tamen Macedones eum sibi aliquando anteponi indigne ferebant; neque tamen non patiebantur. Vincebat enim omnes cura, vigilantia, patientia, calliditate et celeritate ingenii. Hic peradolescentulus ad amicitiam accessit Philippum, Amyn-
tæ filii, brevique tempore in intimam pervenit familiaritatem. Fulgebavit enim jam in adolesc. in doles virtutis. Itaque eum habuit ad manum scribæ loco: quod multo apud Graios honorificentius est, quam apud Romanos. Nam apud nos, revera sicut sunt, mercenarii scribæ existimabant; at apudillos e contrario nemo ad id officium admittitur, nisi honesto loco, et fide et industria cognita: quod necesse est omnium consiliorum eum esse participem. Hunc locum tenuit amicitia apud Philippum annos septem. Illo interfecto, eodem gradu fuit apud Alexandrum annos tredecim. Novissimo tempore praefuit etiam alteræ equitum alæ, quæ Hetæ-
rice appellabatur. Utrique autem in consilio semper affuit, et omnium rerum habitus est particeps.

II. Alexandro Babyalone mortuo, quem regna singulis familiaribus dispertirentur, et summa rerum tradita es-set tuenda eodem, cui Alexander moriens annulum suum dederat, Perdiccae: ex quo omnes conjecerant, cum regnum ei commendasse, quoad liberij ejus in suam tu-telam pervenissent: (aberant enim Craterus et Antipater, qui antecedere hunc videbantur: mortuos erat Hephæ-
tio, quem unum Alexander, quod facile intelligi posset, plurimi fecerat;) hoc tempore data est Eumeni Cappa-
persuadere Eumeni studuit, ut Perdiccam desereret, ac secum faceret societatem. Quam perducere eum non posset, interficere conatus est; et fecisset, nisi ille clam noctu ex præsidiis ejus effugisset.

3. Interim conflata sunt illa bella, quæ ad intercognitionem post Alexandri mortem gesta sunt, omnesque concurrerunt ad Perdiccam opprimendum. Quem etsi infirmum videbat, quod unus omnibus resistere cogebatur, tamen amicum non deseruit, neque salutis, quam fidei, fuit cupidior. Præfecerat eum Perdiccas ei partì Asie, quæ inter Taurum montem jacet atque Hellespontum, et illum unum opposuerat Europæis adversariis; ipse Ægyptum oppugnatum adversus Ptoleµæum erat profectus. Eumenes quum neque magnas copias, neque firmas haberet, quod et inæxercitæ, et non multo ante erant contractæ; adventare autem dicerentur Hellespontumque transisse Antipater et Craterus magno cum exercitú Macedonum, viri quum claritate, tum-usu belli præstantes: (Macedones vero milites ea tunc erant fama, qua nunc Romani feruntur: etenim semper habiti sunt fortissimi, qui summam imperii potirent:) Eumenes intelligebat, si copiae suæ cognossent, adversus quos ducerentur, non modo non ituras, sed simul cum nuntio dilapsuras. Itaque hoc ejus fuit prudentissimum consilium, ut deviis itineribus duceret, in quibus arma conferrent, proeliumque commisit, cum quibus viri claritate præstantes: (Macedones vero milites ea tunc erant fama, qua nunc Romani feruntur: etenim semper habiti sunt fortissimi, qui summam imperii potirent:) Eumenes intelligebat, si copiae suæ cognossent, adversus quos ducerentur, non modo non ituras, sed simul cum nuntio dilapsuras. Itaque hoc ejus fuit prudentissimum consilium, ut deviis itineribus duceret, in quibus arma conferrent. Effectit etiam illud locorum præoccupatione, ut equitati potius dimicaret, quo plus valebat, quam peditatu, quo erat deterior.

IV. Quorum acerrimo concursu quum magnam partem diei esset pugnatum, cadit Craterus dux, et Neoptolemus, qui secundum locum imperii tenebat. Cum hoc concurrit ipse Eumenes. Qui quum inter se complexi in terram ex equis decidissent, ut facile intelligi posset, inimica mente contendisse, animoque magis etiam pugnasse, quam corpore, non prius distrauti sunt, quam alterum anima reliquerit. Ab hoc aliquot plagis Eumenes vulneratur, neque eo magis ex prælio excessit, sed acrius hostes institit. Hic equitibus profligatis, inter-
fecto duce Cratero, multis præterea et maxime nobilibus captis, pedester exercitus, quod in ea loca erat deductus, ut invito Eumene elabi non posset, pacem ab eo petiit. Quam quum impetrasset, in fide non mansit, et se, simul ac potuit, ad Antipatrum recepit. Eumenes Craterum, ex acie semivivum elatum, recreare studuit. Quum id non posset, pro hominis dignitate, proque pristina amicitia (namque illo usus erat, Alexandro vivo, familiariter) ampio funere extulit, ossaque in Macedoniam uxori ejus ac liberis remisit.

V. Haec dum apud Hellespontum geruntur, Perdiccas apud flumen Nilum interficitur a Seleuco et Antigono; rerumque summa ad Antipatrum defertur. Hic, qui deseruerant, exercitu suffragium ferente, capitis absentes damnantur: in his Eumenes. Hac ille perculsus plaga non succubuit, neque eo secius bellum administravit. Sed exiles res animi magnitudinem, etsi non frangebant, tamen minuebant. Hunc persequens Antigonus, quum omni genere copiarum abundaret, sæpe in itineribus vexabatur: neque umquam ad manum accedere licebat, nisi his locis, quibus pauci multis possess resistere. Sed extremo tempore, quum consilio capi non posset, multitudine circumventus est. Hinc tamen, multis suis amissis, se expedivit, et in castellum Phrygiae, quod Nora appellatur, confugit. In quo quum circumjuderetur, et vereretur, ne uno loco manens equos militares perderet, quod spatium non esset agitandi: callidum fuit ejus inventum, quemadmodum stans jumentum concalefieri exercerique posset, quo libertius et cibo uteretur, et a corporis motu non removeretur. Substringebat caput loro altius quam ut prioribus pedibus plane terram posset attingere; deinde post veriberibus coegetus exsultare, et calces remittere. Qui motus non minus sudorem excutiebat, quam si in spatio decurreret. Quo factum est, quod omnibus mirabile est visum, ut æque jumenta nitida ex castello educeret, quæm complures menses in obsidione fuisse, ac si in campestribus ea locis habuissent. In hac conclusione, quotiescumque voluit, apparatum et munitiones Antigoni alias incendit, alias disjecit. Tenuit autem se uno loco, quamdiu fuit hiems. Quod castrum subsidia habere non poterat, et ver appropinquabat, simulata deditione,
dum de conditionibus tractat, præfectis Antigoni imposuit, seque ac suos omnes extraxit incolumes.

1 VI. Ad hunc Olympia, mater quæ fuerat Alexandri, quem litteras et nuntios misisset in Asiam, consultum, utrum repetitum Macedonianum veniret (nam tum in Epiro habitabat) et eas res occuparet: huic ille primum suavit, ne se moveret, et exspectaret, quoad Alexandri filius regnum adipisceretur; sin aliqua cupiditate raperetur in Macedonianum, omnium injuriarum oblivisceretur, et

2 in neminem acerbiore uteretur imperio. Horum illa nihil fecit. Nam et in Macedonianum profecta est, et ibi crudelissime se gessit. Petiit autem ab Eumene absente, ne pateretur, Philippi domus et familiae inimicissimos stirpem quoque interimere, ferretque opem liberis Alexandri. Quam veniam si daret, quam primum exercitus pararet, quos sibi subsidio adducere. Id quo facilis faceret, se omnibus praefectis, qui in officio mane- bant, misisse litteras, ut ei parerent, ejusque consiliis uterentur. His rebus Eumenes permutus satius duxit, si ita tulisset fortuna, perire bene meritum referentem gratiam, quam ingratum vivere.

1 VII. Itaque copias contraxit, bellum adversus Antonum comparavit. Quod una erant Macedones complures nobiles, in his Peucetes, qui corporis custos fuerat Alexandri, tum autem obtinebat Persidem, et Antigenes, cujus sub imperio phalanx erat Macedonum: invidiam verens, quam tamen effugere non potuit, si potius ipse alienigena summi imperii potiretur, quam alii Macedonum, quorum ibi erat multitudo, in principiis nomine Alexandri statuit tabernaculum, in eoque sellam auream cum sceptro ac diademate jussit poni, eoque omnes quotidie convenire, ut ibi de summis rebus consilia caperentur; credens, minore se invidia fore, si specie imperii nominisque simulatione Alexandri bellum videretur administrare. Quod et fecit. Nam quum non ad Eumenis principia, sed ad regia conveniretur, atque ibi de rebus deliberaretur, quodammodo latebat, quum tamen per eum unum gererentur omnia.

1 VIII. Hic in Paretacis cum Antigono conflict, non acie instructa, sed in itinere: eumque male acceptum in Medium hiematum coēgit redire. Ipse in finitimam regiue Persidis hiematum copias divisit, non ut voluit,
sed ut militum cogebat voluntas. Namque illa phalanx
Alexandri Magni, quae Asiam peragrarat deviceratque
Persas, inveterata quam gloria, tum etiam licentia, non
parere se ducibus, sed imperare postulabat: ut nunc
veterani faciant nostri. Itaque periculum est, ne faci-
ant, quod illi fecerunt sua intemperantia nimiaque li-
centia, ut omnia perdant, neque minus eos, cum quibus
steterint, quam adversus quos fecerint. Quod si quis
illorum veteranorum legat facta, paria hujusce cognoscat,
neque rem ullam, nisi tempus, interesse judicet. Sed
ad illos revertar. Hiberna sumserant non ad usum
belli, sed ad ipsorum luxuriam, longeque inter se dis-
cesserant. Hoc Antigonus quum comperisset, intelli-
geretque, se parem non esse paratis adversariis, statuit
aliquid sibi consiliii novi esse capiendum. Duæ erant
vize, qua ex Medis, ubi ille hiemabat, ad adversariorum
hibernacula posset perveniri. Quarum brevior per loca
deserta, quæ nemo incolebat properaque inopiam, ce-
terum dierum erat fere decem; illa autem, qua omnes
commeabant, altero tanto longiore habebat anfractum,
sed erat copiosa omniumque rerum abundans. Hac si
profisceretur, intelligeret, prius adversarii rescituros
et utremque prope, et minime fieret ignis
in castris. Iter, quod habebat, omnes celat. Sic para-
tus, qua constituerat, profisceretur.

IX. Dimidium fere spatium confecerat, quum ex
fumo castrorum ejus suspicio allata est ad Eumenem,
hostem opprinnquare. Conveniunt duces; quaeritur,
quid opus sit facto. Intelligebant omnes, tam celeriter
copias ipsorum contrahis non posse, quam Antigonus af-
futurus videbatur. Hic omnibus titubantibus, et de re-
bus summis desperantibus, Eumenes ait, si celeritate velin
adhibere, et imperata facere, quod ante non fece-
rint, se rem expediturum. Nam quod diebus quinque
hostis transisse posset, se effecturum, ut non minus toti-
dem dierum spatio retardaretur: quare circumirent,
suasque quisque copias contraheret. Ad Antigoni au-
tem refrenandum impetum tale capit consilium. Certos mittit homines ad insimos montes, qui obvii erant itineri adversariorum, hisque præcepit, ut prima nocte, quam latissime possint, ignes faciant quam maximos, atque hos secunda vigilia minuant, tertia perexiguos reddant: et assimulata castrorum consuetudine suspicionem injicicant hostibus, his locis esse castra, ac de eorum adventu esse prænuntiatum; idemque postera nocte faciant. 4 Quibus imperatum erat, diligenter proceputum curant. Antigonus, tenebris obortis, ignes conspicatur: credit, de suo adventu esse auditum, et adversarios illuc suas contraxisse copias. Mutat consilium, et, quoniam imprudentes adoriri non posset, flectit iter suum, et illum anfractum longiorem viae capit, et ilium anfractum longiorem viae capit, ibique diem unum opperitur ad lassitudinem sedandam militum ac reficienda jumenta, quo integriore exercitu decerneret. 5 X. Hic Eumenes callidum imperatorem vicit consilio, celeritatemque ejus impedivit; neque tamen multum profecit. Nam invidia ducum, cum quibus erat, peritiaque Macedonum veteranorum, quum superior proelio discessisset, Antigono est deditus, quum exercitus ei ter ante separatis temporibus jurasset, se eum defensurum, nee umquam deserturum. Sed tanta fuit nonnullorum virtutis obtrectatio, ut fidem amittere mallerit, quam eum non prodere. Atque hunc Antigonus, quum ei fuisset infestissimus, conservasset, si per suos esset licitum, quod ab nullo se plus adjuvari posse intelligebat in his rebus, quas impedere jam apparebat omnibus. Imminebat enim Seleucus, Lysimachus, Ptolemaeus, opibus jam valentes, cum quibus ei de summis rebus erat dimicandum. Sed non passi sunt hi, qui circa erant: quod videbant, Eumene recepto, omnes præ illo parvi futuro. Ipse autem Antigonus adeo erat incensus, ut, nisi magna spe maximarum rerum, leniri non posset. 6 XI. Itaque quem eum in custodiam dedisset, et praefectus custodum quæsisset, quemadmodum servari vellet? ut acerrimum, inquit, leonem, aut ferocissimum elephantium. Nonandum enim statuerat, conservaret eum, nec ne. Veniebat autem ad Eumenem utrumque genus hominum: et qui propter odium fructum oculis ex ejus casu capere vellent, et qui propter veterem amicitiam
colloqui consolariique cuperent; multi etiam, qui ejus formam cognoscere studebant, qualis esset, quem tamdiu tamque valde timuissent, cujus in pernicie positam spem habuissent victoriam. At Eumenes, quam diutius in vinculis esset, ait Onomarcho, penes quem summa imperii erat custodiam, se mirari, quare jam tertium diem sic teneretur: non enim hoc convenire Antigoni prudentiae, ut sic deuteretur victo; quin aut interfici, aut missum fieri juberet. Hic quem ferocius Onomarcho loqui videretur, quid? tu, inquit, animo si isto eras, cur non in prælio cecidisti potius, quam in potestatem inimici venires? Huic Eumenes, utinam quidem istud evenisset/ sod eo non accidit, quod numerum cum fortiore sum congressus. Non enim cum quoquam arma contulerit, non enim virtute hostium, sed amicorum perfidia decidi. [Neque id falsum. Nam et dignitate fuit honesta, et viribus ad laborem ferendum firmis, neque tam magno corpore, quam figura venusta.]

XII. De hoc Antigonus quem solus constituere non auderet, ad consilium retulit. Hic quem primo perturbati admirarentur, non jam de eo sumtum esse supplicium, a quo tot annos adeo esset male habitus, ut sape ad desperationem forent adducti; quique maximos duces interficisset; denique in quo uno esset tantum, ut, quoad ille viveret, ipsi securi esse non possent, interfecit, nihil habituri negotii essent: postremo, si illi redderet salutem, quærebat, quibus amicis esset usurus? sese enim cum Eumene apud eum non futuros. Hic, cognita consilii voluntate, tamen usque ad septimum diem deliberandi sibi spatium reliquit. Tum autem, quem jam vereretur, ne qua seditio exercitus oriretur, vetuit ad eum quemquam admitteri, et quotidianum victum moveri jussit. Nam negabat, se ei vim allaturum, qui aliquando fuisset amicus. Hic tamen non amplius, quam triduum, fame fatigatus, quem castra moverentur, nsciente Antigono, jugulatus est a custodibus.

XIII. Sic Eumenes annorum quinque et quadraginta, quum ab anno vicesimo, ut supra ostendimus, septem annos Philippo apparuisset, et tredecim apud Alexandrum eundem locum obtinuisset, in his unum equitum alæ præfuisset, post autem Alexandri Magni mortem imperator exercitus duxisset, summosque duces partim

XIX. PHOCION.

1 I. Phocion, Atheniensis, etsi sæpe exercitibus præfuit summosque magistratus cepit, tamen multo ejus notior integritas vitæ, quam rei militaris labor. Itaque hujus memoria est nulla, illius autem magna fama: ex quo cognomine Bonus est appellatus. Fuit enim perpetuo pauper, quem divitissimus esse posset propter frequentes delatos honores potestatesque summas, quae ei a populo dabantur. Hic quum a rege Philippo munera magnæ pecuniae repudiaret, legissequi hortarentur accipere, simulque admonerent, si ipse his facile careret, liberis tamen suis prospiceret, quibus difficile esset in summa paupertate tantam paternam tueri gloriam: his ille, si mei similes erunt, idem hic, inquit, agellus illos alit, qui me ad hanc dignitatem perduxit; sin dissimiles sunt futuri, nolo meis impensis illorum ali augerique luxuriam.

2 II. Idem quum prope ad annum octogesimum prospera pervenisset fortuna, extremis temporibus magnum in odium pervenit suorum civium. Primo, quod cum
Demade de urbe tradenda Antipatro consenserat; ejusque consilio Demosthenes cum ceteris, qui bene de republica meriti existimabatur, populiscito in exsilium erant expulsi. Neque in eo solum offenderat, quod patriæ male consuluerat, sed etiam, quod amicitiae fidem non praestiterat. Namque auctus adiutusque a Demosthene eum, quem tenebat, ascenderat gradum, quum adversus Charetem eum subornaret: ab eodem in judiciis, quum capitis causam diceret, defensus aliquotes, liberatus discesserat. Neque in eosolum offenderat, quod patriæ male consuluerat, sed etiam, quod amicitiae fidem non præstiterat. Namque auctus adiutusque a Demosthene eum, quern tenebat, adscenderat gradum, quum ad versus Charetem eum subornaret: ab eodem in judiciis, quum capitis causam diceret, defensus aliquotes, liberatus discesserat. Neque ita multo post Nicanor Piræo est potitus. Ad quem recuperandum quum populus armatus currisset, ille non modo neminem ad arma vocavit, sed ne armatis quidem præesse voluit. [Sine quo Athenæ omnino esse non possunt.]


IV. Huc ubi perventum est, quum propter ætatem pedibus jam non valeret, vehiculque portaretur, magni concursus sunt facti, quum aliis, reminiscentes veteris
famæ, ætatis misererentur; plurimi vero ira exaeque propter prodigionis suspicionem Piræei, maximeque, quod adversus populi commoda in senectute steterat. Qua de re ne perorandi quidem ei data est facultas, et dicendi causam. Inde judicio, legitimis quibusdam confectis, damnatus, traditus est undecim viris, quibus ad supplicium more Atheniensium publice damnati traduntur. Qua de re ne orandi ei data est facultas, et dicendi causam. Inde judicio, legitimis quibusdam confectis, damnatus, traditus est undecim viris, quibus ad supplicium more Atheniensium publice damnati traduntur.

XX. TIMOLEON

1 I. Timoleon, Corinthius. Sine dubio magnus omnium judicio hic vir exstítit. Namque huic uni contigit, quod nescio an ulli, ut et patriam, in qua erat natus, oppressam a tyranno liberaret, et a Syracusis, quibus auxilio erat missus, inveteratam servitutem depelleret, totamque Siciliam, multos annos bello vexatam a barbarisque oppressam, suo adventu in pristinum restitueret. Sed in his rebus non simplici fortuna confictatus est, et, id quod difficilius putatur, multo sapientius tulit secundam, quam adversam fortunam. Nam quem frater ejus Timophanes, dux a Corinthiiis delectus, tyrannidem per milites mercenarios occupasset, particepsque regni posset esse: tantum abfuit a societate sceleris, ut antetulerit suorum civium libertatem fratris saluti, et parere legibus, quam imperare patriæ, satius duxerit. Hac mente per haruspicem, communemque affinem, cui soror, ex eisdem parentibus nata, nupta erat, fratrem tyrannum interficiendum curavit. Ipse non modo manus non attulit, sed ne adspicer quidem fraternum sanguinem voluit. Nam, dum res conficeretur, procul in præ-
sidio fuit, ne quis satelles posset succurrere. Hoc præ-clarissimum ejus facinus non pari modo probatum est ab omnibus. Nonnulli enim læsam ab eo pietatem putabant, et invidia laudem virtutis obterebant. Mater vero post id factum neque domum ad se filium admissit, neque adspexit, quin eum fratribidam impiumque detestans compellaret. Quibus rebus adeo ille est commotus, ut nonnumquam vitæ finem facere voluerit, atque ex ingratorum hominum conspectu morte decedere.


III. Quibus rebus confectis quum propter diuturnitatem belli non solum regiones, sed etiam urbes desertas videret, conquisivit, quos potuit, primum Siculos; deinde Corintho arcessivit colonos, quod ab his initio Syracusae erant conditae. Civibus veteribus sua restituit; novis bello vacuefactas possessiones divisit; urbiurba, manea disjecta fanaque deserta refecit; civitatibus leges libertatemque reddidit; ex maximo bello tantum utiam totæ insulae conciliavit, ut hic conditor urbiurum earum, non illi, qui initio deduxerant, videretur. Arcem Syracusis, quam munierat Dionysius ad urbem obsidendam,
a fundamentis disjecit; cetera tyrannidis propugnacula
demolitus est, deditque operam, ut quam minime multa
vestigia servitutis manerent. Quum tantis esset opibus,
ut etiam invitis imperare posset; tantum autem haberet
amorem omnium Siculorum, ut nullo recusante regnum
obtineret: maluit se diligì, quam metui. Itaque, quum
primum potuit, imperium deposit, et privatus Syracu-
5 sis, quod reliquum vitae fuit, vixit. Neque vero id im-
perite fecit. Nam quod ceteri reges imperio potuerunt,
hic benevolentia tenuit. Nullus honos huic defuit;
neque postea res ulla Syracusis gesta est publice, de qua
prius sit decretum, quam Timoleontis sententia
cognita. Nullius umquam consilium non modo ante-
6 latum, sed ne comparatum quidem est. Neque id magis
benevolentia factum est, quam prudentia.

1 IV. Hic quam ætate jam provectus esset, sine ullo
morbo lumina oculorum amisit. Quum calamitatem ita
moderate tulit, ut neque eum querentem quisquam au-
dierit, neque eo minus privatis publicisque rebus inter-
fuerit. Veniebat autem in theatrum, quum ibi concili-
um populi haberetur, propter valetudinem vectus ju-
mentis junctis, adque ita de vehiculo, quam videbantur,
dicebat; neque hoc illi quisquam tribuebat superbiae.
Nihil enim umquam neque insolens, neque gloriosum
3 ex ore ejus exit. Qui quidem, quum suas laudes au-
diret prædicare, numquam aliud dixit, quam se in ea re
maximas diis gratias agere atque habere, quod, quam
Siciliam recreare constituissent, tum se potissimum du-
4 cem esse voluissent. Nihil enim rerum humanarum
sine deorum numine geri putabant. Itaque suæ domi
sacellum Αὐτοματίας constituerat, iàque sanctissime co-
lebat.

1 V. Ad hanc hominis excellentem bonitatem mirabiles
accesserunt casus. Nam prælia maxima natali die
suo fecit omnia: quo factum est; ut ejus diem natalem
2 festum haberet universa Sicilia. Huic quidam Lames-
tius, homo petulans et ingratus, vadimonium quem vel-
let imponere, quod cum illo se lege agere diceret, et
complures concurrissent, qui pro cacitatem hominis ma-
nibus coèrcere conarentur: Timoleon oravit omnes, ne
id facerent. Namque id ut Lamestio ceterisque liceret,
se maximos labores summaque adiisse pericula. Hanc
enim speciem libertatis esse, si omnibus, quod quisque vellet, legibus experiri liceret. Idem, quem quidam 3 Lamestii similis, nomine Demænetus, in concione populi de rebus gestis ejus detrahere cæpisset, ac non-nulla inveheretur in Timoleonta, dixit, nunc demum se voti esse damnatum. Namque hoc a diis immortalibus semper precatum, ut tales libertatem restitueret Syracusanis, in qua cuivis liceret, de quo vellet, impune dicere. Hic quem diem supremum obiisset, publice a 4 Syracusanis in gymnasio, quod Timoleonteum appellatur, tota celebrante Sicilia, sepultus est.

XXI. DE REGIBUS.

II. Ex Macedonum autem genere duo multo ceteros antecesserunt rerum gestarum gloria: Philippus, Amyntæ filius, et Alexander Magnus. Horum alter Babylone morbo consumtus est; Philippus Ægis a Pausania, quem spectatum ludos iret, juxta theatrum occisus est.


III. Fuerunt præterea multi reges ex amicis Alexandri Magni, qui post obitum ejus imperia cepserunt: in his Antigonus, et hujus filius Demetrius, Lysimachus, Seleucus, Ptolemaeus. Ex his Antigonus in prælio, quum adversus Seleucum Lysimachumque dimicaret, occisus est. Pari leto affectus est Lysimachus a Seleuco. Nam, societate dissoluta, bellum inter se gesserunt. At Demetrius, quum filiam suam Seleuco in matrimonium dedisset, neque eo magis fida inter eos amicitia manere potuisset, captus bello, in custodia sacer generi periti a morbo. Neque ita multo post Seleucus a Ptolemaeo Cerauno dolo interfectus est; quem ille a patre expulsam Alexandrea, alienarum opum indigentem, receperat. Ipse autem Ptolemaeus, quem vivus filio regnum tradidisset, ab illo eodem vita privatus dicitur. De quibus quoniam satis dictum putamus, non incommodum videtur, non præterire Hamilcarem et Hannibalem, quos et animi magnitudine, et calliditate omnes in Africa natos præstissse constat.
XXII. HAMILCAR.


II. At ille, ut Carthaginem venit, multo aliter, ac sperabat, rempublicam se habentem cognovit. Namque diuturnitate externi mali tantum exsārit intestinum bellum, ut numquam pari periculo fuerit Carthago, nisi quum deleta est. Primo mercenarii milites, qui adversus Romanos fuerant, desciverunt: quorum numerus erat viginti millium. Hi totam abalienarunt Africam, ipsam Carthaginem oppugnarunt. Quibus malis adeo
sunt Pæni perterriti, ut etiam auxilia a Romanis petiverint, eaque impetrarint. Sed extremo, quam prope jam ad desperationem pervenissent, Hamilcarem imperatorem fecerunt. Is non solum hostes a muris Carthaginis removit, quam amplius centum millia facta essent armatorum; sed etiam eo compulit, ut, locorum angustiis clausi, plures fame, quam ferro interirent. Omnia oppida abalienata, in his Uticam atque Hipponem, valentissima totius Africæ, restituit patriæ. Neque eo fuit contentus, sed etiam eo fines imperii propagavit, tota Africa tantum otium reddidit, ut nullum in ea bellum videaretur multis annis fuisse.

1. III. Rebus his ex sententia peractis, fidenti animo atque infesto Romanis, quo facilius causam bellandi reperiret, effecit, ut imperator cum exercitu in Hispaniam mitteretur, eoque secum duxit filium Hannibalem, annorum novem. Erat praeterea cum eo adolescens illustris, formosus, Hasdrubal, quem nonnulli diligi turpius, quam par erat, ab Hamilcare loquebantur. Non enim maledici tanto viro deesse poterant. Quo factum est, ut a praefecto morum Hasdrubal cum eo vetaretur esse. Huic ille filiam suam in matrimonium dedit, quod moribus eorum non poterat interdici socero gener. De hoc ideo mentionem fecimus, quod, Hamilcare occiso, ille exercitui præfuit, resque magnas gessit; et princeps largitione vetustos pervertit mores Carthaginiensium; ejusdemque post mortem Hannibal ab exercitu accepit imperium.


II. Nam ut omittam Philippum, quem absens hostem reddidit Romanis: omnium his temporibus potentissimus rex Antiochus fuit. Hunc tanta cupiditate incendit bellandi, ut usque a rubro mari arma conatus sit inferre Italie. Ad quem quem legati venissent Romani, qui de ejus voluntate explorarent, darentque operam consiliis clandestinis, ut Hannibalem in suspiccionem regi adducerent, tamquam ab ipsis corruptum alia, atque antea, sentire; neque id frustra fecissent, idque Hannibal comperisset, sequi ab interioribus consiliis segregari vidisset: tempore dato adiit ad regem, eique quum multa de fide sua et odio in Romanos commemorasset, hoc adjunxit: Pater, inquit, meus, Hamilcar, puero me, utpote non amplius novem annos nato, in Hispaniam imperator proficiscens Carthagine, Jovi optimo maximo hostias immolavit. Quæ divina res dum conficiebatur, quæ sivit a me, vellenne secum in castra proficisc? Id quum liberenter accepissem, atque ab eo petere exipissem, ne dubitaret ducere; tum ille, faciam, inquit, si fidem mihi, quam postulo, deders. Simul me ad aram adduxit, apud quam
sacrificare instituérat, eamque, ceteris remotis, tenentem jurare jussit, numquam me in amicitia cum Romanis fore.

5 Id ego jusjurandum patri datum usque ad hanc æatem ita conservavi, ut nemini dubium esse debeat, quin reliquo tempore eadem mente sim futurus. Quare, si quid amice de Romanis cogitahis, non imprudenter feceris, si me celaris; quam quidem bellum parabis, te ipsum frustraberes, si me non in eo principem posueris.

1 III. Hac igitur, qua diximus, ætate cum patre in Hispianam profectus est: cujus post obitum, Hasdrubale imperatore suffecto, equitatui omnes gentes Hispianæ bello subegit; Saguntum, fœderatam civitatem, vi expugnavit; tres exercitus maximos comparavit. Ex his unum in Africam misit, alterum cum Hasdrubale fratre in Hispania reliquit, tertium in Italiam secum duxit. Saltum Pyrenæum transit. Quacumque iter fecit, cum omnibus incolis conflixit; neminem, nisi victum, dimisit. Ad Alpes posteaquam venit, quæ Italiam ab Gallia sejungunt, quas nemo umquam cum exercitu ante eum, praeter Herculem Graium, transierat (quo facto is hodie saltus Graius appellatur): Alpicos, conantes prohibere transitu, concidit, loca patefecit, itinera muniit, effecit [que], ut ea elephantus ornatus ire posset, qua antea unus homo inermis vix poterat repere. Hac copias traduxit, in Italiamque pervenit.


VII. Quum in apparando acerrime esset occupatus, Carthaginienses bellum cum Romanis composuerunt. Ille nihil seius exercitui postea præsuit, resque in Africa gessit, [itemque Mago frater ejus,] usque ad P. Sulpicium et C. Aurelium consules. His enim magistratibus legati Carthaginienses Romam venerunt, qui senatui populoque Romano gratias agerent, quod cum his pacem fecissent, ob eamque rem corona aurea eos donarent, simulque peterent, ut obsides eorum Fregellis essent, captivique redderentur. His ex senatus consulto responsum est: munus eorum gratum acceptumque esse; obsides, quo loco rogarent, futuros; captivos non remissuros, quod Hannibalem, cujus opera suscep tum bellum foret, inimicissimum nomini Romano, etiam nunc cum imperio apud exercitum haberent, itemque fratrem ejus Magonem. Hoc responso Carthaginienses cognito Hannibalem domum Magonemque revocarunt. Hoc ut reedit, praetor factus est, postquam rex fuerat, anno secundo et vicesimo. Ut enim Romæ consules, sic Carthagine quotannis annui bini reges creabantur. In eo magistratu pari diligentia se Hannibal præbuit, ac fuerat in bello. Namque effecit, ex novis vectigalibus non solum ut esset pecunia, quæ Romanis ex fœedere penderetur, sed etiam superesset, quæ in ærario reponeretur. Deinde, anno post præturam, Marco Claudio, Lucio Furio Coss. Roma legati Carthaginem venerunt. Hos Hannibal sui exposcendi gratia missos ratus, priusquam his senatus daretur, navem conscendit clam, atque in Syriam ad Antiochum profugit. Hac re palam facta, Pœni naves duas, quæ eum comprehenderent, si possent consequi, miserunt; bona ejus publicarunt; domum a fundamentis disjecerunt; ipsum exsulem judicarunt.

VIII. At Hannibal anno post, quam domo profugavit, L. Cornelio, Quinto Minucio Coss. cum quinque navibus Africam accessit in finibus Cyrenæorum, si forte Carthaginienses ad bellum Antiochi spe fiduciaque inducere posset: cui jam persuaserat, ut cum exercitusibus in Italiam proficisceretur. Huc Magonem fratrem excivit. Id ubi Pœni resciverunt, Magonem eadem, qua fratrem, absentem pœna affecerunt. Illi desperatis rebus quorum solvisserant naves, ac vela ventis dedissent, Hannibal ad Antiochum pervenit. De Magonis interitu
duplex memoria prod.\s el est. Namque alii naufragio, alii a servis ipsius interfec
tum eum, scriptum relique-
runt. Antiochus autem, si tam in agendo bello parere\s 3
voluissest consiliis ejus, quam in suscipiendo instituerat,
propius Tiberi, quam Thermopyl\s de summa imperii
dimicasset. Quem etsi multa stulte conari videbat, ta-
men nulla deseruit in re. Praefuit pauci\s 4
ex Syria jussus erat in Asiam ducere, hisque adversus
Rhodiorum classem in Pamphylio mari conflixit. Quo
quam multitudine adversariorum sui superarentur, ipse,
quo cornu rem gessit, fuit superior.

IX. Antiocho fugato, verens, ne dederetur, quod sine
dubio accidisset, si sui fecisset potestatem, Cretam ad
Gortynios venit, ut ibi, quo se conferret, consideraret.
Vidit autem vir omnium callidissimus, magno se fore
periculo, nisi quid providisset, propter avaritiam Cre-
tensium. Magnam enim secum pecuniam portabat, de
qua sciebat exisse famam. Itaque caput tale consilium.
Amphoras complures complet plumbo; summas operit
auro et argento. Has, præsentibus principibus, deponit
in templo Dianae, simulans, se suas for\s
securit,non tam a ceteris, quam ab Hannibale, ne
ille, inscientibus his, tolleret secumque duceret.

X. Sic, conservatis suis rebus, Poenus, illus\s Cretensibus omnibus, ad Prusiam in Pontum pervenit.
Apud quem eodem animo fuit erga Italianum, neque aliiud
quidquam egit, quam regem armavit et exercuit adver-
sus Romanos. Quem quam videret domesticis rebus
minus esse robustum, conciliabat ceteros reges, adjun-
gebatque bellicosas nationes. Dissidebat ab eo Perga-
menus rex, Eumenes, Romanis amicissimus, bellumque
inter eos gerebatur et mari et terra: quo magis cupiebat
eum Hannibal opprimi. Sed utrobi\s Eumenes plus
valebat propter Romanorum societatem: quem si remo-
visset, facilliora sibi cetera fore arbitrabantur. Ad hunc
interficiendum talem initi rationem. Classe pauci\s die-
bus erant decreta\s. Superabatur navium multitudine:
dolo erat pugnandum, quum par non esset armis. Im-
peravit quam plurimas venenatas serpentes vivas colligi,
XXIII. 11, 12. (Hannibal.)

easque in vasa fictilia conjici. Harum quam confecis.
set magnam multitudinem, die ipso, quo facturus erat
navale prœlius, classiarios convocat, hisque prœcipit,
omnes ut in unam Eumenis regis concurrant navem, a
ceteris tantum satis habeant se defendere. Id facile

illos serpentium multitudine consecuturos. Rex autem
in qua nave veheretur, ut scirent, se facturum; quem
si aut cepissent, aut interficissent, magno his pollicetur
prœmio fore.

1 XI. Tali cohortatione militum facta, classis ab utris-
que in prœlius deducitur. Quarum acie constituta,
priusquam signum pugnæ daretur, Hannibal, ut palam
faceret suis, quo loco Eumenes esset tabellarium in
scapha cum caduceo mittit. Qui ubi ad naves advers-
sariorum pervenit, epistolamque ostendens se regem
professus est quærere, statim ad Eumenem deductus
esse facturus; quæ in ea rœperit, nisi quod ad irridendum
eum pertinerebat, aliquid de pace esse scriptum.
Tabellarius, ducis nave declarata suis, eodem, unde

ierat, se recepit. At Eumenes, soluta epistola, nihil in
ea reperit, nisi quod ad irridendum eum pertineret.
Cujus etsi causam mirabatur, neque reperiebatur, tamen
prœlius statim committere non dubitavit. Horum in
concursu Bithyni Hannibalis præcepto universi navem
Eumenis adoriantur. Quorum vim rex quæm sustinere
non possit, fuga salutem petiit: quam consecutus non
esset, nisi intra sua præsidia se recepisset, quæ in proxi-

mo litore erant collocata. Reliquæ Pergamæ naves
quum adversarios premerent acrius, repente in eas vasa
fictilia, de quibus supra mentionem fecimus, conjici
cœpta sunt. Quæ jacta initio risum pugnantibus co-
citarunt, neque, quare id fieret, poterat intelligi. Post-
quam autem naves completas conspexerunt serpentibus,
neva re perterriti, quum, quid potissimum vitarent, non
viderent, puppes averterunt, sequæ ad sua castra nautica

retulerunt. Sic Hannibal consilio arma Pergamenorum
superavit: neque tum solum, sed sœpe alias pedestribus
copiis pari prudentia pepulit adversarios.

1 XII. Quæ dum in Asia geruntur, accidit casu, ut le-
gati Prusæ Romæ apud L. Quintium Flamininum,
consularem, coœnarent, atque ibi, de Hannibale mentione
facta, ex his unus diceret, eum in Prusæ regno esse.
2 Id postero die Flamininus senatui detulit. Patres con-
scripti, qui, Hannibale vivo, numquam se sine insidiis futuros existimarent, legatos in Bithyniam miserunt, in his Flamininum, qui ab rege peterent, ne inimicissimum suum secum haberet, sibique dederent. "Hannibal negare ausus non est; illud recusavit, ne id a se fieri postularent, quod adversus jus hospitii esset; ipsi, si possent, comprehendenter: locum, ubi esset, facile inventuros. Hannibal enim uno loco se tenebat in castello, quod ei ab rege datum erat muneri: idque sic ædificaret, ut in omnibus partibus ædificii exitum sibi haberet, semper verens, ne usu veniret, quod accidit. Huc quum legati Romanorum venissent, ac multitudine domum ejus circumdedissent, puer ab janua prospiciens Hannibali dixit, plures praeter consuetudinem armatos apparere. "Qui imperavit ei, ut omnes fores ædificii circumiret, ac propere sibi renuntiaret, num eodem modo undique obsideretur. "Puer quum celeriter, quid esset, renuntiasset, omnesque exitus occupatos ostendisset; sensit, id non fortuito factum, sed se peti, neque sibi diutius vitam esse retinendam. "Quam ne alieno arbitrio dimitteret, memor pristinarum virtutum, venenum quod semper secum habere consueverat, sumpsit.

XXIV. M. PORTIUS CATO.


2 Quæstor obtigit P. Africano, consulii, cum quo non pro sortis necessitudine vixit: namque ab eo perpetua dissensit vita. Ædilis plebis factus est cum C. Helvio.

3 Prætor provinciam obtinuit Sardiniam, ex qua quæstorum superiore tempore ex Africa decedens Q. Ennius poetam deduxerat: quod non minoris existimamus, quam quemlibet amplissimum Sardiniensem triumphum.

II. Consulatum gessit cum L. Valerio Flacco, sorte provinciam nactus Hispanicam citeriorem, exque ea triumphum deportavit. Ibi quum diutius moraretur, P. Scipio Africanus, Consul iterum, cujus in priori consulatu quæstor fuerat, voluit eum de provincia depellere, et ipse ei succedere. Neque hoc per senatum efficere potuit, quum quidem Scipio in civitate principatum obtineret: quod tum non potentia, sed jure respublica administratur. Qua ex re iratus senatui, consulatu peracto, privatus in urbe mansit. At Cato, censur cum eodem Flacco factus, severe præfuit ei potestati. Nam et in complures nobiles animadvertit, et multas res novas in editum addidit, qua re luxuria reprimetur, quæ jam tum incipiebat pullulare. [Circiter annos octoginta.] Usque ad extremam ætatem ab adolescentia, reipublicæ causa suscipere inimicitias non destitit. A
XXV. 1. (T. Pomponius Atticus.) 97

multis tentatus non modo nullum detrimentum existimationis fecit, sed, quoad vixit, virtutum laude crevit. 1


XXV. T. POMPONIUS ATTICUS.

I. T. Pomponius Atticus, ab origine ultima stirpis Romanæ generatus, perpetuo a majoribus acceptam equestrem obtinuit dignitatem. Patre usus est diligentiae, 2 indulgentiae, et, ut tum erant tempora, diti, imprimitisque studioso litterarum. Hic, prout ipse amabat litteras, omnibus doctrinis, quibus puerilis ætas impertiri debet, filium erudivit. Erat autem in puero, præter docilitatem ingenii, summa suavitas oris ac vocis, ut non solum celeriter acciperet, quæ tradebantur, sed etiam excellenter
pronunciaret. Qua ex re in pueritia nobilis inter æqualès ferebatur, clariusque exsplendescebat, quam generosi 4 condiscipuli animo æquò ferre possent. Itaque incitabat omnes studio suo; quo in numero fuerunt L. Torquatus, C. Marius filius, M. Cicero: quos consuetudine sua sic sibi devinixit, ut nemo iis perpetuo fuerit carior.

1 II. Pater mature decessit. Ipse adolescentulus propter affinitatem P. Sulpicii, qui tribunus plebis interfector est, non express fuit illius periculi. Namque Anicia, Pomponii consobrina, nuperat M. Servio, fratri Sulpicii. 2 Itaque interfecso Sulpicio posteaquam vidit, Cinnano tumultu civitatem esse perturbatam, neque sibi dari facultatem pro dignitate vivendi, quum alterutram partem offenderet, dissociatis animis civium, quum alii Sullanis, alii Cinnanis faverent partibus: idoneum tempus ratus studiis obsequendi suis, Athenas se contulit. Neque eo secius adolescentem Mariam, hostem judicatum, juvit 3 opibus suis; cujes fugam pecunia sublevavit. Ac, ne illa peregrinatio detrimentum aliquid asserret rei familiaris, eodem magnam partem fortunarum trajectit suarum. Hic ita vixit, ut universis Atheniensibus merito esset carissimus.


5 III. Hic autem sic se gerebat, ut communis inimis, par principibus videretur. Quo factum est, ut huic omnes honores, quos possent, publice haberent, civemque facere studerent: quo beneficio ille uti noluit. [Quod nonnulli ita interpretantur, amitti civitatem Romanam 2 alia adscita.] Quamdiu affuit, ne qua sibi statua ponereetur, restitit; absens prohibere non potuit. Itaque aliquot ipsi et Phidiae locis sanctissimis posuerunt: hunc
enim in omni procuratione reipublicae actorem auctoremque habebant. Igitur primum illud munus fortunæ, quod in ea potissimum urbe natus est, in quod domicilium orbis terrarum esset imperii, ut eamdem et patriam haberet et domum; hoc specimen prudentiæ, quod, quam in eam se civitatem contulisset, quæ antiquitate, humanitate, doctrina præstaret omnes, unus ei ante alios fuit carissimus.


Q. Tullio Ciceroni: easque nuptias M. Cicero conciliatarat, cum quo a condiscipulatu vivebat conjunctissime, multo etiam familiarius, quam cum Quinto, ut judicari possit, plus in amicitia valere similitudinem morum, quam affinitatem. Utebatur autem intime Q. Hortensio, qui his temporibus principatum eloquentiae tenebat, ut intelligi non posset, uter eum plus diligeret, Cicero, an Hortensius: et id, quod erat difficillimum, efficiat, ut, inter quos tantae laudis esset emulatio, nulla intercederet obtructatio, essetque talium virorum copula.

VI. In republica ita versatus est, ut semper optimarum partium et esset et existimaretur, neque tamen se civilibus fluctibus committeret, quod non magis eos in sua potestate existimabat esse, qui se his dedissent, quam qui maritimis jactarentur. Honores non petiit, quora ei paterent propter vel gratiam vel dignitatem: quod neque peti more majorum, neque capi possent conservatis legibus, in tam effusis ambitus largitionibus, neque geri e republica sine periculo, corruptis civitatis moribus. Ad hastam publicam numquam accessit. Nullius rei neque præs, neque manceps factus est. Neminem neque suo nomine, neque subscribens, accusavit. In jus de sua re numquam iit; judicium nullum habuit. Multorum consulum prætorumque praefecturas delatas sic accepit, ut neminem in provinciam sit secutus, honore fuerit contentus, rei familiaris despexerit fructum: qui ne cum Q. quidem Cicerone voluerit ire in Asiam, quam apud eum legati locum obtinere posset. Non enim decere se arbitrabatur, quum prætorum gerere noluisset, asseclam esse prætoris. Qua in re non solum dignitati serviebat, sed etiam tranquillitati, quum suspiciones quoque vitaret criminum. Quo fiebat, ut ejus observantia omnibus esset carior, quum eam officio, non timori neque spei tribui viderent.

VII. Incidunt Cæsarianum civile bellum, quam habet annos circiter sexaginta. Usus est ætatis vacatione, neque [se] quoquam movit ex urbe. Quae amicis suis opus fuerat ad Pompeium profisceretibus, omnia ex sua re familiari dedit. Ipsum Pompeium conjunctum non offendidit: nullum [enim] ab eo habebat ornamentum, ut ceteri, qui per eum aut honores, aut divitias ceperant; quorum partim invitissimi castra sunt secuti, partim
summa cum ejus offensione domi remanserunt. Attici autem quies tantopere Cæsari fuit grata, ut, victor quom privatis pecuniis per epistolas imperaret, huic non solum molestus non fuerit, sed etiam sororis filium et Q. Ciceronem ex Pompeii castris concesserit. Sic vetere instituto vitae effugit nova pericula.

VIII. Secutum est illud. Occiso Cæsare, quum respublica penes Brutos videretur esse et Cassium, at tota civitas se ad eos convertisse [videretur]: sic M. Bruto usus est, ut nullo ille adolescentis aequali familiarius, quam hoc sene, neque solum eum principem consilia habet, sed etiam in convictu. Excogitatum est a quibusdam, ut privatum aerarium Cassiari in efferentibus ab equitibus Romanis constitueretur. Id facile efficere posse arbitrati sunt, si et principes illius ordinis pecuniias contulissent. Itaque appellatus est a C. Flavio, Bruti familiaris, Atticus, ut ejus rei princeps esse vellet. At ille, qui officia amicis praestanda sine factione existimaret, semperque a talibus se consiliis removisset, respondit: si quid Brutus de suis facultatibus uti voluisset, usurum, quantum haec paterentur; se neque cum quod de ea re collocuturum, neque coiturum. Sic ille consensionis globus hujus unius dissensione disjectus est. Neque multo post superior esse cepit Antonius, ita ut Brutus et Cassius, provinciarum, quæ iis necis causa datæ erant a consulibus, desperatis rebus, in exsilium proficiscerentur. Atticus, qui pecuniam simul cum ceteris conferre noluerat florenti illi parti, abjecto Bruto Italiaque cedenti ILS. centum millia muneri misit. Eidem in Epiro absens trecenta jussit dari; neque eo magis potenti adulatus est Antonio, neque desperatos reliquit.

IX. Secutum est bellum gestum apud Mutinam. In quo si tantum eum prudentem dicam, minus, quam debeam, prædicens, quum ille potius divinus fuerit: si divinatio appellanda est perpetua naturalis bonitas, quæ nullis casibus neque agitur, neque minuitur. Hostis Antonius judicatus Italia cesserat; spes restituendi nulla erat. Non solum [ejus] inimici, qui tum erant potentissimi et plurimi, sed etiam, qui adversariis ejus se dabant, et in eo lædendo aliquam consecuturos [se] sperabat commendationem, Antonii familiares insequen-
102 XXV. 10. (T. Pomponius Atticus.)

bantur; uxorem Fulviam omnibus rebus spoliare cupiebant; liberos etiam exstinguere parabant. Atticus, quum Ciceronis intima familiaritate uteretur, amicissimus esset Bruto, non modo nihil iis indulsit ad Antonium violandum, sed e contrario familiares ejus ex urbe profugientes, quantum potuit, texit, quibus rebus indiguerunt, adjuvit. P. vero Volumnio ea tribuit, ut plura a parente proficisci non potuerint. Ipsi autem Fulvius, quum litibus distineretur magnisque terroribus vexaretur, atque in opificio sui praestitit, ut nullum illa stiterit, adhuc eorum sine Attico, hic sponsor omnium rerum fuerit. Quin etiam, quum illa fundum secunda fortuna emisset in diem, neque post calamitatem versus famam facere potuisse, ille se interposuit pecuniamque sine fenore sineque illa stipulacione [ei] credidit, maximum existimans quæstum, memorem gratumque conscius, simulque aperire, se non fortunæ, sed hominibus solere esse amicum. Quæ quem faciebat, nemo eum temporis causa facere poterat existimare. Nemini enim in opinionem veniebat, Antonium rerum potitum. Sed sensim is a nonnullis optimatibus reprehendebatur, quod parum odisse malos cives videretur. Ille autem sui judicii potius, quid se facere par esset, intuebatur, quam quid alii laudaturi forent.

1 X. Conversa subito fortuna est. Ut Antonius rediit in Italiam, nemo non magno in periculo Atticum putarat propter intimam familiaritatem Ciceronis et Bruti. Itaque ad adventum imperatorum de foro decesserat, timens proscriptionem, latebatque apud P. Volumnium, cui, ut ostendimur, paullo ante opem tulerat: (tanta varietas iis temporibus fuit fortunæ, ut modo hi, modo illi in summo essent aut fastigio, aut periculo) habebatque secum Q. Gellium Canum, æqualem simillimumque sui.

2 Hoc quoque sit Attici bonitatis exemplum, quod cum eo, quem puerum in ludo cognoverat, adeo conjuncte vixit, ut ad extremam ætatem amicitia eorum creverit. 

3 Antonius autem, etsi tanto odio ferebatur in Ciceronom, ut non solum ei, sed omnibus etiam ejus amicis esset inimicus, eosque vellet proscribere, multis hortantibus tamen Attici memor fuit officii, et ei, quum requisisset, ubinam esset, sua manu scripsit, ne timeret, statimque ad se veniret: se eum, et illius causa [Gellium] Canum
de proscriptorum numero exemisse. Ac, ne quod [in] periculum incideret, quod noctu fiebat, præsidium ei misit. Sic Atticus in summo timore non solum sibi, sed etiam ei, quem carissimum habebat, præsidio fuit. Neque enim sue solum a quoquam auxilium petiti salutis, sed conjunctim: ut appareret, nullam sejunctam sibi ab eo velle fortunam. Quod si gubernator præcipua laude fertur, qui navem ex hieme marique scopuloso servat: cur non singularis ejus existimetur præstria, qui ex tot tamque gravibus procellis civilibus ad incoluitatem pervenit?

XI. Quibus ex mailis ut se emerserat, nihil aliud egit, quam ut plurimis, quibus rebus posset, esset auxilio. Quum proscriptos præmiis imperatorum vulgus conquirit, nemo in Epirum venit, cui res ualla defuerit; nemo non ibi perpetuo manendi potestas facta est. Qui etiam post prælium Philippense interitumque C. Cassii et M. Bruti L. Julium Mocillum, prætorium, et ejus filium, Aulumque Torquatum, ceterosque pari fortuna perculsos, instituerit tueri, atque ex Epiro his omnia Samothraciam supportari jussit. Difficile est, omnia persequi, et non necessarium. Illud unum intelligi volumus, illius liberalitatem neque temporariam, neque callidam fuisset. Id ex ipsis rebus et temporibus judicari potest, quod non florentibus se venditavit, sed afflicitis semper succurrerit: qui quidem Serviliam, Bruti matrem, non minus post mortem ejus, quam florente, coluerit. Sic liberalitate utens nullas inimicitias gessit: quod neque lædebat quemquam, neque, si quam injuriam acceperat, malebat ulcisci, quam oblivisci. Idem immortalis memoria percutita retinebet beneficia; quæ autem ipse tribuerat, tamdiu meminerat, quoad ille gratus erat, qui acceperat. Itaque hic fécit, ut vere dictum videatur: Sui cuique mores fingunt fortunam. Neque tamen prius ille fortunam, quam se ipse, finxit: qui cavit, ne qua in re jure plecteretur.

XII. His igitur rebus effecit, ut M. Vipsanius Agrippa, intima familiaritate conjunctus adolescenti Cæsari, quum propter suam gratiam et Cæsaris potentiam nullius conditionis non haberet potestatem, potissimum ejus deligeret affinitatem, præoptaretque equitis Romani filiam generosarum nuptiis. Atque harum nuptiarum conci-
liator fuit (non est enim celandum) M. Antonius, trium-
vir reipublicæ constituendæ: cujus gratia quum augere
possessiones posset suas, tantum abfuit a cupiditate pe-
cuniæ, ut nulla in re usus sit ea, nisi in deprecandis
amicorum aut periculis, aut incommodis. Quod qui-
dem sub ipsa proscriptione perillustre fuit. Nam quum
L. Saufeii, equitis Romani, æqualis sui, qui complures
annos, studio ductus philosophiæ, Athenis habitabat,
habebatque in Italia pretiosas possessiones, triumvirì
bona vendidissent consuetudine ea, qua tum res gere-
bantur: Attici labore atque industria factum est, ut
eodem nuntio Saufeius fieret certior, se patrimonium
4 amisisse et recuperasse. Idem L. Julium Calidum,
quem post Lucretii Catullique mortem multo elegantis-
simum poëtam nostram tulisse ætatem vere video posse
contendere, neque minus virum bonum optimisque ar-
bibus eruditionem, post proscriptionem equitum propter
magnas ejus Africanas possessiones in proscriptorum
numerum a P. Volumnio, præfecto fabrum Antonii,
5 absentem relatum, expedivit. Quod in præsenti utrum
ei laboriosius an gloriosius fuerit, difficile fuit judicare:
quod in eorum periculis, non secus absentes, quam præ-
sentes amicos Attico esse curæ, cognitum est.

1 XIII. Neque vero minus ille vir bonus paterfamilias
habitus est, quam civis. Nam quum esset pecuniosus,
nemo illo minus fuit emax, minus ædificator. Neque
tamen non in primis bene habitavit, omnibusque optimis
2 rebus usus est. Nam domum habuit in colle Quirinali
Tamphilanam, ab avunculo hereditate relictam: cujus
amœnas non ædificio, sed silica constabat. Ipsum enim
tectum, antiquitus constitutum, plus salis, quam sumptus
habebat: in quo nihil commutavit, nisi si quid vetustate
3 coactus est. Usus est familia, si utilitate judicandum
est, optima; si forma, vix mediocr. Namque in ea
erant pueri litteratissimi, anagnostæ optimi, et plurimi
librarì, ut ne pedissequus quidem quisquam esset, qui
non utrumque horum pulchre facere posset; pari modo
artifices ceteri, quos cultus domesticus desiderat, appri-
4 me boni. Neque tamen horum quemquam, nisi domi
natum domique factum, habuit: quod est signum non
solum continentiae, sed etiam diligentiae. Nam et non
interperanter concupiscere, quod a plurimis videas,
XXV. 14, 15. (T. Pomponius Atticus.)

continentis debet duci: et potius diligentia, quam pretio, parare, non mediocris est industriae. Elegans, non magnificus; splendidus, non sumptuosus; omni diligentia mundiciam, non affluentiam, affectabat. Supellex modica, non multa, ut in neutram partem conspici posset. Nec praeteribo, quamquam nonnullis leve visum iri putem: quum inprimis laetus esset eques Romanus, et non parum liberaliter domum suam omnium ordinum homines invitaret, [scimus,] non amplius, quam terna millia æris, peræque in singulos menses, ex ephemerede eum expensum sumptui ferre solitum. Atque hoc non auditum, sed cognitum praedicamus. Ssepe enim propert familiaritatatem domesticis rebus interfuius.

XIV. Nemo in convivio ejus aliud acroama audivit, quam anagnosten: quod nos quidem jucundissimum arbitramur. Neque umquam sine aliqua lectione apud eum cenatum est, ut non minus animo, quam ventre convivae delectarentur. Namque eos vocabat, quorum mores a suis non abhorrent. Quam tanta pecuniae facta esset accessio, nihil de quotidiano cultu mutavit, nihil de vitæ consuetudine: tantaeque usus est moderatione, ut neque in sestertio vicies, quod a patre acceperat, parum se splendidè gesserit, neque in sestertio centies affluentius vixerit, quam instituerat, parique fastigio steterit in utraque fortuna. Nullus habuit hortos, nullam suburbanam aut maritimam sumptuosam villam, neque in Italia, praeter Ardeatinum et Nomentanum, rusticum prædium: omnisque ejus pecuniae redivus constabat in Epiroticis et urbanis possessionibus. Ex quo cognosci potest, usum eum pecuniae non magnitudine, sed ratione metiri solitum.

XV. Mendacium neque dicebat, neque pati poterat. Itaque ejus comitas non sine severitate erat, neque gravitas sine facilitate, ut difficile esset intellectu, utrum eam amici magis vererentur, an amarent. Quidquid rogabatur, religiose promittebat: quod non liberalis, sed levis arbitrabatur, polliceri, quod praestare non posset. Idem in nitendo, quod semel annuisset, tanta erat cura, ut non mandatam, sed suam rem videretur agere. Numquam suscepti negotii eum pertæsum est. Suam enim existimationem in ea re agi putabat: qua nihil habebat carius. Quo fiebat, ut omnia Ciceronum, Catonis, [Ma-
XXV. 16, 17, 18. (T. Pompon. Atticus.)

rii, Q.] Hortensii, Auli Torquati, multorum præterea equitum Romanorum negotia procuraret. Ex quo judicari poterat, non inertia, sed judicio fugisse reipublicæ procurationem.

1 XVI. Humanitatis vero nullum afferre majus testimonium possum, quam quod adolescens idem seni Sulla fuerit jucundissimus, senex adolescenti M. Bruto; cum æqualibus autem suis, Q. Hortensio et M. Cicerone, sic vixerit, ut judicare difficile sit, cui ætati fuerit aptissimus. Quamquam eum præcipue dilexit Cicero, ut ne frater quidem ei Quintus carior fuerit aut familiarior.

2 Ei rei sunt indicio, præter eos libros, in quibus de eo facit mentionem, qui in vulgus [jam] sunt editi, sexdecim volumina epistolæarum, ab consulatu ejus usque ad extremum tempus ad Atticum missarum: quæ qui legat, non multum desideret historiam contextam illorum temporum. Sic enim omnia de studiis principum, vitiis ducum, mutationibus reipublicæ perscripta sunt, ut nihil in iis non appareat, et facile existimari possit, prudentiam quodammodo esse divinationem. Non enim Cicero ea solum, quæ vivo se acciderunt, futura prædixit, sed etiam, quæ nunc usu veniunt, cecinit, ut vates.

1 XVII. De pietate autem Attici quid plura commemorem? quam hoc ipsum vere gloriantem audierim in funere matris suæ, quam extulit annorum nonaginta, quum esset septem et sexaginta, se quam cum matre in gratiam redisse, numquam cum sorore fuisset in simulata, quam prope æqualém habebat. Quod est signum, aut nullam umquam inter eos querimoniam intercessisse, aut hunc ea fuisset in suos indulgentia, ut, 3 quos amare deberet, irasci eis nefas duceret. Neque id fecit natura solum, quamquam omnes ei paremus, sed etiam doctrina. Nam et principum philosophorum ita percepta habuit præcepta, ut iis ad vitam agendum, non ad ostentationem, uteretur.

1 XVIII. Moris etiam maiorum summus imitator fuit antiquitatisque amator: quam adeo diligenter habuit cognitam, ut eam totam in eo volumine exposuerit, quo 2 magistratus ornavit. Nulla enim lex, neque pax, neque bellum, neque res illustris est populi Romani, quæ non in eo suo tempore sit notata: et, quod difficilimum fuit, sic familiarum originem subtexuit, ut ex eo clarorum
virorum propagines possimus cognoscere. Fecit hoc 3 idem separatim in aliis libris: ut M. Bruti rogatu Juni- am familiam a stirpe ad hanc ætatem ordine enumeravit, notans, qui, a quo ortus, quos honores, quibusque tem- poribus cepisset. Pari modo Marcelli Claudii, Marcel- lorum; Scipionis Cornelii et Fabii Maximi, Fabiorum et Æmiliorum quoque: quibus libris nihil potest esse dulcius iis, qui aliquam cupiditatem habent notitiae clara- rorum virorum. Attigit quoque poëticen: credimus, 5 ne ejus express esset suavitatis. Namque versibus, qui honore rerumque gestarum amplitudine ceteros Romani populi præstiterunt, exposuit ita, ut sub singulorum ima- ginibus facta magistratusque eorum non amplius qua- ternis quinisve versibus descripserit: quod vix creden- dum sit, tantas res tam breviter potuisse declarari. Est etiam unus liber, Graece confectus, de consulatu Cice- ronis.


XX. Quamvis ante hæc sponsalia non solum, quam 1 ab urbe abesset, numquam ad suorum quemquam retas misit, quin Attico mitteret, quid ageret, imprimis, quid legeret, quibusque in locis, et quam diu esset moraturus: sed etiam, quam esset in urbe, et propter suas infinitas occupationes minus sæpe, quam vellet, Attico fruereatur, nullus dies temere intercessit, quo non ad
eum scriberet, quum modo aliquid de antiquitate ab eo requireret, modo aliquid [ei] quaestionem poeticae proponeret, interdum jocans ejus verbosiores eliceret epistolas. Ex quo accidit, quum ædis Jovis Feretrii, in Capitolio ab Romulo constituta, vetustate atque incultura detecta prolaberetur, ut Attici admonitu Cæsar eam resciendam curaret. Neque vero ab M. Antonio minus absens litteris colebatur: adeo, ut accurate ille ex ultimo terris, quid ageret, quid curae sibi haberet, certorem faceret Atticum. Hoc quale sit, facilius existimabit is, qui judicare poterit, quanta sit sapientiae, eorum retinere usum benevolentiamque, inter quos maximarum rerum non solum æmulatio, sed obtrectatio tanta intercedebat, quantam fuit incidere necesse inter Cæsarem atque Antonium, quum se uterque principem non solum urbibus Romanis, sed orbis terrarum esse cuperet.

XXI. Tali modo quum septem et septuaginta annos complesset, atque ad extremam senectutem non minus dignitate, quam gratia fortunae crevisset, (multas enim hereditates nulla alia re, quam bonitate, est consecutus) tantaque prosperitate usus esset valetudinis, ut annis triginta medicina non indiguisset: nactus est morbum, quem initio et ipse et medici contempturunt. Nam putarunt esse tenesmon, cui remedia celeria faciliaque proponebantur. In hoc quum tres menses sine ullis doloribus, praeterquam quos ex curatione capiebat, consumpsisset: subito tanta vis morbi in unum intestinum prorupit, ut extremo tempore per lumbos fistula putris eruperit. Atque hoc priusquam ei accideret, postquam in dies dolores accrescere febresque accessisse sensit Agrippam generum ad se arcessi jussit, et cum eo L. Cornelium Balbum Sextumque Pедucaeum. Hos ut venisse vidit, in cubitum innixus: quantam, inquit, curam diligentiamque in valetudine mea tuenda hoc tempore adhibuerim, quum vos testes habeam, nihil necesse est pluribus verbis commemorare. Quibus quoniam, ut spero, satisfeci, me nihil reliqui fecisse, quod ad sanandum me pertineret, reliquum est, ut egomet mihi consulam. Id vos ignorare nolui. Nam mihi stat, alere morbum desinere. Namque his diebus quidquid cibi [potionisque] sumsi, ita produxi vitam, ut auxerim dolores sine spe salutis. Quare
XXV. 22. (T. Pomponius Atticus.)

a vobis peto primum, ut consilium probetis meum: deinde, ne frustra dehortando coñemini.

QUESTIONS.

PRÆFATIO.

[1] 1. What is the usual construction after non dubito in the sense of I don't doubt; I feel sure?—2. Does Cic. ever use the acc. and inf. after non dubito = I don't doubt?—3. What authors do?—4. What is C. Nepos's practice?—5. In what sense is non dubito regularly followed by the infin.?—6. Does Cic. ever use quin after non dubito = 'I do not scruple' or 'hesitate'?—7. Do good writers use plerique with a gen.? Explain plerique, plurimi, complures.—8. Does hoc genus scripture relate to the style and form, or to the matter, contents, &c., of

[1] 1—6. Non dubito has two meanings: 'I doubt not;' 'I do not hesitate.' (a) Non dubito (I doubt not) is in Cicero (and I believe Caesar) always followed by quin: but the younger Cicero in one letter, ad Div. xvi. 21, 2, has acc. with inf. (gratos tibi optatiros esse—non dubito). In this sense C. Nepos has always the acc. and inf.; which also is not uncommon in Livy, Curtius, &c. (b) In the sense of 'I do not hesitate,' the inf. is the reg. constr., but even here Cic. has sometimes quin. [See Z. § 541].

After nemini dubium esse C. Nep. has quin in Hann. 2. 6.

7. Plerique, 'a great many,' is not a partitive (and therefore not followed in the best writers by a gen.): it expresses a large number as forming a whole; not as the larger part of a whole. Plurimi is either 'very many' (considered as a whole) or 'the greatest number,' 'the most.' Plurimi says more than plerique; and plerique more than complures (Paus. 2, 2). D.—See Död. plerique. 8. hoc genus

* Cicero, however, pro Cluent. 42, 117, has plerique vestrum sciunt, and de Amicit. 20, 71, quorum plerique, and elsewhere the genitive with plerique.—See also Z. § 109, Note.
the work?—9. Why is *et non satis dignum* better than *neque satis dignum* here?—10. What is the original meaning of *persona*? what its meaning here?—11. Explain *virtutes* here.—12. Give the derivation and original meaning of *commodus*.—13. Give other instances of *commode = well.*—14. What adverb would probably be used in Greek?—15. What anecdotel that bears on this subject is related of Themistocles?—16. What part of speech is *musica* properly, and in what other form does it occur?—17. Why is *musicam* in the acc.?  

[2] 1 Who are *hi*?—2. What is the antecedent to *qui*?—3. What is the force of *fere* here?—4. Why is *litterarum* in the gen.?—5. How is *conveniat* in the subj.?—6. By what English tense do you construe *putabunt*?  

[3] 1. What tense is *didicerint*?—2. How do you translate *to judge one thing by another* in Lat.?—3. Explain *instituta*.—4. Distinguish between *mirari* and

_scripture: 'this kind of historical composition,' relating not to the style or form, but to the substance or matter. 9. *Et non* is used in preference to *neque* when the negative belongs to only one word or *notion* of a positive clause. 10. *Persona*, properly an actor's mask; hence the character he represented, and then character generally, *rank*, *position*, &c. 11. *Res laudabiles*: nearly = accomplishments. 12. *Con* together, *modus* measure, proportion: properly *commodus*, 'having the full measure or proportion, that any thing requires.' Hence *commoda* statura = a tall stature. 13. *Commode legere*, Plin. *commode audire*, Cic. 14. *ἀφάπτοτος* or *εὐαρμότως*. 15. Themistocles, *quum in epulis recusaret lyram, est habitus indocior*. Cic. Tusc. 1, 2, 4. 16. Fem. adj. from *musicus*, *μονωκός*. *musica* sc. *ars. musicae*, (μουσική, sc. τάχυν) es. (Quint.)  

[2] 1. *hi de quibus loquor*. 2. *ii* or *ejusmodi* homines, (qui &c.) 3. *for the most part*; *principally*; *to speak generally*. It does not necessarily intimate that the author believes his statement not to be universally true, but is a cautious mode of avoiding a *universal proposition*, which might be proved incorrect. 4. literature. 5. *Z. § 558.—Pr. Intr. 476.* 6. By the indic. pres. —the future here refers to the same time as the preceding *erunt*.  

[3] 1. Fut. perf. 2. *judicare alicui qui ad incl. re*. In a letter to Cic. D. Brutus has *'a certo [Tu enim aperto, Orell.] sensu et vero judicas de nobis.' Ad Div. 11, 10. 3. *Instituta* (καθεστώτα): prevailing customs and usages, whether civil, military, or domestic, *not enforced by laws*, but by traditional and universal observance. 4. *mirari* is *indifferent* (i. e. implies neither *admiration nor*
admirari.—5. What is the more usual word for Greek in prose?—6. Does Cic. ever use Graius?

[4] 1. What force has enim here?—2. Explain germana soror. Translate 'a sister by the same father and mother,'—'a sister by the same mother.'—3. What is the primary meaning of germanus?—4. Whom did Cimon marry?—5. What is the force of quippe? and by what words is it often followed?—6. How is eives to be construed?—7. What is the force of quidem in id quidem? and what Greek particle has this force?


censure in itself, but either indifferently): admirari (= admodum mirari) generally implies admiration: demirari always censure. Admirari is here simply 'to wonder,' 'to be surprised.'


[4] 1. It introduces an instance to prove or illustrate what went before: it may be construed 'for example.' B. 2. The daughter of both a man's parents, or of his father, is his germana soror: a sister by blood, whether half-sister, or a child of the same father and mother: 'a sister by the same father and mother,' soror ex eisdem parentibus nata: a sister by the same mother, soror uterina.

3. Belonging to the same stock or race: thus, Strabo: Περαναοι ἐπὶ 'Ρωμαίων καλούνται δύνασθαι δὲ τὸ δύναμα γνήσιος. 4. Elpinice: who was also the daughter of Miltiades, but by another wife.

5. It is an affirmative particle, whose office is to add the reason of a preceding statement: it is often followed by quum, qui.

6. Fellow-citizens. 7. It corresponds to the Greek γε, adding emphasis or intensity to the preceding word, by confining the assertion to it (= this at all events, whatever may be said of other cases). It is to be construed by laying an emphasis on this.

[5] 1. Yes: so in C. Nep. Iphicr. 2. 3. quod maxime tota celebratum est Greciā.—Extension and prevalence through a whole is better expressed by the abl. only (if there is an adj. with it), than by the abl. with in. See Z. § 482. 2. To denote somewhere in a space, not throughout the whole space. 4. It is the gen. dependent on victorem. Olympiae victor = 'Ολυμπιονίκης; an Olympic victor; a conqueror in the Olympic games. So Alciab. 6. 3. Olympiae victoribus. B. 5. 'to be proclaimed by the herald.'

6. = consentur, habentur, 'are reckoned,' 'considered.' According to

- Hand says, 'universa significatio hujus particula in eo posita est, ut veritas alieyus rei vel sententia alid re vel argumento monstretur. He translates enim by 'so then.'
What is the meaning of *ponuntur* here? how does it get this meaning?—7. To what English expression can you compare it?

[6] 1. Is *ea* to be connected with *contra* or *pleraque*?—2. What is meant by the *primus locus aedium*?—3. Explain in *celebritate versari*.—4. What is the meaning of *celebritas*?—5. Decline *mater-familias*.

[7] 1. What is the force of *sedet*?—2. What were the other names for the *γυναικώνιον*? from what word are these names derived?—3. What is the name for the *men's apartments*?—4. Distinguish between *edes* sing. and plur.

[8] 1. What is the difference between *quum*—*tum*, and *tum*—*tum*?—2. Are *liber* and *volumen* synonymous,

some, the notion is derived from a man's *putting down* a pebble to declare his vote (*ψηφον τιθεσθαι*); according to others, from *putting down* a piece on a chess- or draughts-board. 7. To *lay down* an opinion.

[6] 1. With *contra*. *Contra ea* = 'on the contrary.' See Alcib. 8. 4. &c. 2. The *atrium*, or *πρωθυπόστατον*, which was originally the only sitting-room, where the mistress sat with her maid-servants, engaged in spinning and other domestic employments. It was also the kitchen.—Afterwards, in great houses, it was the reception-room (distinct from the private sitting-rooms), where the patron received his clients and other visitors. Here the nuptial couch was placed opp. the door; the instruments and materials for spinning and weaving (formerly carried on by the women of the family in this room), the images of the family ancestors, and the sacred focus, or *fire-place*, dedicated to the *Lares*. [Dict. of Rom. Antiq.] 3. 'to live, as it were, in public: i. e. to be constantly surrounded with a numerous company. 4. 'the state of being visited by many': then 'the multitude who visit a place' (qui locum celebrant). Here *celebritas* = numerous company.

[7] 1. 'Sits secluded' (like ἡθοι), intimating that she there led a dull, sedentary life: opp. in *celebritate versari*. 2. *γυναικών*, *γυναικόν*, *γυναίκη*, root of *γυνή*, woman. 3. ἀνδρώνησις. 4. In the sing. it is a *building* consisting of one room: e. g. *edes sacra*, a temple, consisting of one undivided interior space. In plur. 'a house' considered as made up of several chambers, and with reference to the building. *Domus* is the town-house of a noble or wealthy Roman: 'the house,' with all that belongs to it, the family, &c.: also 'house' considered as the *home of a family*.

[8] 1. In *quum*—*tum* more weight is given to the statement introduced by *tum* (= and especially): in *tum*—*tum* equal importance is attached to both. 2. *Liber* is here 'a book' as a portion of the whole work, *volumen*. Hence in *hoc libro*, not *hoc libro*. See
as here used by C. Nep.?—3. Explain the use of the plurals (exponemus, veniemus) instead of the sing.—4. What is the construction of ordiri and its compounds?—5. Distinguish between ordiri and incipere, inchoare, cae
nisse.—What is the opposite of ordiri?

EXERCISE.

Does dancing well become the character of a very
great man?—I don't doubt that this suits the manners of
the Romans (translate in both ways: that of Corn. Ne-
pos, and the more usual way).—If you have learnt that all
[nations]1 do not think the same things honorable and dis-
graceful, you will not wonder that Cimon was married
to his own sister.—Is not that' unlawful according to our
customs?—But those' [things] are considered disgraceful
amongst the Romans.

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Z. § 481. 3. The plural is used in a modest way, the speaker
appearing to take in others, instead of appropriating the merit to him-
self. 4. They take either an acc. or an infin. after them: e. g
reliquos ordiamur. Alcib. 11. 6. de quo scribere exorsi
sumus. Pelop. 1. 4. 5. See Döderlein incipere.

1 Words in [ ] are to be omitted in translation.
I. Miltiades.


1 In xxiv. (Cato), 3, 1, et is repeated six times: nam et agricola solvers, et reipublica peritus, et juris consultus, et Magnus imperator, et Probabilis orator, et cupidissimus litterarum fuit.

[2] 1. Would the sentence probably have begun with the gen. if hujus generis had been used? Why?

—2. Does Cic. ever use hoc or quod genus² in this way, sinus.

19. Jam always implies a progression up to the present time; or from the present to a future time: it thus compares tacitly what is now with a former or future state of things. Nunc relates to the present moment; ‘now’ as opposed to ‘then.’

20. The jam stands first, when the notion of time is to be strongly brought out: it here refers to ea ætate.

21. It refers to ei, or de eo, omitted after confidere.

22. Cives: no such compound as concives exists.

23. To their after-experience: ‘such as they afterwards actually judged him to be, after they had learnt to know him thoroughly.’

24. It would intimate that, having already had the necessary acquaintance with him, they had already passed their final sentence on his character.

25. qualcum, quum cog-novissent, judicarunt.

27. Dód. accidere.

Contingit use of things we like,

But accidit, when evils strike.

29. The acc. governed as the name of a town. The general practice is to express the preposition before the name of an island, except where it has but one city, of which the whole island is the district. But Nep. has Cypri, Lesbi; and Cyprum mittere. He also says: Chersonesi habitare. A small peninsula would naturally follow the same rule as an island. (Cic. says Ithaca vivere, but in Cyprum redire.—See Z. § 398. Note.)

30. The Thracian Chersonese.


2. Yes; sunt — eligendi (amici), cujus generis est magna penuria (de Amic. 17. 62): hujus

Non jam indicat rem in tempore quod posthac sequitur non locum habere, nec recurrere: jam non autem rem significat non esse, ut erat ante. Hand. Tursell. vol. 3. 130.
instead of the simple relative? Give instances.—3. In the sentence, *ex his delecti*, &c., what word is not absolutely necessary to the sense?—4. Give the derivation of *deliberare*.—5. How does Bremi distinguish it from *consulere*?—6. Distinguish between *potissimum*, *praecipue*, *præsertim*, *maxime*, *imprimis*. What is the proper position of *potissimum*?—7. What peculiarity is there in the position of *cum* before the rel. in Nep.?—8. Is it ever found in this position in Cicero? Give an instance.—9. When should *cum* always precede the relative?—10. What kind of contest does *arms dimicare* intimate?


*generis est plenus Novius (de Or. 2. 70. 285).*

3. *deliberatum*; as the clause, *qui consulenter*, &c. would convey the purpose without it. 4. *deliberare*, from *de*, *libra* or *libella*, a balance. 5. Bremi understands *deliberare* of the previous consultation with the priests: *consulere* of the formal inquiry. But *deliberare* is used ii. 2. 6. of consulting an oracle: ‘*deliberantibus* Pythia respondit.’

6. *potissimum* refers to the act of choosing this in preference to that; it follows the word whose meaning it strengthens: *praecipue* refers to a distinction which one enjoys above all others, and to their exclusion: *præsertim* (= *kai* *tara*) refers to a condition or cause which adds strength or importance to what is asserted: *maxime*, in the highest degree, a strengthened *valde*: *cum* — *imprimis*, ‘among the first,’ places the subject or predicate before all the rest. In English *potissimum* would generally be untranslated: *præsertim* answers best to especially: *praecipue* to particularly, in particular, exclusively: *maxime* to chiefly, principally.

7. He nearly always places *cum* before the rel., *cum quibus*, not *quibuscum*.

8. Yes: e. g. *cum quibus causas cognovit*. 9. Whenever ‘with’ is emphatic; e. g. opp. to without, as in: ‘*ira procul absit, cum quâ nihil recte fieri, nihil considerate potest.*’ C. Off. 1, 38. See ch. 2, 3; ii. 8, 3; viii. 3, 3, &c. 10. A violent contest to be determined by superior valor, &c.

[3] 1. To direct:—of a command rendered obligatory by the superior authority, wisdom, experience, &c. of the person who gives it. Dôd. *jubere*. 2. ‘to take Miltiades for their commander.’ 3. Fut. inf., esse being omitted. 4. saying; promising; assuring, &c. (that). This often occurs in obl. narration, when the argu-

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1 Compare the following sentences, Nep. xiii, 3, 2. *huic in consilium dantur—quorum e consilio uteretur* (B.): Ces. B. G. 1, 5, 1: *Helvetii id, quod constituerant, facere conantur, ut e finibus suis ezeant.* (D.)
English word must be supplied?—5. What would *Imperator* mean, if spoken of a Roman?

[4] 1. Construe and govern *hoc responsio*.—2. Give a similar instance.—3. Govern *facerent*.—4. What should be observed in the sentence *hoc oraculi, &c.?*—5. May *sponte sua* or *sua sponte* be used indifferently?—6. With what class of verbs is *sua sponte* seldom used?—7. What is a rare meaning of *sua sponte*?—8. Distinguish between *sua sponte* and *ultro*.

[5] 1. What is the English of *aquilo*?—2. Compare the Greek practice with this use of *ventus* with *aquilo*—3. In appositions, which generally precedes, the species or the genus?—4. Before what consonants is *ab* found?—5. Before what kind of words do the historians seem to prefer it to ‘*a*’?—6. What were the *Septentriones*?

ments, statements, &c. of another person are related. 5. In the language of the Roman Republic, it would mean a General to whom a triumph had been decreed: it was afterwards appropriated as a title to the Emperors.

[4] 1. *In consequence of this response: or, on the reception of this response:* an abl. of cause. 2. *Hoc nuntio, xii. 3, 1.* 3. *ut omitted: so moneo habeas, &c.* 4. That both the abl. of cause, and also the nom. of the accessory sentence (*quum—accessisset*) are placed before the conjunction *quum.* 5. The pron. precedes *sponte:* in the poets and later prose writers *sua* often follows or is omitted. 6. It is seldom used with a passive verb: *quod* (honestum) *sua sponte* ( = for its own sake) *peteretur.* (C. de Sen. 13, 43.) 7. For its own sake: *virtus est ipsa per se, sua sponte,—laudabilis.* C. Tusc. 4, 15. 8. *Sua sponte* is opposed to *compulsion* ( = *ultro* to the suggestion or influence of another.

[5] 1. The *northeast wind,* but often used (as here) for the *north-wind.* 2. *πρὸς βορίν* ἀνέμον, &c. 3. The species generally precedes the genus. 4. Before the liquids, and *p, t, s, c, j,* (i.e. before any of the consonants in *Julii Cæsaris mens imperatoria*). 5. Liv. and Cæsar often use *ab* before national and other proper names: so also Nep. *ab Scythis; ab Lacedæmoniis;* and also before *g, ab Gallis.* 6. The seven stars at the north pole: also the great and little bear; then *the north* generally.

1 **Bre**ni calls it an ablative absolute: adding, 'to make this intelligible, it must be remembered, that as the Romans had no participle of esse, they used the abl. with a pron. or adj. in many relations, especially those of cause and time, where the Greeks would have used a participle.'—Allowing the mode of speech to have thus arisen, it was certainly employed where a suitable might have been found: e.g. *dato here.*

2 This passage overthrows Diderlein's statement, that *sua sponte* is opposed to *rogatus, provocatus, invitatius.* Död. *sponte.*

3 Septentrio major and minor.
EXERCISE.

A [body] of colonists was sent out to the Chersonesus by the Athenians [1].—Cicero was greatly distinguished above all [men,] both by his eloquence and by his other virtues.—We are all able to hope well of you.—It happened [1] that the wind was opposite [5] to them [when] they set out (partic.)—We¹ will do this a, when you¹ have arrived at the Chersonesus.—It happened that chosen [men] of this [party] were sent to Delphi.—Which [of them all] shall we take for our commander?—They took Miltiades, the son of Cimon, for their leader.—He ordered him a to direct his course to the place he was going to.


[2] 1. Is prudentia adjuvari a usual phrase?—2. What is the Latin for ‘to show or exhibit prudence’?—3. Explain the use of adjutus here.—4. What is the grammatical term for a construction of this kind?—5.

CH. II. [1] 1. Abl. or gen.: but often the gen., and once the acc.: qui summar imperii potirentur, xviii. 3, 4. 2. To settle them in their allotments: the regular term for apportioning the land among a body of colonists. 3. With ponere, imponere, collocare, the Romans (as we generally do) considered the state of rest that follows the placing, rather than the motion while the placing is going on: hence in with the abl.: as we say to place or put in, rather than to place or put into: but they used ‘in’ with the acc. (as we do ‘into’) when the notion of being removed or transferred into any thing is considered, without, or more than, the notion of remaining there. Thus in naves imponere (x. 4, 2), turrin in muros collocare, Cæs. B. G. 2, 30, 4.—See Z. § 489, 490. 4. Död. sæpe. 5. Creber opp. rarus: frequens opp. infrequens, pauci, singuli.

[2] 1. No. 2. prudentia uti. 3. The adjutus suits felicitate, to which it stands nearest, and sufficiently intimates the kind of notion to be supplied to prudentia. 4. Zeugma from τευγώνας, to join: a word being used with two or more connected words, one only of which it completely suits. 5. It means com-
Explain the force of de in devincere.—6. In what other compounds has it the same force?—7. What prepos. would add this force to \( \mu \underline{\underline{\chi}} \epsilon \sigma \theta \alpha \upsilon \) or \( \pi \underline{\underline{\lambda} \mu \epsilon \mu \eta} \) ?

[3] 1. Quamvis has the subjunctive in the sense of however much: the indic. when it means although, and states any thing as a fact. (Cic. seldom uses it in the sense of although.) Z. § 574.

2. quam (as much) as: vis, you please. 3. regio, suggested by the preceding regia. 4. to the, esse inter eos regia dignitate: his possession of regal power. 5. The notion that follows quam: e.g. non magis amore, quam more ductus. (v. 1, 2.)

6. Military command: the office of commander-in-chief: thus imperia are often contrasted with magistratus: military commands with civil magistracies.

7. h\( \varepsilon \mu \nu \omicron \omicron \upsilon \omicron \alpha \). 8. Neque eo minus. 9. Not only acts of strict duty as governor of a colony, but kind attentions and services to any Athenian who might visit the Chersonese, &c.

10. It does not merely designate the Athenians locally, as the persons from whom he came; but causally, as those by whom he was sent. So in a se facere, the person is spoken of, as himself the cause or occasion of the action. In Greek it would be \( \pi \alpha \pi \alpha \).

11. Proficisci = \( \pi \rho \nu \varepsilon \delta \varepsilon \theta \alpha \upsilon \), to set out on a warlike expedition: or, at all events, with a military command.

[4] 1. Messene constituta (xxv. 8, 5.); so triumvir reipublicae constituentiae (xxv. 12, 2.) 2. Ex (= according to) describes the thing as growing out of, or proceeding from something previous.

3. Myrina. 4. In his own person. 5. illos enim
how would he have expressed it?—6. Does *sibi* refer to the nom. case of *tradant*? How does it happen that it can be used for Miltiades? [Pr. I. 369. 370.]—7. Was the expression used before, *vento borea*, or not?—8. Explain *se*se. When should it always be used instead of *se*?—9. Explain the use of *habere* [P. I. 460. (c), (1)].

[5] 1. From what is the use of *cadere* (= *fall* or *turn out*) derived?—2. Explain *capti*.—3. What *dictum* is meant?—4. Explain *non ausi sunt*—*atque*.—5. Does Herodotus’s account agree with this?—6. Decline *Lemnos*, *Cyclades*.

**EXERCISE.**

Miltiades in a short time gained possession of the island.—Having completely conquered the army of the enemy, he settled the men, whom he had brought with him, in their apportionments.—Have I not performed kind-services towards the Athenians, by whom I was sent out?—It thus came to pass [3] that he obtained among them the position of a king [3].—Miltiades settled [the affairs] of the Chersonese with no less [2] prudence than justice.—The thing having turned out contrary to their expectation, the Lemnians surrendered themselves.—It thus came to pass, that in a very short time the whole district was reduced under the power of the Athenians.—Miltiades in settling the affairs of the Chersonesus showed very great1 prudence.

Ch. III. [1] 1. How should this *abl. abs.* be construed?—2. How is *qua* used here?—3. Why is *tradu-

**dicisse.** It is *se* strengthened by doubling: it should always be used when it belongs to an *infin.* both as *subject* and *object* (i. e. acc. *before* and acc. *after* too).


Ch. III. [1] 1. As an *inf. clause* dependent on *decrevit*. 2. Adverbially, *qua* (*sc. parte*) = *ubi*. So ii. 5, 2, v. 2, 5, &c.: and

1 *summis.*
ceret in the subj.?—4. dum abset: why the subj.?—5. Govern ipsarum.


[3] 1. Construe hic.—2. What remark does Bremi make on this use of afferre = brought word?—3. From what pursuit is premere and urgere (= to be hard pressed) derived?—4. Before what class of words is ab preferred to a by the historians?—5. Why is 'a' used before Fortuna?

ea xxiii. 3, 4. 4. Because the thought is Darius's, not the historian's. 5. ipsarum (i.e. Ionice et Æolidis) urbs: ipsarum not agreeing with urbs, but referring to the countries Ionica and Æolis just mentioned.

[2] 1. Graec loqui. 2. From a wish to distinguish between 'Greeks,' i.e. inhabitants of Greece, and Asiatic Greeks.

3. Thought that the easiest way of retaining was—to deliver, &c.

4. As being accessory clauses of a sentence belonging to oblique narration. The subj. refers these clauses to the mind of Darius. See P. I. 460 (b), 461. 5. By a conditional sentence. 6. Fut. perf. 7. He thinks that it contrasts 'then' (when he was one of Darius's friends), with his subsequent position with respect to Darius. 8. It refers the opinion to Darius's mind: "was in the number of those to whom that charge of guarding the bridge might (in Darius's opinion) be entrusted (credi posset)."

[3] 1. In this state of things. It must not be joined with afferre, (which would require huc) as adv. of place. 2. That this is the only instance in Corn. Nep.: but that Tac. often so uses afferre, and even ferre: that Cic. uses the pass. nuntii afferuntur, or the intrans. nuntii veniunt. 3. From hunting: to drive and urge on the wild beast till it is completely hemmed in. 4. Chap. 1, [5], 5. 5. Fortune is spoken of as a person.

1 So Dähne and Feldhausch, and Bremi (as referred to by Feldhausch): but in his edition of 1830, he supposes ipsa urbes to mean 'each of a city:'—but of a city only: not of the country in which it was situated.

2 In hoc numero cui crederetur = in eorum numero quibus crederetur.

b Nuntius affertur and nuntius affert with and without nuntium, if the news follows, are equally correct and classical. Krebs, Antilibarbarus.

1. Distinguish between plerique, plurimi, complures, &c. [Pref. 1.]—2. Is obstare ne aliquid fiat, a common construction?—3. What is the more usual construction?—4. What constructions are found besides idem mihi expedit, et tibi?—5. Why is tenerent in the subj.?—6. What is the usual phrase for supreme or sovereign power?—7. Why is the plur. used here?—8. What is the Eng. of summa?—9. In quo exstincto, what substantive do these words agree with?—10. Give the deriv. and meaning of adeo.—11. Distinguish between

1 In Cic. Orat. 2. 33: tibi mecum in eodem est pistroin, Crasse, vivendum, the mecum does not belong to idem.
2 But their downfall would not be so necessary a consequence of the death of Darius, as of the overthrow of the Persian empire.
ceteri and reliqui.—12. Why is putet the pres. (not imperf.) subjunc.?—13. Why would not nihil putet sibi utilius do?

[6] 1. What is the construction of non dubitare = ‘not to doubt’? [Pref. 1.]—2. Parse consciis: by what kind of sentence may ‘tam multis consciis’ be resolved?—3. What kind of notions are generally connected by ac (atque)?—4. By what case or cases are amicus, inimicus, hostis, &c. followed?

EXERCISE.

The easiest way to become free from the dominion of the Persians will be to break down the bridge, which Darius has made over the river Danube.—Histiaeus of Miletus opposed the breaking down of the bridge.—The same thing is not expedient to us, who hold sovereign power, and to the multitude.—I will prevent the advice of Miltiades from coming to the king’s ears.—I don’t doubt that our sovereignty depends on Darius’s remaining king.¹—I don’t doubt but that you will be deprived of your power, and punished by your fellow-citizens.—Not the kingdom of Darius only, but our own sovereignty will be extinguished.—Histiaeus of Miletus prevented the opinion of Miltiades from prevailing.

CH. IV. [1] 1. How is autem frequently used?—2. Distinguish between hortari and monere.—3. Con-


3. Notions that have a close natural connection with each other.
4. By the dat. when used adjectively: the gen. when used substantively. Z. § 410.

CH. IV. [1] 1. As a particle of transition (like the Greek ὥσπερ): it thus prevents the appearance of abruptness by connecting what follows with what preceded.² Compare ii. 2, 1; iii. 2, 1, &c. 2. Hortari (to exhort) by pointing out the advantages; monère (to warn) by pointing out the disadvantages. (See also Död. hortari.) 3.

¹ say: ‘on the kingdom (regnum) of Darius.’
² In Cic. this use of autem is most common in the philosophical and rhetorical works (where an easy flow of connected thoughts is natural); it occurs less frequently in his Orations, and in Cæsar, and is least common in Tacitus. Hand, who adds. “unum nomen, quod eminet, eligitur, et primo loco ponitur cui adhereat autem.”

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strue causam interserens.—4. What other forms are equivalent to causam interserere?—5. Se hostem esse Atheniensibus: why not Atheniensium? (3, [6], 4.)—6. Distinguish between inimicus and hostis.—7. What case is Sardis?

[2] 1. What is the English of appellere navem, or classem?—2. After navem appellere, is the place to which generally expressed with or without a preposition?—3. How is appellere used in later writers?—4. Where and what was Eretria?—5. Explain what race is meant by ejus gentis.—6. What case is Marathonae?—7. What town is meant by oppidum?—8. Does oppidum or urbs generally denote a capital?—9. What is Nepos’s practice?—10. What other word for city does Nep. use of Athens?

profiscere, &c. how is the purpose generally expressed?—6. Give other instances of its being expressed by ut after those verbs.


[5] 1. Parse quoque in primo quoque tempore, and construe the phrase.—2. Construe nitebatur.—3. Why is the imperfect. used?—4. Parse accessurum.—5. Why are viderent, animadverterent used, not vidissent, animadverterissent?—6. Parse and explain desperari, auderi.—7. Would not de sua virtute be the more regular construction?—8. When is the demonstrative is, ea, id, used in this way when the reciprocal suus would be more regu-

rentur: and 7, 49, 1: ad T. Sextium legatum—misit, ut cohortes educeret, &c.

[4] 1. Praetor from pra-ire, 'to go before.' It was the old appellation of the Roman generals, but when the word, as a Roman title of office, was appropriated to the civil magistrate called the Prætor, it was confined to the generals of a foreign state: especially to the commanders of land forces. 2. Prætorium (sc. tabernaculum), the general's tent in a Roman camp. 4. The imperf. subjunctive often follows the præsens historicum.—Obs. The clause qui exercitui præsunt (which seems somewhat superfluous) may be compared with Cp. 1. [2], qui cons. Apollinem.

[5] 1. Abl. of quique: = quam celerrime: 'as soon as possible:' 'immediately.' 2, 3. It expresses the vehemence of Miltia-des's exertions, to prevail on the Athenians to form a camp as soon as possible. The imperf. expresses it as a continued endeavor.

4. Fut. inf., esse understood: dependent on such a verb as, he 'urged,' 'argued,' &c. 5. They mark the actions of seeing and observing as contemporaneous with desperari and auderi, and as continuing. 6. The infin. passive, used in an impersonal way: as is so often the case in the third singular; e.g. curritur, men run; pugnatur, they fight, a battle is fought, &c. Z. § 229. 7. Yes.

8. When the writer speaks, as it were, in his own person and from his own point of view. Thus Cic. de Or. 1, 54, 231: quum ei (Socrati) scriptam orationem—Lysias attulisset, quam, si ei vide-retur, edisceret. Here sibi would be used, if the writer wished to refer the words to Lysias, saying, "read this, if you think well:" but the demonstr. 'ei' is used, as the pronoun which Cicero himself would naturally employ to denote the person meant.—Z. § 550.

1 In postulat—ut—tradat, the pres. subj. denotes that the action expressed by tradat is to be quickly performed.
lar?—9. What kind of fighting does dimicare express? [Död. pugnare.]

**EXERCISE.**

Darius, having prepared a fleet of five hundred ships, gave the command of it to Datis and Artaphernes.—A fleet of five hundred ships, the command of which the king had given to Datis and Artaphernes, sailed to Euboea.—Let us send couriers to Lacedaemon, to announce what speedy succor we have need of. (Express it both in C. Nepos's way, and in the more usual way.)—Miltiades, above all others, labored [to persuade them] to risk a general engagement.—I do not doubt that the spirits of the soldiers will be raised, when they march against the enemy.—We must give battle to the Persians at the first possible moment.

**Ch. V. [1]** 1. Is there any difference between *hoc tempore*, and *hoc in tempore*?—2. To what Greek word does *tempus* here answer?—3. Account for *ea in ea misit.*—4. What is this mode of construction called?—5. Parse *mille* in *mille militum.*—What does Bremi say of *mille* as here used?

**[2]** 1. Does the perf. subj. ever follow the perfect indicative, when that tense is not equivalent to the perf. definite (perfect with *have*)?—2. Is this construction a favorite one with C. Nep.?—3. What is the force of the perf. subj. so used instead of imperf. subj.?

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1. When 'in' is expressed with *tempus*, it denotes not merely the time, but a continuing state; a time of difficulty, a critical time, or crisis.—Z. § 475, *Note.*

2. *kairopis.*

3. It refers to *civitas* implied by *Plataenses* = Plateensis civitas.

4. *Synēsis,* or Synthesis. Comp. v. *2, 5; 3, 1; xiii. 2, 1; xxiii. 8, 4.

5. *Mille* is here a subst. Bremi thinks that as a subst. it implies that the number is comparatively a small one. Comp. *hominum mille*, xiv. 8, 3.—See Z. 116, *Note.*

**[2]** 1. After a past tense a *consequence* (with *ut*) is often put in the perf. subj. instead of the *imperf. subj.*

2. *Yes.*

3. *The
divcois, intellig entia: the construction being correct, not according to the words actually used, but to the speaker's understanding, which tells him what is meant.

Haase examines this use of the *perf. subj.* in C. Nepos with great minuteness. He thinks it may have arisen from the use of the *perf. def.* in the *indic.* to narrate something which appeared remarkable or interesting for present con.
[3] 1. What *mons* bounds the plain of Marathon?—2. What is the usual meaning of *e regione*?—3. How does Bremi construe it here? what reasons does he give?—4. Does *nova arte* belong to *instructæ erant* or to *commiserunt*?—5. What was the *nova ars*?—6. What is the force of the *namque*?—7. To what are *et*—*et* sometimes equivalent?

[4] 1. What is the meaning of *aevus* here? and to what kind of sentences is this meaning of *aevus* nearly always confined?—2. To what compound of *aevus* is *non aevus* nearly equivalent?—3. What is the name for a form that says less than might be said, and than is really meant?

[5] 1. What is remarkable in the sentence *adeoque perterruerunt*?—2. Explain the tenses *profligarint*—*pete-

...
rint ([2] 1. 3).—3. Give the derivation of *adhuc*.—4. Distinguish between *adhuc* and *hactenus* :—5. Between *profligare* and *prosternere*.—6. Give the meaning of *opes*. Which of these meanings has the word here?

**EXERCISE.**

[The number of] twelve thousand armed men was made up, a body which [1] routed a threefold number of the Scythians.—At this crisis the Lacedaemonians did not assist the Athenians.—The consequence of which was [2] that never did so small a body burn with so wonderful a desire of fighting.—The Athenians, by the advice of Miltiades, join battle [with the Persians.]—The next day the Athenians draw out their army opposite [that] of the Persians at the foot of the hill.—Miltiades, though he saw the number of his men very small, yet, relying on the valor of the Athenians, was desirous of engaging.

**Ch. VI. [1]** 1. What case is *victoriae*, and how governed?—2. How must *cujus* be construed?—3. What may be supposed understood after *alienum* ?—4. What is *natura* here?

[2] 1. *Populi nostri honores*: is *populi* here the subjective (active) genitive: *honors which the people bestowed*? or the objective (passive) genitive: *honors which were bestowed upon them*?—2. To what is *effusi* opposed?

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130 QUESTIONS ON

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1. Why not *ad-huc*, 'up to this time'? i.e. the time of Cornelius's writing. 2. *Ad-hoc* (sc. *tempus*) 'up to this time.' i.e. the time of Cornelius's writing. 4. *Adhuc* is used principally of *time*: *hactenus* of *space*. 5. *Profligare* to ' *ruout* ' them, so that they cannot form again, or offer any further resistance: *prosternere* is stronger (lit. to strike them to the earth, so that they cannot recover), to ' *crush* ', to ' *defeat utterly* '. 6. *Opes* are the outward means and instruments of obtaining an object, *riches, power*; and in war, *troops, allies, resources*, &c.


[2] 2. To both *rari* (seldom conferred) and *tenues* (of slight value). *Effusus, 'poured out*.' i.e. in a wasteful manner: and

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1 Why not *ad-huc*, 'up to hither'?' as *ad- eo*, &c.?
explain the word.—3. Explain obsoletus.—4. To what is it opposed?

[3] 1. Explain the force of huic in huic Miltiadi.—
2. Distinguish between et and que.—3. Is honor or honos the usual form?—4. Explain πωκιλήτη.—5. Who painted this picture? by whom is it described?—6. What is committere prælium?

[4] 1. In est nactus—corruptus est, why is the est repeated?—2. Was the number of statues erected in honor of Demetrius Phalereus really three-hundred?

EXERCISE.

I do not doubt but that the nature of all states is the same.—It does not seem foreign [to my purpose] to state what honor was decreed to Demetrius Phalereus. —After honors began to be lavishly granted, three hundred statues were decreed to Demetrius Phalereus. —Among the Athenians the rewards of victory were once sparingly-conferred and slight; and for that reason glorious.—The more easily is it perceived that the nature of all states is the same.

Ch. VII. [1] 1. Explain barbari.—2. What mean—

consequently excessive both in frequency and kind. 3. Obsoletus, what is antiquated, worn-out: and hence worthless. 4. To gloriosi.

2. Et (καὶ) is copulative; connecting things previously unconnected: que (quæ) is adjunctive; Athenas totamque Graeciam, Athens and with it the whole of Greece: or, and the whole of Greece besides.—Z. § 333.
3. Honos. So lepos. C. has honos throughout.—Z. § 59 (d). Honos in C. Nep. ix. 1, 1; xiii. 2, 3; xx. 3, 5. 4. Fem. adj. from πωκιλός varius; i.e. decorated. στόδ 'portico' being understood. 5. Either Panamus or Micon: it is described by Pausanias 1, 15. 6. The general term for beginning a battle. It here means: to make the arrangements and give the signal for engaging


Ch. VII. [1] 1. Originally barbari meant not-Greeks; and the word was afterwards used by the Romans for non-Roman nations. 2. It was used especially of the 'Persians;' as the barba-

1 Iz. Walton would say 'our Miltiades.'
ing did it bear after the Persian wars—3. Why is adjuverant used, not adjuvissent?—4. What case is imperio?—5. What sense would in quo imperio give?—6. Explain officium.—7. Does coegit here imply the use of force?


[4] 1. What are the two meanings of frequentative

rians, who were the national enemies of the Greeks. 3. It is stated as a fact by the historian: if adjuvissent were used, the words would be quoted, as it were, as part of his commission; and thus referred to the Athenian people. See Cp. 3, [4.] 4. AbL. of cause or instrument: ’By means of this command.’ ‘in consequence of this command.’ 5. In quo imperio would mark the time as a continuing state: while he held this command. So vii 5, 5: horum in imperio. xxiv. 2, 2: cujus in priore consulatu 6. Officium any obligation or duty. Here obedience; as due from the inferior power to the superior one. 7. No: it being opposed to vi expugnavit.

[2] 2. Any important notion is placed before a clause beginning with quum, ut, posteaquam, &c. when it is desirable that this notion should be brought prominently out, and arrest the reader’s attention. So xxiii. 3, 4: Ad Alpes posteaquam venit, &c. 3. It is opposed to vis: ‘by verbal representations,’ ‘by argument.’ It does not necessarily imply that he addressed them himself. 4. Works with which a town is invested: e.g. the fossa, agger, vallum. In [4] the machines for storming the town seem to be included.

[3] 1. ‘To be on the point of,’ or ‘to be within a little; esse in eo (puncto s. momento temporis). 2. It is not certain: for though the impersonal form (in eo est, ut hoc faciam) is on the whole the more common, yet the personal form (in eo sum, ut hoc faciam) also occurs; and forcibly expresses a point reached with difficulty by the exertions of a person. B. 3. Yes: xxv. 9, 6. nemini in opinionem veniebat. 4. Opinio in mentem venit would seem the more natural construction. In iv. 4, 1. we have: ei in suspicione venit, for suspicio ei venit (in mentem). B.

[4] 1. They are either iterativa, marking the repetition of the action; or intensiva, marking its suddenness, violence, &c.
verbs (like adventare)?—2. From what are they formed?—3. Why is totidem—atque used, not totidem—quot?—4. Why is cum used in magna cum offensione?


[6] 1. What conjunction must be supplied before pecunia multatus est?—2. What was a talent?—3. Are different sums meant by this word?—4. When talent is thus used by itself, what talent is meant?—5. Explain lis in ea lis—æstimata est.—6. How is quantus sumtus factus erat to be construed?—7. Parse and explain (in) præsentia.

2. From the root of the supine. 3. Totidem—atque marks equality between different persons or at different times (i.e. when the relation is one of diversity). The comparison is here between the number he had when he set sail, and the number he had when he returned.

4. The cum (to be construed by 'to') marks the duration of the accompanying circumstance: the abl. alone would only mark the kind or manner. So xxv. 7, 2: summa cum ejus offensione domi remanserunt.—Z. § 472.

[5] 1. (When he might) have taken it. 2. No: it is often inf. of present; as in, re conciliare non posset, [2]—3. Abl. of cause. 4. Ex vulneræ æger. Liv. 26, 8, 9. 5. The posset marks a continuing possibility; whereas the discississet marks a completed action. 6. The king of Persia. 7. No.

8. It refers this consideration to the mind of Tisagoras; it was the circumstance which (as he felt) obliged him to defend his brother. So xviii. 9, 6: mutat consilium, et, quoniam imprudentes adoriri non possett, flectit iter suum.

[6] 1. 'But:' the relation between the partic. absolutus and multatus est being an adversative relation. 2. Properly a balance: then the sum weighed: and of money, a certain definite sum weighed out. 3. Yes: it varied in different states. 4. The standard Attic talent (=56 pounds of silver, English avoirdupois weight; £243. 15s. Dict. of Antiq.) 5. Lis, 'the dispute,' 'the trial,' is often used, as here, for the punishment; especially when it was a fine. So v. 1, 1: xiiii. 3, 5. 6. Quantus here = tantus enim.

In præsens (sc. tempora): so in præsens tempus. Cic. Cat. 1, 9. The plural implies that the times, or circumstances of the time, were unfavorable to him: in which sense tempora is often used. (D.)

* The better explanation is given ii. 8, [4], 1.
QUESTIONS ON EXERCISE.

I doubt not that Miltiades will be acquitted of the capital crime.—I fear they will not return to their allegiance.—He is accused of being bribed by the king.—I will speak for myself.—Miltiades, still suffering from his wounds, was cast into prison.—When he was on the point of taking the city by storm, he departed without accomplishing his object.—Miltiades was acquitted on the capital charge, [but] thrown into prison.—His brother Tisagoras spoke for Miltiades, since he was [still] suffering from his wounds.

CH. VII. [1] 1. Construe crimine Pario.—2. What is the Engl. of crimen?—3. When may ante or post stand absolutely (i. e. without a case)?—4. By how many years did the tyranny of Pisistratus precede the condemnation of Miltiades?

[2] 1. Is Miltiades non videbatur posse; or non videbatur Miltiadem posse, the more common?—2. Distinguish between multum and seepe.


CH. VIII. [1] 1. 'On a charge of misconduct in the affair of Paros.'

2. An accusation made, whether well-founded or not:—a charge. 3. When they refer to a point of time which is not the time at which the person is speaking. An accusative often is, and always may be, expressed: e. g. here: ante damnationem Miltiadis.

4. It lasted, with intervals, from 560—528 B.C. The condemnation of Miltiades was 489 B.C.


[3] 1. BREMI joins it to habitarat; Dähne to dominationem.

4. It is here explanatory. See Hand’s remark, p. 75, note 2.

correspond?—3. What is Bremi's objection to communitas?—4. Distinguish between comis and communis.

EXERCISE.

He did not obtain this power by violence.—Miltiades, accused on the charge [of misconduct in the affair] of Paros, was thrown into prison (Ch. VII. end).—It did not seem that Aristides could be drawn to the desire of chief command.—They are happy who enjoy liberty.—No one is so humble as not to have access to Miltiades.

II. THEMISTOCLES.

Ch. I. [1] 1. What was the name of Themistocles's father?—2. Explain, then, the gen. Neocles.—3. How does Bremi account for this ending?—4. What must not be inferred from a gen. in i?—5. What should be observed in hujus vitia ineuntis adolescentiae?—6. Distinguish between puer, adolescens, juvenis. (Död.

3. That, though communis is used for condescending, affable, the subst. communitas is not found in this sense. It is however probable (from the use of communis and of the Greek κοινότης) that it was so used, though no instance of it but this is found in existing writings.

4. Comis is the person who, from a gentle, amiable character, is obliging and courteous to all. Communis is the person who, from whatever motive, is affable to inferiors, treating them as equals.

Ch. I. [1] 1. Neocles. 2. Proper names in es (especially those in cles) often take the gen. in i, in writers of the golden age.

3. He supposes it to have arisen from i for ei in the gen. of words in eus: e. g. Achilleus, Achillei, Achilli. 4. That the nom. may be us: e. g. that from Neocles we may infer a nom. Neoclius. 5. The position of the two genitives hujus and adolescentiae, which depend on the same substantive in different relations. P. I. ii. 28.

1 Potentia or potestas? See Τάδ. potentia.
2 e. g. in Nep. Periclei, Alcib. 1. in many MSS, Andocidi, Alcib. 3. 2.—and also from other endings. Polymni (from Polymnis), Epam. 1. 1. Coti (from Cotys), Iph. 3. 4. So in critically correct editions are found Isocrati, Timarchidi, Theophani, Aristoteli, Praxiteli, even Herculi: with many others from cles; also in the names of barbarians, Mithridati, Ariobarzani, Hystaspi, Xerzi. Cic. even prefers the gen. i (Z. § 61, 1.)
QUESTIONS ON
puer.)—7. Explain the use of the present subj. anteferratur, putentur after the perf. emendata sunt.

[2] 1. Distinguish between ordiri, inchoare, incipere. To what is ordiri opposed? (Dód. incipere.)—2. Explain generousus.—3. From whom is he said to have been descended?—4. What preposition expresses 'of' after nasci, gigni = to be born?—5. What preposition (if any) do these verbs take in the sense of being descended from?—6. Does the partcp. natus in genealogies generally take a preposition or not?—7. Distinguish between probatus alicui and probatus ab aliquo.—8. Explain liberius.—9. Does negligens, when spoken of property, denote carelessness only?—10. What is the opp. of negligens in this sense?

[3] 1. Explain frangere in non fr egit eum.—2. What kind of activity is industria? to what is it opposed? (Dód. opera.)—3. What is the Lat. for, 'to give oneself up to any thing?'—4. Does Cic. ever use totum se dé dere alicui rei?—5. Explain judicia privata.—6. Explain prodire in concionem populi; and distinguish it from

7. It implies a continued consequence—lasting from the time spoken of to the time of the narrator. D.


4. Ex: seldom 'a.' 5. 'a'—but they are often followed by the abl. without a preposition. 6. It is generally followed by abl. without a preposition. Z. § 451. 7. In probatus alicui, probatus is used adjectively, and expresses general or habitual approbation of his conduct: probatus ab aliquo would only express approbation of a single action, or particular. 8. It is used as equivalent to liberius jus to: to be Englished by 'too.' 9. It expresses carelessness or indifference in money matters: but implies more; prodigality, expensive habits, the fruit of such carelessness. 10. Diligens 'saving,' 'frugal.' So patre usus est diligent, indulgent. xxv. 1, 2.

[3] 1. Frangere, to dishearten. It is opposed to erigere, as hero, in Just. 22, 6, 7. Hac victoria et Siculorum animi eriguntur, et Pànoniorum franguntur. 3. Either se dare or (as here) se dedere alicui rei, the latter expressing more strongly a total surrender of oneself. 4. Yes: e.g. se totos libidinibus dedidissent. Tusc. 1, 30. 5. Causes tried by arbiters in private houses. 6. To come forward in a public character = to address the popular assembly. Ire in concionem is merely to attend it as a listener, or mere voter, without taking any more active part in its deliberations.

1 Probatus (adj.) is opposed to minus probatus.
2 Græc. παρέχεσθαι εἰς τὸν δήμον.
ire in concionem.—7. Why are the imperfects prodibat, gerebatur used?—8. Distinguish between inventire and reperire. [Dòd. inventire.]

[4] 1. What should be observed in non minus in rebus gerendis promtus quam excogitandis?—2. Give the derivation of callidus.—3. Give Cicero's explanation of the word.—4. What does this passage show with respect to calliditas?

EXERCISE.

The disgrace of this [man's] early manhood was blotted out by his very great exertions. 1—I doubt not that he will give himself up entirely to literature. 2—His mother was of a noble family.—Themistocles, having squandered his fortune, was disinherited by his father.—Nor did he judge less accurately of [what] was present than he conjectured ably of [what was still] future.—Themistocles is going to appear [as an orator] before the assembly of the people.—Themistocles, having blotted-out that disgrace by the greatest exertions, 3 became distinguished in a short time.

Ch. II. [1] 1. Explain autem. [Milt. 4, 1.]-2. Explain capessere rempublicam.—3. What other phrase

[4] 1. The omission of the prepos. 'in' before excogitandis, where, the notions being opposed to each other, we might rather have expected its insertion. 2. Callus: that horn-like hardness of skin, which long-continued manual labor produces on the palm of the hand, just below the fingers, &c.—Hence calliditas is "the acquired knowledge of the world and of men gained by experience and practice." (Död.) 3. Versutos eos appello, quorum celeriter mens versatur: callidos autem, quorum tamquam manus opere, sic animus usu concalluit. (de N. D. 3, 10, 25.) 4. That it does not necessarily imply long experience, Themistocles being very young. An acute mind and sound judgment learns its lessons of practical wisdom in a comparatively short time: experience cannot teach, without intellectual power, to infer the general principle from insulated facts.

Ch. II. [1] 2. To hold one's first public command or magistracy; or to appear for the first time as an orator before the people, for the purpose of speaking on political questions 4. 3. accedere

1 Say: 'this [man's] disgrace of his early-manhood.'
2 Industria. Sing.
3 Litterae.
4 This applies to Greeks only: of a Roman, the phrase generally means to hold the quaestorship, as the lowest of the great offices of state. B.
is equivalent to capessere rempublicam?—4. Distinguish between respublica and civitas.—5. Distinguish between bello Corcyraeo and in bello Corc.—6. Explain praetor. [Milt. 4, 4.].—7. Is ferocitas always used of the 'wild courage of which barbarians and wild beasts are capable?'

[2] 1. Explain metalla.—2. What mines are meant?—3. By largitione magistratum are we to understand bribes that the magistrates received? or bribes that they gave?


[4] 1. What is the usual form for by sea and land?—2. What other forms occur?

[5] 1. Explain naves longæ.—2. Why were they so called?—3. With how many banks of oars were naves

ad rempublicam. 4. Respublica relates more to the laws, affairs, administration, &c., of the state: civitas to the state as a body; a community. 5. The abl. without 'in' denotes the time generally: with 'in' it denotes the time considered as made up of all its parts: so that in bell. Corc. would mean during, throughout the war with the Corcyreans. 7. Even when used in a good sense, it implies something of fierceness: of proud defiance of others.

[2] 1. 'Mines:' as v. 1, 3. 2. The silver mines near Mount Laurium, from which each citizen received 10 drachmæ a year, and the whole produce of which is said to have reached 100 talents a year.

[3] 1. To depress or dishearten; drive to despair: opp. erigere. 5. To furnish or supply with whatever is necessary to put or keep a person or thing in a good condition. 6. in quo (bello). 'In the course of this war.' See answer to [1] 5. of this Cp. 7. By an accessory sentence of time, introduced by quum, dum = while.


[5] 1. Vessels of war. 2. From their shape; being longer and narrower than ships of burden. 3. Three; they were then called triremes: but biremes, quadreremes, and quinquerreomes were
longe generally built?—4. What kind of vessels accompanied a fleet of naves longe, and for what purpose?

[6] 1. In a military sense what is petere aliquem?—2. How should dicerentur be construed?—3. What affix do many interrogatives take?—4. What acc. might be supplied after miserunt?—5. What part of speech is consultum?—6. When is this part of speech used?—7. In quidnam facerent de rebus suis, explain the force of de.—8. What is the general meaning of facere de?—9. What was the actual answer of the Pythia, as given by Herodotus?—10. Respondit ut—se munirent: explain the use of ut here.


also used. 4. Naves onerariae, to carry the provisions of the fleet, &c.

[6] 1. To aim at a person: or direct an attack against him. 2. Impersonally: "it was said that the Athenians," &c. [See Pr. Intr. Diff. 67.] 3. Pr. Intr. 398. 4. legatos: but mittere is often used absolutely, i.e. without an acc. expressed: as ἄνθεν is in Greek, and to send in English. 7. Facere is used absolutely: and de = concerning; with reference to. 8. De after facere is generally to be construed by with.—Z. § 491.

9. τεῖχος Τιττοφίνεις ξύλινον δίδοι εὐρύσα Ζεὺς μοῦνον ἀπόρθητον τελίθειν, τὸ σὲ τέκνα τί ὄνεισι.

10. The oracle was given for the purpose of being followed: respondère therefore involves the notion of advising to do the thing recommended; and therefore is followed by ut, like verbs of advising, persuading, &c.

[7] 2. 'What the meaning of that answer was.' 3. An adv. of place: quo valeret being literally 'in what direction it had its force.' 4. See below, 4, 4; also Cic. de Nat. Deor. 3, 2, 5. —cohortabatur, ut meminisset, me et Cottam esse, et pontificem. Quod eo, credo, valebat (= the meaning of which was, I imagine,) ut opiniones, quas a majoribus acceperimus de Diis immortalibus, sacra, cerimonias, religionesque defendiderem.' 5. With persuade = to convince anybody, it takes acc. with inf.; with to persuade to do any thing, ut with subj. 6. 'For that this was the
QUESTIONS ON
ries, maceria. [D. Murus.]—9. Give the derivation of mænia.

[8] 1. Has tali more force here than hoc would have?—2. Has it ever a depreciating meaning?—3. Give instances of its being used by Nep. with no intimation of either approbation or disapprobation.—4. Go through Salamis, Trazen.—5. What conjectural reading is there for ac sacra procuranda?—6. What was the name of the Athenian citadel, or Acropolis?—7. Explain sacra.

EXERCISE.
I don’t doubt but the state will be rendered more proudly-fierce, not only in the present war, but also ever afterwards. Having built such a fleet as no one [ever] had, either before or after, he waged war against the whole of Europe. The Pythia answered them, when they consulted (partic.) [the oracle], that they should build a fleet of three hundred ships. The meaning of that oracle was, that they should defend themselves by their ships: for that was the wooden wall which the god meant.

EXERCISE.
Alexander is going to wage war against all Asia, both by sea and land. Who persuaded Xerxes to attack the whole of Europe? He has such an army as nobody

wooden wall meant? as if it were, cum enim esse murum ligneum, qui significatur. 9. From munire.

[8] 1. Yes: like τοιοῦτος, it here and elsewhere implies praise; 'this admirable;' or 'excellent' (advice). 2, 3. It sometimes has a depreciating force: e. g. pro tali facinore. It points out the thing stated emphatically, and calls attention to it, whether for the purpose of exciting approbation or disapprobation: e. g. v. 2, 1. x. 8, 3. 5. Ad sacra procuranda [B. D.] the arcem and sacra being so far separated as to make it somewhat improbable that they are notions connected by 'and' (E) and as Nep. afterwards says, nullis defendentibus, it is probable that he would here mark that the purpose was not defence, but the continuance of the religious rites. It is true indeed, historically, that the Persians had difficulty in taking the Acropolis: but this fact Nep. does not notice, but asserts generally that they took the city nullis defendentibus, interfectis sacerdotibus, quos in arce invenirerunt, 4, 1. 6. Cecropia, from Cecrops. 7. Like the Greek ἱερά it signifies all that relates to divine worship; but here, especially, the sacrifices offered to Minerva on the Acropolis.
ever had before. Are not the Athenians the principal object of attack? It is said that the Athenians are the principal object of attack. He persuaded the Athenians to send to Delphi, to inquire [of the oracle] what they should do. He persuaded the people to build a fleet of two hundred ships. He persuaded the people that a fleet of two hundred ships was building.

Ch. III. [1] 1. Explain the difference between terra and in terra.—2. By what is placet in the sense of declaring an opinion, determination, &c. followed?—3. Why does qui take the subj. in qui occuparent?—and how are these words to be construed?—4. Can you assign any reason for the use of que rather than et in longiusque barbaros progradi, &c.?—5. What is there peculiar in: eoque loco—interierunt?—6. Give an instance of this from Nep.—7. With what limitation must the omnes interierunt be understood?—8. Distinguish in a general way between at, sed, verum, or vero, and autem.

Ch. III. [1] 1. The prep. is expressed (according to Dähne) when what is said to be done 'by land,' &c. takes up some considerable time. Thus, v. 2, 3, pari fortuna in terra usus est. But terra profiscisc, pergere, &c. 2. By the infin. act. or pass. or by ut with subj. 4. It prevents the occurrence of three trisyllables, each with the accent on the first syllable, which would have been very monotonous: longius barbaros progradi. But the que would very probably have been chosen from other considerations: e.g. as adding a more specific statement to a more general one. [Pr. Intr. ii. 239.] 5. Et, que, ac have often an adversative force after a negative sentence: that is, are often used where we use but. [Pr. Intr. ii. 233, 241.] 6. Non putabunt—suspicionibus oportere judicari, et exspectandum dum se ipsa res aperiretur, iv. 3, 7. 7. Only of the 300 Spartans and 700 Thespians. 8. At has an adversative, sed a corrective or limiting force; verum or vero

1 This explanation is very doubtful. Hand says, the preposition is omitted in certain usual formula, but when there is no such formula it is expressed. He condemns the opinion of Herzog and others, that the abl. alone, as a casus localis, denotes 'a wider extension unconfined by any definite limits,' (Herz. ad Cas. B. C.) Hand's words are: Quaedam nominis in formulam composita simplici ablative ponitur, quae extra formulam requirunt prepositionem: veluti dicitur terramrique sed in terra. (L. p. 246.)
2 The following are instances of ut with subj., his placuit, ut tu in Cumanum venires (C. ad Div. 4, 2); quamobrem placuit ei, ut ad Ariovistum legatos mittet. &c. (Cas. B. G. 1, 34.) So with visum est: visum est, ut te facerem certiorum. C. ad Div. 8, 5, 2.
3 So v. 1, 4. Elpiaice negavit se passuram Miltiadis progenesis in vinculis publicis interire,—sequae Callias nupturam, &c So xviii. 6, 2; xx. 2, 2; xxv. 5, 4; 10, 4.
QUESTIONS ON


affirms the truth or importance of an assertion; autem carries on a train of thought already begun. Pr. Intr. ii. 461.

[3] 1. Aequo Marte (L.); pari Marte (Curt.); aequa manu (Sall.); aquis manibus (Tac.) 2. An-caput: an being the Greek ἀμφί: hence anceps is properly having a head on each side; or (some say) having heads all round. 3. No: some are from capio. 4. Yes: those from caput make gen. cipitis; those from capio have G. cipis. 6. Superare sc. navigando; to get above or beyond it: used especially of doubling a cape (superare promontorium), and crossing a mountain. 7. The occurrence of periculum—periculó so near to each other. 8. So miseretur—exierunt, Pel. 2. 5. Even Cic. atque ea sic de finiunt ut, ut, rectum quod sit, id perfectum officium esse de finiunt. De Off. 1, 3.

[4] 2. Dis being 'apart,' discedere is to go away from one another, of two or more parties, and 'to go to a place different and remote from that where one was before;' in discedere the reference is more to the place to which the person goes: in decedere to that from which he goes. Hence decedere is the regular word for quitting what one before occupied or possessed: e.g. for a governor's leaving his province; for quitting a place of residence where one would wish to stay; also, for giving up a right, a possession, &c. which one should or might have maintained. 4. Yes: exadversus. Ara enim Aio Loquenti, quam septam videmus, exadversus eum locum consecrata est. C. de Divin. 1, 45, 101; where one MS. reads exadversum. 5. This form is found in Thras. 2, 7: in secundo prælio cecidit Critias, quem quidem ex adversus

1 Ex Asia Sulla decedens. Nep. xxv. 4. 1. decerere,—ut (legati) in diebus proxumis decem Italiam decedent (S.); de suis bonis omnibus decedere (C.); decessitque jure suo (L.). But discedere ab armis: discedere victum: discedere in sententiam, &c. Kritz ad Jug. xx. 1. Numidae in duas partes discidunt (S.)
—6. Does it always take the acc.?—7. What other word is there for opposite to?

EXERCISE.

There is [some] danger, that his plan will not be acceptable to the Lacedaemonians. There is some danger that they will not successfully resist the force of the Persians. The consequence was, that these [troops] did not withstand the force of the Persians, but all perished on the spot. I will not suffer you to advance further. It is something to have fought a drawn battle. Being pressed by a twofold danger, he did not dare to advance further. If part of our adversaries’ fleet doubles the Cape, we shall be pressed by a twofold danger. They did not dare to remain where they were, but decided that the fleet should be drawn up opposite to Athens.

Ch. IV. [1] 1. What is the meaning of astu?—2. What is the construction of accedere, ‘to approach,’ ‘to go to’?—3. Distinguish between interficere and occidere. —4. Which of the two denotes a sanguinary death-blow?—5. Which is the usual and general term for putting to death?—6. What was the arx of Athens called? —7. What is the derivation of Acropolis?

Thrasybulum fortissime pugnaret: but pugnare exadversus aliquem can hardly be Latin. Lambinus and others read adversus.

6. No: sometimes the dat. and it is often used adverbially without a case. Ter. Ph. 1, 2, 38: exadversum ei loco tonstrina erat quam. 7. E regione with gen.

Ch. IV. [1] 1. It is the Greek ἄστυ: ‘city’ as opposed to ‘country;’ whereas πόλις is rather ‘city’ as ‘a state;’ a political body. ἄστυ was used especially of Athens, as urbs of Rome. 2. Either dat. or acc., or ad with acc.: as a general rule ad is expressed when the actually reaching the place or person towards which the motion is directed, is to be made prominent: without ad the assertion is more indefinite: the dative expresses the remoter relation. 3. Död. interficere. 6. The Acropolis. 7. ἀκρός highest, πόλις city.

* So Cic. de Legg. 2, 2, 5.—postquam Theseus eos demigrare ex agris et in astu, quod appellatur, omnes se conferre jussit.
QUESTIONS ON

[2] 1. What is to be attended to in the position of quum?—2. Why is domos in the pl.?—3. What regular order is observed when suus relates to quisque?—4. Is this order ever departed from?—5. When is it usual for the suus to be placed after the case of quisque?—6. What is the number of the verb after quisque?—7. Distinguish between deceso and discedo.—8. Explain pares.—9. What kind of assertions are aio, affirmo?—10. Explain testari as here used.—11. Why are aiebat, testabatur, affirmabat in the imperfect?


[4] 1. How must qui be construed in qui si discessissent, &c.?—2. What must be supplied?—3. Into what tense would discessissent be changed, if the narration were direct?—4. Why is cum expressed in: majore cum labore? [Milt. 7, [4], 4.]—5. Does longinquus gen-

[2] 1. That the nom. frequently precedes it. 2. Because quisque, though singular, implies a plurality. 3. That the suus immediately precedes the quisque. 4. Yes: now and then; e.g. Liv. 21, 48, 2, in civitates quemque suas dimisit. 5. When the case of suus is used substantively, or has particular emphasis. 6. The pl.—quisque divides the whole number into its parts: it may be considered as explanatory of the true nom. ' they: ' that is, ' each of them ' 7. Ch. 3, [4], 2. 8. Pares Persis. 9. Död. dicere. 10. To ' affirm positively; ' as if one could produce witnesses (testes) to the truth of the assertion. 11. Because he made the assertion repeatedly.

[3] 1. It is referred to the mind of Themistocles; not related as a fact by Cornelius. 2. ' In his name.' 3. Suis verbis is used when a message to be delivered is put in a person's mouth, so that the words, though spoken by him, are really the words of the person giving the commission: suo nomine is used when a person gives another permission to act for him, in his name, but according to his own discretion.

[4] 1. ' And—they.' 2. ' That,' it being in oblique narration, as part of Themistocles's message. 3. Fut. perf. 5. To space:

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1 As in, quid quisque habeat sui:—quod est cujusque maxime suum (C). Z. § 800.
2 So in Greek, ὅτι ἔδοξαν τὸ ἐκατόσ. Xen.
3 Testari = certissime affirmare, quasi testes alicujus rei certissimos citare possis. Cf. C. Orat. 68. Hence of a future event, test. affirms the certainty, as if it had already happened.
erally refer to time or to space?—6. Construe hoc eo valebat, ut, &c., and give an instance of this phrase.—7. Give the derivation of statim.—8. How does it get the meaning of ‘immediately’?—9. Explain ingratiiis.—10. What is the force of de in depugnare?


EXERCISE.

Themistocles sends the most faithful friend he had to Pausanias, to tell him, from him, that Athens was burnt down. Pausanias sent the most faithful slave he had to Themistocles, to tell him, from him, that the king was approaching the city [of Athens,] and that if he took [that city,] the soldiers of the fleet would not dare to remain. United we may be equal [to the Persians]: but if we disperse (partic.) we shall perish. Themistocles assured Eurybiades, that if they dispersed (partic.) they would perish. Themistocles gave-it-as-his-firm-opinion, that if they kept together, they might be equal [to the Persians,] but that if they dispersed, they would be destroyed one by one. Let us depart, each to his own home.

but occasionally, as here, to time.1 6. ‘The object (or meaning) of which message was.’ See above, ch. 2, [7], 2. 7. From stat, supine root of sto, with the adverbial termination im. 8. Do it while you stand there; before you leave the spot. 9. Gratia was used in abl. plur. gratiiis as adv. The old comic writers used it as a trisyll.; but the correct later form is gratis. Ingratia does not seem to have existed except in the time of Tertullian; but ingratiis, ingratii, were formed as the opposites of gratiiis, gratis. The comic writers said tuis ingratiis, amborum ingratiis, &c.: but afterwards the word was used adverbially. 10. ‘To fight it out.’ See Milt. 2, [2], 5.

[5] 1. From meaning what belongs to another and not to me, it came to express what is suitable (or favorable) to another and not to me: unfavorable. So suis ventis = ‘with a favorable wind.’

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1 E. g. Cas. B. G. 1, 47, 4 (l. consuehido) : 5, 29, 7 (l. obsidio).
2 The Germans say stehenden Fusses, ‘on standing foot.’
3 Zumpt and Hand both say we should read ingratis. The latter says:

* ommibus in locis meliores libri scripturam ingratiis confirmant (lil. 379.)

4 sangui.
QUESTIONS ON

Ch. V. [1] 1. Does cudem agree with gradu?—Explain gradu depelli.—2. Give a similar phrase.—3. What is the force of de in such compounds?—4. Distinguish between rursus and iterum.—5. Why is the present participle verens followed by the imperf. subj.?—6. Explain id agi.—7. What words are used for breaking down a bridge? and why is dissolvere here chosen?—8. What is the Lat. for ‘to make a bridge over a river’?—9. What is there remarkable in: id agi ut pons—dissolveretur, ac—excluderetur?—10. Can you give any other instances of this negligence from C. Nep.?—11. What is the Eng. of persuadere alicui aliquid?—12. Reditus in Asiam. What kind of substantives are not uncommonly followed by another substantive with a preposition?


[3] 1. What is the construction of hae altera victoria?—2. Why is altera used, not secunda?—3. Explain

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Ch. V. [1] 1. No.—Gradus is the position assumed by a combatant, his vantage-ground: gradu depelli is ‘to be driven from a favorable position’; i. e. to be ‘deprived of an advantage.’

2. De gradu dejici: as in Cic. de Off. 1, 23, fortis vero animi et constantis est, non perturbari in rebus asperis, nec tumultu tantum de gradu dejici, ut dicitur.

3. To drive or cast down, i. e. from an elevation, real or figurative. So spe or opinione dejicere.

4. Dōd. iterum. Pr. Intr. ii. 624, &c. 5. Because verens is referred to past time, being connected with fecit. 6. Literally that this was doing = ‘that it was now proposed’ or ‘intended.’

7. Pontem rescindere, inter rumpere:—dissolvere is here used, because the bridge over the Hellespont was made of boats, and therefore must be destroyed by disconnecting these boats.

9. That the subject is changed, (Xerxes being the nom. to excluderetur) and yet not expressed. 10. Yes: in 9, 3, of this very Life, ut pons—dissolveretur atque ab hostibus circumiretur: so xx. 1, 3 Nam quum frater ejus Timophanes—occupasset, participeque regnum posset esse (i. e. Timoleon).


[2] 2. The perf. is generally reverti in authors who wrote before the Augustan age: though they use revertor and (infin.) reverti. See Z. § 209, in fin.

[3] 1. Supply est. 3. The trophy, i. e. the result of the vic-

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1 So Liv. 23, 18, 9, donec pudor—avertit castrisque communitis Capuam con-

uisset (sc. Hannibal)
Themistocles, Ch. VI.

Marathonium tropœum; and give an instance of a similar use of tropœum.—4. Why is possess in the subj.?—5. Why are Marathonio—tropœo separated?—6. What is there peculiar in maxima post hominum memoriam classis?—7. What is the force of de in devincere? [Milt. 2, [2], 5.]

Exercise.

I fear that this victory cannot be compared with the victory of Salamis. (Partic.) If the bridge which Xerxes has made over the Hellespont, is destroyed, he will be prevented from returning into Asia. I fear that I shall not convince Xerxes that this is so. I fear that Asia will succumb to Europe. I fear that I shall again be driven from my vantage-ground by Themistocles. Xerxes was defeated at Salamis. Fearing that he may continue to wage war, I shall inform him that it is proposed to destroy the bridge.

Ch. VI. [1] 1. Distinguish between Phalericus and Phalèreus.—2. What does Cicero say of Piræus or Piræus?—3. What were the names of the three basins of the Piræus?—4. Translate 'to surround the Piræus with walls' in two ways, using circumdare.—5. What does dignitas here signify, is here put for the victory itself. So Cic. Tusc. Disp. 1, 46. Salaminium tropœum. 4. It is a less positive expression than 'he indicative, leaving the decision to the reader: = dévaut' év. 5. To add emphasis to each. 6. It is rare in Lat. to modify a substantive or adjective by a substantive governed by a preposition: i.e. as maxima is here modified or defined by post hominum memoriam. See Pr. Intr. ii. p. 271, e.

Ch. VI. [1] 1. Phalericus relates to things, Phalèreus to persons: e.g. Demetrius Phalèreus. 2. That the proper Roman ending of the acc. was un, not a. "Venio ad Piræum, in quo magis reprehendendus sum, quod homo Romanus Pirææ scripserim, non Piraeum! (sic enim omnes nostri locuti sunt), quam quod in addiderim." (Ad Att. vii. 3.) Bremi says the Lat. form was usually Piræus, Piræi. 3. Aphrodision, Cantharos, Zea. 4. Piræum mania circumdare: or Piræum manibus circumdare. 5. The beauty and splendor of its buildings.

1 He had said: 'in Piræa quum exissem.'
mean?—6. What kind of beauty is generally expressed by dignitas?—7. What are the constructions of equiparare?

[2] 1. How is negarent to be construed?—2. What are the forms for ‘to prevent a man from doing any thing?’—3. What is prohibère aliquem facientem?

[3] 1. What part of speech is alio in: alio spectabat?—2. What is the meaning of eo spectare?—3. Give examples of this construction.—4. How is atque to be construed? what kind of words does it follow?—5. What was the principatus which the Lacedæmonians foresaw that the Athenians would dispute with them?

[4] 1. Construe quam infirmissimos. [Pr. Intr. i. 410, and note o.]—2. How is ‘when they heard’ often to be translated?—3. What tense generally accompanies postquam, ut, ubi, &c.? [Pr. Intr. i. 514.]—4. Explain instruere muros.—5. How is qui—vetarent to be construed? is qui or ut the more common in this construction?

6. The beauty that produces admiration and respect: of a person, it denotes manly beauty. 7. Aequiparare (= ‘to make equal’) rem rei, or rem ad rem: (= ‘to equal’ ‘be equal to’) aequiparare rem (or aliquem) aliquà re, the acc. being the person or thing equalled. This is the more usual sense of the word.

[2] 2. Prohibère ne or quo minus faciet (the usual form).

Prohibère (aliquem) facere.

Prohibère (aliquem) facientem.¹

3. Properly, ‘to prevent one who is doing a thing from going on with it.’

[3] 1. Adv. of direction to a place. 2. To have this meaning or object; so qu o o, h u c, &c., spectare. 3. Q u o or qu o r sum hæc spectat oratio? what is the meaning (or object) of this speech? properly, ‘towards what point does it look?’ ‘Demosthenes—φιλινπίκαιν Pythiam dicebat. Hoc autem eo spectabat, ut eam a Philippo corruptam dicerét.’ Divin. 2, 57, 118. 4. ‘From what.’ it follows words of likeness, unlikeness, equality, diversity, identity, &c. Pr. Intr. ii. 194, p. 38. 5. The first place amongst the Grecian states, especially the chief command of their confederate fleets and armies.

[4] 2. By postquam, when the action to be mentioned did not take place till after they had heard. 4. To make preparations for building them. 5. Qui.

¹ Dähne quotes C. pro Lig. 5, 13, et nos jacentes—prohibebis? but this is quite a mistake: the passage is et nos jacentes ad pedes (who are lying at your feet) supplicium voce prohibebis?

² This construction, therefore, should be confined to persons who are, at least, going to do any thing immediately.
[5] 1. Distinguish between primum and primo. [Pr. Intr. i. 83.]—2. Distinguish between præcipere, imperare, jubère, mandare.—3. What words are correlative to quum?—When is tunc correlative to quum in reference to past time? [Pr. Intr. ii. 868, 869, (j).]—4. How may ut tum exirent—quum, &c. be construed?—5. Does not the use of interim here overthrow Duderlein’s distinction, that interim relates to a point of time, interea to a space or period of time?—6. When is ‘whether’—‘or’ to be translated by sive—sive (seu—seu)? [Pr. Intr. i. 456. ii. 543, &c.].—7. What is generally used instead of et nul-lus?—8. How is et to be construed in et undique? and when has it this force?—9. How may quo factum est, ut be construed?—10. What are sepulcra here?

EXERCISE.

The Lacedæmonians endeavored to prevent the Athenians from surrounding the Piræus with walls. [Translate ‘surrounding with walls’ both ways.] I don’t know whether the Piræus does not equal the city itself in beauty. [Pr. Intr. i. 116. ii. 455–457.] It seems to me that I have a sufficient excuse for saying that nobody ought to undertake that embassy. The other ambassadors set out, when they heard that the wall was raised to a sufficient height. The object of this is very different from what you imagine. They wish it to appear, that the object of this is, that there may be no fortified places for the enemy to occupy. The object of this was, that the Athenians might be as weak as possible. The Lacedæmonians sent ambassadors to Athens, to forbid the walls to be begun. In this war Themistocles ob-

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1 Hand says: “agnoscimus in interim unitatem temporis, quâ duæ res continnetur: hoc est, alteram rem in idem tempus incidere in quo altera agitur. Interea autem duæ res componit uno in tempore apparentes. Sed facile fieri potest, ut hac rerum ratio cum illâ temporis ratione commutetur; neque umquam vulgaris usus discrimina servavit, sed promiscue hac vocabula ad unam notionem temporis communis exprimendum adhibuit.” (iii. p. 421.)

2 Putare.
tained great glory amongst all nations.1 Themistocles directed them to spare no place, but [5, 8] to build the walls of chapels and tombstones.

CH. VII. [1] 1. What is the force of autem here? [Milt. 4, [1], 1.]—2. What tense is venit?—3. What similar expression have we had to causam interponens? [Milt. 4, [1], 3.]—4. Construe ducere tempus. What 'time' is meant? and what other verb is used in the same sense?

[2] 1. What is Döderlein's distinction between interim and interea? Does it always hold good? [Ch. 6, [5], 5.]—2. What is probably the force of con in consecuti?—3. What do substantives in io mean?—4. What is munition here?—5. What is the derivation of Ephorus? State the number and power of the Ephori.—6. What is accedere or adire ad aliquem?—7. What is contendere?—8. Who are meant by his?—what would be the usual pronoun?—9. Is aequum est always followed by the acc. with infin.? if not, what other construction is there? [Pr. Intr. ii. 818.]—10. Why is habetur in the subj.?—11. Distinguish between fidem habere and fidem ad-

CHAP. VII. [1] 4. 'To put off the time:' properly 'to draw out (or lengthen) the time before he did it': i.e. the time of his public audience. So tempus trahere: Sall. and Auct. B. Alex. Caes. (B. G. 1, 16, 4) has diem ex die ducere.

[2] 2. That they not only followed, but also came up to and joined him. It may be construed either by the simple 'followed,' or by 'arrived,' it being understood that it was after him. 3, 4. Properly the act, but also the effect of that act: e.g. munition is either 'the act of fortifying,' or 'fortification.' 5. ἑραδή. See Keightley's Greece:—or Dicr. of Gr. and Rom. Antiq. 408, b.
6. To 'have an audience of?'—7. To assert with vehemence and positiveness. 8. His is here used for ipsis, to denote the Lacedemonians.2 9. Sometimes by ut. Z. § 623. 10. In obliqu. narration: also perhaps by Pr. Intr. i. 476. (end.) 11.

1 'a' means that the word so marked should stand last: 'a' that it should stand first: 'a' that an adjective and substantive so marked should be separated.

2 Hic is a favorite pron. with Corn. Nep.; he uses it for the reflexive sui in several passages. xxiii. 7, 2, quod cum his pacem fecissent: 9, 4, ne ille inscientibus his tolleret: 10, 6, magno his pollicetur premio fore.

* In this sense the preposition is usually omitted. Freund, and Krüger, Lat. Gram, 305, Anmerk. 2, p. 411. K., therefore, thinks adire ad magistratus in this chapter [1] was necessary to avoid the figurative meaning of adire aliquem.
151


[3] 1. Construe gerere morem alicui.—2. What verb of commanding does not, as a general rule, take ut? [Pr. Intr. i. 76.].—3. What does preddixit mean here?—4. What Greek verbs are used in the same way?—5. When is ut ne used for ne? [Pr. Intr. i. note* p. 38. This is the only instance in Nep.]


[5] 1. Why is esse in the infin.?—2. How must it be construed? [Pr. Intr. i. 460, (c), 1.]—3. Is there any thing peculiar in oppositum?—4. What is the Lat. for 'to suffer shipwreck'?—5. What is there peculiar in fecisse naufragium?—6. Are there any other examples of this in Nep.?—7. How had the Persians twice suffered shipwreck in collisions with Athens?

Fidem habere alicui is 'to trust or believe him'; fidem adhibere is 'to show all good fidelity' in a work 1. 12. Qui = ut illi.

[3] 1. Mos is a person's will or humor: morem gerere alicui is, 'to gratify a person by doing his will; ' to comply with a man's wishes; 'grant his request, &c. 3. To tell a man (of course beforehand) what he is to do: to charge him. Hence it takes ut with subj., like other verbs of commanding. 4. προστηρᾶμ and προαγωρεῖν.

[4] 1. Dōd. fateri. 2. Publ. the national gods of Greece: patrii those of Attica: pen. each man's household gods. 3. In oblique narr. as an assertion and opinion of Themistocles, 'which (he maintained) they might lawfully do,' &c.

[5] 3. It agrees with the apposition propugnaculum instead of the subst. urbem. This is very common when the apposition is the stronger notion. 5. One should expect fecisset, the sentence being a subordinate sentence in oblique narration. Sometimes, however, the inf. is found, especially where a relative may be resolved into a conjunction with the demonstrative (as apud quam = et apud hanc), so that the sentence becomes virtually a principal sentence, connected co-ordinately with the preceding one. This is an imitation of the Greek construction. Z. § 603, (c). 6. Yes: Alc. 11, 6, quibus rebus efficesset: Dat. 5, 4, quo fieri. 7. At Marathon and Salamis: 'suffering shipwreck' being a figurative expression for being worsted: and though Marathon was not a sea-fight, yet it

1 Hence quibus fides adhiberetur cannot be the right reading here.
2 Facere naufragium is, of course, a figurative expression here for being worsted in a sea-fight.
1. Why is qui—intuerentur subj.?—2. Of potius and magis, which denotes quantity (or degree of intensity), and which preference or selection? [Pr. Intr. ii. 437, 9.]—3. What is intueri?—4. What would remitterent be in direct narration? [Pr. Intr. i. 460, (c), 3.] —5. Why is miserant in the indic., though it is a subordinate sentence in oblique narration?

EXERCISE.

He told the ambassadors, not to demand an audience of the king, till he had set out. He told them to spin out the time as much as possible. He told them not to comply with their request, till he was restored to his country. Send good and distinguished men, [men] whose report you would believe, to inquire into the matter: in the meanwhile retain me as your hostage. I fear that we shall again suffer shipwreck before your city. Themistocles stoutly-maintained before the Ephori, that the ambassadors were not to be trusted.—I turn the speech of Themistocles from 'Athenienses suo consilio' to the end of the chapter into direct narration.

CH. VIII. [1] 1. What were the testarum suffragia?—2. Explain the nature of ostracism.—3. What is the deriv. and meaning of suffragium?—4. Decline Argos.

caused the failure of that expedition in which the naval forces were all along co-operating with the land forces.—Classes, however, is inserted to complete the fig. consistently: it was the power of Persia that was shipwrecked.

[6] 1. It gives the ground why the Lacedaemonians were unjust, and would therefore be in the subj. even in direct narration. 2. Magis, the former;—potius, the latter. 3. 'To have an eye to,' in one's conduct. 5. Pr. Intr. i. 466, b. See also Milt. 3, [4], 1, on transportaverat.

CH. VIII. [1] 1. Ostracism, ὀστρακισμός. 2. See Keightley's Greece, p. 76; Grecian and Roman Antiqq. p. 135, a. 3. Subfrangere: it is therefore a fragment, especially of pottery, a potsherds: and hence, from the custom of voting by such fragments (as sometimes with pebbles, άγγιζε), it came to mean a vote'. 4.

1 Wunder, however, with whom Freund agrees, derives it from suffrago, an ankle-bone or knuckle-bone. And certainly the a in suffragium is against the derivation from frango: frág-ilis, &c.
[2] 1. Explain *cum in* : magnà *cum dignitate*. [Milt. 7, [4], 4.]-2. Since *ejus* refers to the nom. of the sentence, would not *suas* be more regular?—3. Why is *secisset* (in *quod—secisset*) in the subj.? [Pr. Intr. i. 461, end.]

[3] 1. How must hoc crimen be construed?—2. Give the meaning of crimen. [Milt. 8, [1], 2.]—3. What tense is used with *postquam, ut, ubi*, to denote when or after a person *had done* so and so?—4. How may *quod—videbat* be construed?—5. How is *ne* construed after verbs of fearing?—6. Ne propter se, &c.: the nom. is here Lacedaemonii et Athenienses, how is it that *se* can be used of Themistocles? [Pr. Intr. i. 369.]

7. Where was Molossia?—8. Cum quo ei hospitium fuerat:—why is *cum quo* used, not *quocum*?—9. What was hospitium? Give the corresponding Greek term, and how may it be translated?—10. Why is *fuerat* used?—11. What makes this probable?—12. Quote passages to prove that 'guest-friends' (ξένοι) might cease to be so.

The nom. and acc. sing. are of the Greek form, τὸ Ἀργος. The pl. is Ἀργοὶ, orum, &c.—Argos is probably acc. plur.—Argos sing. being used principally by poets and geographers.

[2] 2. Yes: we must consider *ejus* used, because the Lacedaemonians are the principal subject of the whole sentence. (B.2)

[3] 1. 'On this charge.' See Milt. 8, [1], 1. 4. By the pres. participle. 8. Perhaps here the reason may be, that *quocum* would have brought together three similar endings: Molossorum regem, quocum. For the general rule see Pr. Intr. ii. 81, p. 253. 9. A mutual agreement to receive one another with friendship and hospitality, &c. The Greek term was ξένα, which Mr. Keightley translates 'a guest-friendship.' 10. Prob. the guest-friendship which had existed, had been broken off. 11. Thucydides mentions that Admetus was then not on good terms with Themistocles. (Ἀμφιεν) ὄνομα αὑτῷ οὐ φιλον. 1, 136. 12. This appears from Xen. Ages. 2, 27: διὰ τὴν πρόθεν Ἀγασίλαον ξέναν: and Cic. Verr. 2, 36, 89, hospitium renuntiavit.

1 Varro L. L. 9, 50, 150: Graecanice hoc Argos, quum Latine Argi.
2 Dähne says, with reference to Nepos the relater, but this reason would nearly always justify the use of 'is' for 'suus.'
3 Obs. the English idiom is often the same: 'when he heard,' &c.
4 But see Milt. 1, [2], 7.
5 Bremi holds with Heusinger, that fueram (from the old fuo = φιον) has sometimes nearly the meaning of eram, as τεσφίκειν. He quotes from Nep. Attic. 7, 1, Quae amicis suis opus fuerant ad Pompeium proficiscerentibus, omnia ex sua re familiari dedit.—The explanation given (from Dähne) is far preferable.
QUESTIONS

[4] 1. In in præsentia is præsentia abl. sing. from præsentia, or neut. pl. from præsens?—2. In quo majore religione se receptum tuetur, does religione belong to tuetur or receptum?—3. Explain arrippere.—4. Explain cærimonia.—5. Explain recipere aliquem in fidem.—6. Inde non prius egressus est, quam rex eum—recipieret. Would any other construction be correct? if so, what?—7. When is the imperfect subj. after priusquam and a past tense preferred to the perfect indicative? [Pr. Intr. i. 500 (end), and 501]\(^2\)]—8. What should be observed in this use of the imperf. subj. after priusquam and a past tense?—9. In what other construction is a preceding completed action put in the imperf. subj.??

[5] 1. Explain publice.—2. What is the word for

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1. Abl. sing. according to both Hand and Döderlein.
2. To tuetur\(^3\): receptum = ἀν αὐτῷ ἔδει, ‘if he should be received.’ (Dähne).
3. ‘To snatch hastily’: so Alcib. 10, 5: quod vestimentorum fuit arripuit.
4. Either (subjectively) religious reverence as a feeling (which is the meaning here): or (objectively) an act of outward worship by which that reverence was manifested.
5. ‘To give him a promise of protection.’ Fides is confidence and the belief founded upon it; hence it comes to mean the grounds or effects of confidence: belief or trust; credit, fidelity, honesty; promise, protection. 6. Yes: inde non prius egressus est, quam rex eum—recepit.
7. That the imperfect is so used, though from the usual accuracy of the Roman idiom in marking the completion of one action before another began, one might have expected the pluperfect: e. g. Themistocles did not quit the sanctuary till Admetus had given him a promise of protection.
8. In the form quem interrogaretur, &c. not interrogatus esset. Pr. Intr. i. 415, s.

[5] 1. ‘In the name of their respective states:’ opp. privatim.
2. Palam opp. clam, occulto, secreto, ex insidiis.

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1. Bremi says: receptum is purposely thrown into the participial form, for Themistocles made sure of a reception, but it was a great object to him to confirm this, and make it more binding by the religious solemnity of the circumstances and manner of it.
2. Kritz says: Conjunctivus—llect rarius cum has voce (priusquam) conjungatur, potestate mutum dixit ab indicativo: quia res illa ad quam respicitur, non ut certa ponitur, sed ut in cognitione adhuc versetur, et quandam quasi conditione teneatur.—Cic. de Or. 1, 58, traget quotidie ante quem pronunciatio sed pronunciandi consilium. De Off. 1, 21, 13, in omnibus negotiis prius quam agrædias adhibenda est preparatio diligens, i. e. priusquam tibi recte suscipi posse videntur. (Ad Cat. 4, 5.)
THEMISTOCLES, CH. VIII. 155


—7. What is the usual word for accompanying a person to a place for the purpose of affording him protection, or showing him respect?

[6] 1. What are the words for going on board a ship?—2. Distinguish between quis sit aperit, and qui sit aperit.—3. Si se conservasset: does se relate to the nom. of the sentence?—4. Explain its use here. [Pr. Intr. i. 369, 370.]

—5. Why is conservasset the pluperf.? [7] 1. Before what words is at often found?—2. Distinguish between procul and lange.—3. With reference to this distinction, how may procul ab insula be best translated?—4. Explain salum.—5. Distinguish between gratiam habere, gratiam referre, and gratias or grates (not gratiam) agere.—6 Give the corresponding Greek phrases.

EXERCISE.

Themistocles feared that he should be condemned of high treason in his absence. When Themistocles heard this, he went on board. The Athenians and Lacedæ-

3. Præterita admoneo memori te mente: futura,
   Ut monitus discas que sint, caveasque, monebo.
This, however, does not quite hold good of admoneo. 7. Deducere.

[6] 1. In navem adscendere, navem conscendere1: escendere is to climb up or ascend to a place where one shall be elevated above others: in rostra, to ascend the rostrum: in malum, to climb up a mast. 2. Quis sit would be to give his name, &c., to distinguish him from others; qui sit relates more to quality; his rank, position, &c.1 5. The promise would not be due till the master of the vessel had saved him.


\n1 Compare Z. § 134. Note. Krüger, Lat. Gram. p. 573 and Kritz, ad Cat. 44, 5 maintain this distinction, but read quis sit.
monians sent ambassadors to demand, in the names of their respective states, that Themistocles [should be given up.] Do not give up one to whom you have solemnly promised your protection. Themistocles felt that, since his being given up was demanded by the ambassadors of the Athenians and Lacedæmonians, he must provide for his own safety. I will inform the captain who [and what] I am, and promise him a great [reward] if he saves me. Themistocles prayed [him] not to give him up, for it was difficult, [he said,] to provide for his own safety. After Themistocles was landed (partic.), the ship was carried by a violent storm to Naxus. Themistocles being landed, thanked the captain. I must perish if I land there.

Ch. IX. [1] 1. Distinguish between plerique and plurimi. [Pref. [1], 7.]—2. What word appears to be superfluous, scio plerosque ita scripsisse, &c.?—3. With what verbs are ita, sic, thus used in an apparently superfluous manner?—4. Does the ita always refer to an inf. clause?—5. How may the force of potissimum¹ be given in English?—6. Supply the ellipse in: quod ætate proximus, qui—reliquenter—fuit.

[2] 1. To what tense of ἤκω does the perf. veni correspond?—2. What word for 'house' has also the meaning of family?—3. Is Græcus or Graius the more usual word for Greek in prose? [Pref. [3], 5.]—4. Construe qui plurima mala omnium Graiorum in domum tuam intuli.
—5. Govern omnium Graiorum.—6. What principle may possibly have led Nep. to choose que rather than et or ac in: patriamque meam defendere?

Ch. IX. [1] 2. The ita, which is afterwards explained by the inf. clause. Z. § 748. 3. With verbs of hearing, affirming, doubting, learning, persuading oneself, &c. 4. No: sometimes to a clause with ut and the subjunctive. See Pr. Intr. ii. p. 264. Diff. of Idiom 29. 5. By 'in preference to all other historians,' or simply, 'rather than any one else.' 6. Quod ætate proximus fuit (Themistocli, ex iis) qui, &c.


¹ Milt. 1, [2], 6. Pr. Intr i. 888.
[3] 1. What is the Greek for \textit{in tuto esse}, and in what cases is \textit{tutum} used substantively in this way? — 2. Of \textit{caepisse} and \textit{incipere} which is \textit{‘to make a beginning,’} and which is \textit{‘to begin’} unemphatically? which refers most to the beginning of a \textit{state} of things? — 3. Give the Lat. phrase for \textit{‘making a bridge over a river.’} — 4. Why is \textit{dissolvere} here used instead of the usual words for breaking down a bridge? — 5. What are those usual words? [Supra 5, [1], 7.] — 6. What is there irregular in \textit{dissolveretur—circumiretur}? [Supra 5, [1], 9.]


[3] 1. \textit{in τῷ ἀφολίῳ ὑπατ.} (Thuc.) In acc. and abl. with prepositions: e. g. \textit{in tutum pervenerunt}, xii. 4. 3. 2. Död. \textit{incipere.}

[4] 1. \textit{Nunc} is \textit{‘now’} of the present time, and often emphatically of present circumstances. P. I. ii. 865. 2. \textit{To chase and drive out} like a wild beast. 3. \textit{Cuncti} = \textit{‘all, really combined: universi} = \textit{‘all combined in our manner of conceiving them.’} 5. \textit{‘Anybody’} must be the acc. after the verb, and \textit{companion} be put in apposition. \textit{‘You will have anybody, a pleasant companion.’} 7. To mark the antithesis between \textit{amicus} and \textit{inimicus}. 8. No. 9. \textit{Colloqui de atiquāre cum aliqvo.} 10. Caes. B. C. 1. 3. \textit{Sex dies ad eam rem conficiendum spatii postulant.} 11. = \textit{quod attinet ad; ‘with respect to.’} 12. The acc. \textit{me} is understood, being implied by the preceding \textit{mihi}.

1 With \textit{colloqui res} may be compared \textit{instituta majorum—dissere}. Sall. Cat. 5, 9.
EXERCISE.

I know that Thucydides has written, that Themistocles passed over into Asia in the reign of Artaxerxes. I know that most authors have stated that Themistocles inflicted more evils on the house of Xerxes than any other of the Greeks. After the battle of Salamis Xerxes returned into Asia. If it is necessary, we will destroy the bridge which you have made over the Danube. If I obtain your friendship, I shall feel that I am freed from danger. If I shall be [chased and] driven out by the whole confederate body of the Greeks, I shall fly to you. If I obtain your friendship, you will have in me a good friend. I beg of you to talk-over these subjects with me. At the end of a year I will come to you.


CH. X. [1] 2. 'Such' = 'so great,' tantus. 3. Simply 'permission.' 5. The simplest explanation is that litterae = the literature of the Persians; the study of their authors: sermo, conversation with them. 7. Dähne considers it a periphrasis for = Persæ: but this puts so absurd an hyperbole into the mouth of Corn. Nep., that I can hardly imagine him to mean Persians, but the Asiatic Greeks about the Persian court: to whom the Persian was indeed very necessary, and a language constantly used by them, but not their mother tongue.

1 Intelligere.
2 The (less probable) explanation, which Bremi seems to prefer, is that litterae refers to the knowledge of the Persian customs and manners; sermo to 'the language.' This word, he says, is seldom used in the sense of lingua in the older writers, but is found in Nep. Hannib. 13. 2. Graeco sermone. Attic. 4, 1, sermo Latinus: and in Cic. Brut. 35. It is common in Quintilian.

[3] 1. What would be the Greek phrase for quo eipanem præberet? Give the probable meaning of panis and opsonium in this passage.—2. Go through Myuntem. —3. By oppidum must we understand Athens or Magnesia?—4. Was then the exile Themistocles buried at Athens?

[4] 1. What is the fuller form of multimodis? Prove this from Cicero.—2. What is the force of neque in neque negat?—3. Distinguish between the verbs that express to take, sumere, capere, prehendere.—4. How may neque negat be construed?—5. What should be observed in sua sponte? [Milt. 1, [4], 5.]-6. Distinguish between sua sponte and ultro.—7. Why is polllicitus esset the subj.?

[5] 1. What is the derivation of quoniam? [Pr. Intr. ii. 840.]—2. Of quia and quoniam, which agrees best with s[e]s, which with or which with 'because,' which

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[2] Asia Minor is meant, which in the time of Cornelius was the Roman province of Asia.

[3] 1. eli eprov. 'Bread' is mentioned as the principal food of man: i.e. for the necessaries of life: opsonium, which is properly any food (except bread) that was cooked or dressed by the aid of fire, is used for the delicacies of the table, the more luxurious articles of food, dress, furniture, &c. 3. Athens: the tomb of Themistocles existed, even in the days of the geographer Pausanias, near the largest basin of the Piraeus. 4. See the statement of Thucydides, reported at the end of this chapter.

[4] 1. = multis modis. Cic. Orat. 45, 153. Sed quid ego vocales? Sine vocalibus sepe brevitatis causa contrahebant, ut ita dicerent, multimodis, tecti frac tis. 2. = nectamen: as Ages. 1, 4. Phoc. 2, 5, &c.—3. SUMIMUS usuri; CAPIMUSQUE ut possideamus: PRENDIMUS illa, manu volumus quaecumque tenere. See Död. sumere. 4. 'Without denying;' but better here 'though he does not deny,' or (since this is the real meaning) 'though he allows.' 6. Död. sponte. See Milt. 1, [4], 8. 7. Because the statement is made not as an historical fact by Nepos, but as the statement of Thucydides.

[5] 1. Quom = quam and jam. 2. Quia = or, 'because'
with 'since?' [Pr. Intr. ii. 841.]-3. Which describes rather the occasion of an action or the opportunity for performing it, than the cause or ground of it? [Pr. Intr. ii. 840.]-4. Does *quod* ever state a real cause as such, and not merely an alleged or supposed cause? [Pr. Intr. ii. 841, d.]-5. Give the deriv. of *quia*. [Pr. Intr. ii. 840, note.]-6. Does *quoniam* govern the subj.?—7. Why then is *concederetur* the subj.?

**EXERCISE.**

I admire his greatness of mind. We admire the greatness of mind [that characterizes] such men. Themistocles addresses the king with much greater readiness and fluency than this man can, who was born in Persia. If you choose to follow my counsels, you will conquer Greece. Themistocles returned to Magnesia with great presents bestowed upon him by the king. I will present you with this city, to supply you with bread. The king promised to give Themistocles the city of Lampsacus, from which to supply himself with wine. There are [still] remaining in our days two monuments to Themistocles. C. Nepos says that Themistocles died at Magnesia of [some] disease: though he allows that his bones were privately buried in Attica by his friends. I despair of being able to make good what I have promised the king with reference to the conquest of Greece. I fear that you will not be able to make good what you have promised the king. [Begin with rel. clause. See Pr. Intr. i. 30.]

*quoniam* = ἱκάτ., 'since.'

3. *Quoniam.*

4. *Quod* has often the objective meaning of *quia.*

5. From an obsolete plural *ques,* to which *quibus* belongs; as *tria* from *tres.*

6. No.

7. It is given as the statement made by Thucydides. So *esse damnatus.*
ARISTIDES.


Ch. I. [1] 1. Död. æquus. 3. Gen. or dat. 4. Gen.: but not exclusively.—Z. § 411. 5. Meus equalis: æq. being virtually a substantive. 8. 'Accordingly,' 'and so;' i. e. as might naturally be expected from the circumstance of their being contemporaries. 9. The first rank in the state: its meaning in ii. 6, 3 is more general. 10. Ob-tractare 2. 11. To pull against another: hence 'to be an opponent or a rival.' 12. Ob-tractare vero alteri aut illa vitiosa æmulatione, que rivalitati similis est, æmulari, quid habet utilitatis? quum sit æmulantis angi alieno bono, quod ipse non habeat; ob-tractantis autem, angi alieno bono, quod id etiam alius habeat. Tusc. 4, 26. 14. Yes: e. g. qui huic obtræctant legi atque causa. C. Leg. Man. 8, 21. 15. Dat., and in later writers the acc. 16. Död. invidia (4).

[2] 1. That general truths, i. e. assertions valid at all times are put in Lat. in the imperfect subj. after a past tense, according to the general rule for the sequence of tenses. We should generally use the present tense 1. 2. A blameless, guileless character.

1 Equalis temporum illorum. Cic.
2 Ob-tractare, according to Paul. (ex Fest.) is 'facere quid contra tractantem.' Död. considers it for obdrectare, ob having the same meaning as in ob ambulare, where it = apud, 'along by,' 'near.' Surely the meaning of ob = adversus is the true one.
3 Not however always: e. g. he told him that God was the punisher of the wicked; rather than 'is.'

4. Indic. 6. Disinterestedness: prop. the withholding oneself from another's property, rights, &c. 7. The subjunctive is used in limitations of this kind, that are added after positive statements. Z. § 559. 8. numquam illum ne minima quidem re offendi, quod quidem senserim. Cic. Am. 27, 103. 9. So far at least. 10. To quantum. 11. Agnomen. 12. Phocion, 1, 2, ex quo cognomine Bonus est appellatus. 13. That the name is not in the gen. after cognomem, &c. but, as if indeclinable, in opposition to it. 14. Since it follows excellebat, the imperfect subj. would be the usual construction: but see Pr. Intr. i. 418.—Z. § 512, Note. 15. Collabefieri. 16. When they change a into i in the active: perficio, perficior: but labefacio, labefio, &c. Zumpt, § 183. 17. To be made to fall; compare Phoc. 2, 4, concidit autem maxime uno crimine. 18. To buildings, that are in danger of falling. 19. Ostracism. 20. That well known, &c. 21. Bellum (illud) sepetm annorum, not bellum

1 Dähne adds, that the modesty of this expression is also increased by the use of the first person plural. See Pref. 8. 2 This is especially the case when the person bearing the name is the nom. to the verb: but also in other cases: Gabinio Secundo—cognomen Caucius usurpare concessit. Suet. Claud. 24.—cui fecimus Aurea nomen. Ov. Met. 15 96. Bremi.—Z. § 421, Note. 3 Dat -ficio, -ficior; facio sed dat tibi -fio
expressed by a writer of the Golden Age, and how would it not be expressed? Why?

[3] 1. Qui quidem: Explain this use of quidem.—2. From what are the notions of reprimi, concitari, here borrowed?—3. Is 'to see a man write,' videre aliquem scribentem, or videre aliquem scribere?—4. Is quære ab aliquo the only construction?

[4] 1. What is the Lat. for 'not to know' a person?—2. What kind of not knowing a person does ignorare express?—3. Give instances of this meaning.—4. Give the rule for ut and the subj. after elaborasset. [Pr. Intr. i. 73.]—5. Why is elaborasset in the subj.? [Pr. Intr. i. 514.]—4. Give the various ways of expressing 'six years after he was banished.' [Pr. Intr. i. 310.]—5. Why is this form chosen here rather than some of the others?—6. Explain de in descendit, and compare it with a Greek prepos.—7. What verb denotes the opposite direction, both in Greek and Latin?—8. Does fere express doubt whether it was actually in the sixth year?—9. What is the derivation of fere according to Hand?—10. What is a populiscitum?—11. Is the derivation of septenre; for the adj. in ennis, as biennis, &c., were not then usually employed.

[3] 1. Pref. [4], 7. 2. From horses: concitare is, to spur a horse on: reprimere or coercere, to hold him in. 3. Both are correct, just as in English to see a man writing, and to see a man write: the particp. is used when the emphasis is on the action seen as it was doing: if the emphasis is on the preceding person or on the verb, the acc. and inf. is used. 4. No: quære ab, de, ex aliquo.—Z. § 393.


[5] 2. Through, i.e. to the end. 5. If one of the forms with post expressed had been chosen, postquam would have occurred twice in one sentence. 6. It is used of motion from the interior of a continent or country down to the coast: so καταβαίνων. 7. Adscendere and ἀνάβαίνω. 8. According to Hand, it does not... but his arguments do not convince me. 9. fere, ferme = firme, firmly, strictly. 10. According to Roman customs a decree passed by the whole nation; i.e. Senate and people, plebs. Populiscito here = populi jussu. 11. No: populus and scisco
QUESTIONS ON populiscitum, populus and scio?—12. What is the perf. of sciscere?

EXERCISE.

Livius was a contemporary of Ennius's. Aristides had committed nothing, so far at least as I have heard, that should have made him considered to deserve such [Pr. Intr. C. 10.] a punishment. It was soon seen how dangerous a thing it was to dispute the first place [in the government] with Themistocles. In the sixth year after Aristides was banished, the King of Persia made a descent upon Greece. A man was writing that Aristides should be banished. When Aristides saw a man writing that he should be banished for ten years, he inquired of him, why he thought that Aristides deserved such a punishment.

Ch. III. [1] 1. When is 'that' translated by 'quo?' [Pr. Intr. i. 63.]—2. When only should 'perhaps,' 'perhaps,' be translated by forte?—3. How must you translate 'perhaps,' in 'perhaps he will come'?—4. What sort of numerals are quadringenae and sexagenae?—5. Why are they used here? [P. I. Caut. 23.]—6. Why is Delum used, and not in Delum? [Milt. 1, [1], 29.]

7. Go through Delos. Why is id, which means Delos, in the neut. gender? [Pr. Intr. 48.]


3. What kind of abstinence or moderation is abstinentia?—4. How should quum be construed in quum praeuisse? ["Although,' P. I. 489.]

5. What are meant by res?—6. Parse qui in: qui efferretur. [An old form of the abl. fin. qui, as in quicum.]—7. What is the meaning of eff-


Ch. III. [1] 2. Particulas si, ecquid, nisi, ne, num forte sequatur.

3. By fortasse with the indicative, or forsitan with the subj.


So Dat. 2, 1, majoribus rebus præesse. 7. 'To carry out,' that is, 'for burial,' and hence it comes to mean 'to bury,' like the Greek ἐφίπτειν.
ferre? to what Greek word does it answer?—8. Does reliquert follow the regular rule for the sequence of tenses? [P. I. 40, and note c.—418.]

9. Is it in propositions that express a *purpose*, or in those that express a *consequence*, that the *perf. subj.* follows a *past tense*? [418.]

10. What author is fond of this construction? [418, a.]

[3] 1. How do you construe *quo factum est, ut ...?*—2. What does *publice* mean?—3. In what manner were persons entertained at the public cost?—4. Who were entertained at the public cost in the *Prytanēum*?—5. What were those called, on whom this privilege was conferred for life? [ἀεί ἔτος.]—6. What was this *support* at the public cost called?—7. What are the forms for *so many years after* an event happened? [P. I. 310.]

8. In this construction does *postquam* usually take the perfect or the pluperfect? [P. I. Note s, p. 114.]

**Exercise.**

Aristides fixed that five hundred talents should be sent to Delos every year [as a contribution from each state.]

Four hundred talents were sent every year to Delos, which they made the common treasury. You, such is your integrity, will scarcely leave money for your funeral. Aristides was a man of such integrity, that his daughters were maintained at the public cost. Although Aristides had been chosen to hold public offices of such responsibility, he was a man of such integrity that he died in the greatest poverty. Aristides having died in the greatest poverty, his daughters received marriage-portions from the public treasury.

[3] 2. At the public cost. 3. In the *Prytanēum*, where a perpetual fire was kept burning. 4. The Prytanes or presidents of the senate, foreign ambassadors, envoys who had returned home from foreign missions which they had conducted with ability; and citizens who had been of signal service to the state, or the descendants of such citizens. [Dict. of Antiqq.] 6. *Victus quotidius* in *Prytanē*. De Orat. 1, 54.
QUESTIONS ON

PAUSANIAS.

Ch. I. 1. To what words are homo and vir respectively opposed?—2. Give an instance in which homo, as opposed to vir, expresses contempt.—3. Give an instance of its being used with an epithet which expresses praise, as it is in this chapter.—4. Explain its use here.—5. Explain the use of homo and vir in the following passage: (Marius) et tulit dolorem, ut vir; et, ut homo, majorem ferre sine causâ necessariâ noluit. Cic. Tusc. 2, 22, 53.—6. How would you distinguish homo when used with epithets of praise from vir with such epithets?—7. Give an instance of magnus homo from Cicero.—8. Explain omne genus vite.—9. What is the meaning of varius?—10. Distinguish between varius and diversus.—11. What sentences are connected by ut—sic or ita?—12. Have they ever an adversative meaning?—13. How may these particles be construed when they have

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* Ch. I. [1] 1. Homo is opposed to deus or bellua: 'man,' as a human being: vir to mulier, as a human being of the male sex.
2. (Catilina) utebatur hominibus improbis multis; et quidem optimis se viris deditum esse simulabat, Cic. Coel. 5, 12.
4. Africanus is taken as belonging to the human race, and yet raised above it by character: he is considered, that is, with reference to the whole human race.
5. He endured pain like a man, that is, without any of a woman's weakness, and yet, as being a human being, man and no more than man, he did not wish to suffer more than was necessary.
6. Homo relates rather to the qualities, whether good or bad, that characterize man as such; or one man from another, with this exception, that those which denote bravery, strength of mind, and all that distinguishes man from woman, are usually expressed by vir with a proper epithet, and also those which imply eminence and worth in social life: e.g. vir fortis, clarus, summus, &c.
8. 'All the relations of life;' as soldier, citizen, commander-in-chief, &c.
9. 'Inconsistent,' showing, as it were, different hues and colors, at different times.
10. Dôd. varius (1).
11. Comparative sentences of equality: as—so.
12. Yes: as 'on the one hand —so on the other,'
13 By though—yet; or by indeed —but: = quidem—sed.

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[3] 1. Give instances of miscère used to denote political confusion; the disturbance of a settled constitution, &c.—2. What English word answers best to concupiscere?—3. Why is posuisset in the subj.? [Pr. Intr. 461.]—4. What is the meaning of epigramma?—5. Govern victoriae.—6. What should be observed with respect to the place of this ergo? [Pract. Intr. 207.]—


7. What does *scribere* mean in *epigrammate scripto*?—8. Give instances of this meaning.—9. What are the more usual words?—10. Quote the ἐπίγραμμα.

**EXERCISE.**

Alcibiades was *indeed* among the first of the Athenians in political ability, *but* inconstant in every relation of life. Pausanias was first blamed for having carved on a golden tripod, that under his command the Persians were annihilated at Platæa, and that their general himself had fallen in that battle. Pausanias is to be blamed for having carved [upon it,] that he with a not very numerous army annihilated the Barbarians at Platæa. The Lacedæmonians are to be praised for having erased this inscription, and carved [on it] nothing, but that the Barbarians had been routed at Platæa by a not very numerous army of Greeks. Two hundred thousand of the infantry, which consisted of picked men, fell in that battle. Pausanias is to be blamed for having begun to create all manner of political confusion [after] he had annihilated the Persians at Platæa.

Ch. II. [1] 1. In what sense is *Hellespontus* here used?—2. Govern *Cyprum* and *Hellespontum*. [Milt. 1, [1], 30.]


10. 'Ελληνικὸν ἄρχηγὸς, ἦτα στρατὸν ἑλεις Μῆδων,

Παυσανίας φοίβῳ μνῆμ' ἀνέθηκε τόδε.

Ch. II. [1] 1. For the coasts of the Hellespont.

[2] 1. Dōd. *æquus* (2). 2. It had before been mentioned that he was *elated*, elatus, by the victory at Platæa: chap. 1, 3. His second success rendered him *still more so*. It *might* be explained by Pract. Intr. 408. 3. *Complures* denotes several, generally a good many, considered together as *one body or party*: like *plerique* it does not take a partitive genitive case. 5. *Plures*, on the other

*Complures hostium* is found, Hirt. B. G. 8, 48
between *plures* and *complures.—4. What is the force of non-nulli?—5. Why is redderet in the subjunctive? [Pr. Intr. 483.].—6. What is the force of the *re* in redderet?


hand, is comparative, with ref. to a smaller number. 4. Some, and not a very few: it is however less strong, as this passage shows, than *complures*. 6. Verbs compounded with *re* often denote a duty imposed upon a person; the laying on him the obligation to do something. So *reddere* 1 *debitum*. Regg. 1, 5.


1 Comp. *renuntiare* Alc. 10, 2; *redigere* Pel. 5, 1; *referre* Eum. 12, 1; *repulsare* Cæs. B. G. 5, 30, 2.
Nepos's practice with respect to *quicum* and *cum quo?*  
Milt. 1, [2], 7.

[5] 1. What is the force of *con* or *cum* in *col-laudat*?  
—2. Explain *ne cui rei parcat.* [Pr. Intr. i. 80.]—3. Is *pollicetur* in the usual tense and mood for such a sentence as it is here placed in?—4. The words *si fece-rit, nullius rei a se repulsam laturum* are in oblique narration, to which Nepos has passed, as is often done, from the direct form. Turn them into direct narration, as Xerxes would use them.—5. What tense is *feceris* here?—6. Now turn this into oblique narration: "he said that if he did this, he should meet with no refusal to any of his requests from him."—7. Why then is *fecerit* used in Nep.?

[6] 1. To what is *in quo facto* equivalent?—2. To what is *quam* equivalent?—3. What is the usual position of *non* with a participle and *est*?—4. When should it stand before the participle?—5. Give instances of its standing emphatically before the auxiliary verb at the end of a clause.

**EXERCISE.**

He answers, that if he drives the garrisons of the Greeks from the Hellespont, he will give him his daught-

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[5] 1. Highly, much. 3. Since *qua pollicetur* belong to Xerxes's message as related by Cornelius, it would be more usual to place the verb in the *subjunctive*—the narration being *oblique* (Pr. Intr. 460); since, however, it was an historical fact that Pausanias did make these promises, the indicative may stand. See Pr. Intr. 466, the last sentence: and compare Milt. 3, [4], 1. 4. [Id] *si feceris, nullius rei a me repulsam feres.* 5. Fut. perf. 6. *Id si fecisset, nullius rei a se repulsam laturum.* Pract. Intr. p. 163, b. Obs. 7. Instead of a *past* tense, he had used the historical present *collaudat—petit*: he therefore uses the *perf. subj.* instead of the *pluperf.* Compare also Pr. Intr. 468, with the Remark.


1 Comp. Cim. 1, 4, *si ea, qua pollicetur, prastitisset.*  
2 Compare Conon, 3, 3, *delibera utrum colloqui malis, an per litteras agere, qua cogitas.*
ter in marriage. If you drive the Persians from Cyprus, I will send a trustworthy person to confer with you. If you do this, you will reduce Sparta and the rest of Greece under your power, by my assistance. The Ephori praise Pausanias highly, and beg him to spare no exertion (res) to drive the Persian garrisons out of Cyprus. If from meeting with equal success in this undertaking (res), you become still more elated, you will be recalled home. Miltiades was not acquitted. If Sparta and the rest of Greece is reduced under my power by your assistance, I promise that you shall not meet with a refusal from me in any thing [you may ask.]

CH. III. [1] 1. Observe the order in post non multo, where the general assertion that it was after what had been before asserted is limited by the non multo: give other examples of this order from Nep.—2. Can you give any instance where the word or words marking how much, precede the post?—3. Can we conceive any callida ratio of disclosing his views?—4. Of aperire and patefacere, one means to open that whose top was covered; the other, to open that of which the sides were enclosed: which means to open an enclosed space?—5. Construe cogitata.—6. What should be remarked in the sentences non enim, &c.?—7. What does cultus here mean?

[2] 1. Who were the qui aderant?—2. Why is possent in the subjunctive?—3. Give an instance from

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CH. III. [1] 1. Cim. 3, [4], post, neque ita multo. Alcib. 11, 1, qui post aliquanto natus. 2. Pel. 2, 4, neque ita multo post. 3. Yes: that of disclosing them gradually, and as he found persons inclined to receive them and support him; drawing men on to commit themselves, so that they could neither recede nor advance without danger, and so on. 4. Dôd. aperire. 5. 'His plans' or 'views:' cogitare, to think about a thing, being often equivalent to planning it. 6. The distance of non from the solum, to which it belongs. 7. 'Mode of living:' it is very often joined to another word, as here, and then denotes all that belongs to a person's mode of living, except what the added word denotes: hence here it includes his table, his tent, his furniture, his state, &c. [2] 1. His guests. 2. The verb is sometimes in the su' after quam with a comparative. 3. Quid? tu, inquit, anin
QUESTIONS ON

Nep.—4. Give an example from Cicero.—5. With what verbs does this principally occur?—6. What made his guests unable to bear the Persian luxury of his banquets?


[4] 1. What tense do *postquam, ut, ubi (= 'when,' 'after')* take? [Pr. Intr. i. 514.]—2. What was the *scytala?*—3. Explain *more illorum.*—4. Why is *reverteretur* the subj.? [Pr. Intr. i. 460, b.]—5. Distinguish between *reverti* and *redire."


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si isto eras, cur non in praetio cecidisti *potius, quam in potes-
tatem inimici venires?* Eum. 11, 4. And; *clarius exsplen-
descetab, quam generosi condiscipuli—ferre posse.* Att. 1, 3.

4. Postea, quidquid erat oneris in nautis remigibusque exi-
gendis, in frumento imperando, Segestanis preter ceteros impone-
bat, aliquanto amplius quam ferre posse. Verr. 4, 34.

5. With *velle* and *posse.* Zumpt, § 560. Note. 6. Their own moderate habits peculiarly unfitted them for bearing the extreme luxury of a Persian banquet.

[3] 1. Conveniendi. 2. (1) Entrance or admission to a person; then (2) the permission, or right, of entrance; then (3) a gen. of the ground was added to denote the purpose for which the admission was required.

3. *Itaque si qui mihi erit aditus de tuis fortunis—agen di,* & c. Epp. ad Fam. 6, 10, 2.

4. As an adj. it would be fem., but it is here used substantively (Troas sc. regio) and put in apposition with *ager,* as, *flumen Garumna; in campum Marathona,* &c.

5. That introduced by *tum = and also.*

[4] 2. A black stick; the Ephori kept one, and gave another of exactly the same size to their Commander-in-chief. When they wished to send an order, they wound a thong round this stick, and wrote the order on it: no one could read this, till the letters were again brought properly together by being wound round a stick of the same size in the same way.

3. In the concise way called Laco-

nic, from its belonging peculiarly to the Lacedaemonians, Laces.


[5] 1. 'Even then,' that is, still. 2. The meaning of the words is not altered, but their reference. 'As late as that,' and, *as early as that.' 3. *Etiam tum vita hominum sine cupi-
of its meaning 'as late as that.'—4. Explain regi.—5 Was Pausanias a king?—6. What is neque equivalent to in neque eo magis?


EXERCISE.

Pausanias answered more haughtily, and governed more cruelly, than the Lacedaemonians could endure. Pausanias not long afterwards withdrew to Colonse, which is a place in the Troas. It was written on the scytala, that unless he granted an audience to those who applied [for it,] they would throw him into prison. Themistocles was of opinion that they should not wait, till Pausanias returned home. The Ephori cannot endure this, but sent ambassadors to him with the scytala. Any one of the Ephori may throw even one of their kings into prison.

ditate a g i t a b a t u r. Sall. Cat. 2. 4. It is equivalent to vel regi : 'even to one of their kings.' 5. No: he was guardian to his cousin Pleistarchus, the son of Leonidas, who commanded at Thermopylae. 6. Neque tamen, or vero.

[7] 1. That with verbs of thinking, the 'not' is prefixed to the verb rather than the infinit. 2. N o n censet lugendam esse mortem. De Senect. 20, 74. 3. When a negative and affirmative sentence are joined together in this way, et, atque, or que are used, where we should use 'but.' 4. Equidem illud ipsum non nimium probo et tantum patior. C. de Fin. 2, 9, 27. N e q u e desideravit quemquam et potius discessu nostro lactatus est (C.). 5. Huic ille primum susit, ne se moveret, et exspectaret quoad Alexandri filius regnum adipisceretur. Eum. 6, 2. 6. No: for se ipsam aperiaret would be 'to discover itself, rather than something else.'
QUESTIONS ON

Ch. IV. [1] 1. Distinguish between interim and interea. [Them. 6, [5], 5.]-2. How would 'a letter to Artabazus' be generally expressed in Latin?—3. On what principle would the participle be used?—4. Are there no instances of epistola ad aliquem without a participle?—5. Is a 'letter from a person' ever epistola or litterae ab aliquo without a participle?—6. What kind of substantives are more frequently modified by prepositions with their cases than others?—7. Give instances.—8. What is the English of ei in suspicionem venit?—9. Give other instances, in which the Romans expressed the beginning of a state by a circumlocution with venire. —10. What is the usual meaning of in suspicionem venire aliquui, when the verb is used personally?—11. In what meaning is super used with the abl.?—12. With what kind of verbs is it so used?—13. Give some instances.—14. What part of speech is eodem?—15. How were letters done up in Greece and Rome?—16. What is the general Latin expression for opening a letter?

Ch. IV. [1] 2. Epistola ad Artabazum scripta, data, missa, &c. 3. In Latin a substantive is not often modified by another substantive governed by a preposition. 4. Yes: such examples are not rare: Cic. de Off. 1, 11, 37, senis est Marci quidem Catonis epistola ad filium; de Off. 2, 14, 48, exstant epistolae Philippi ad Alexandrum. 5. Yes: for instance, Liv. 23, 34, litterae quoque ab Hannibale ad Philippum, which is just like our passage. 6. Verbal and other substantives expressing an action: e.g. those in io. 7. Deductio in agros; via ad gloriem; mansio in vita; fuga ab urbe; defectio ab Romanis. 8. 'He suspected,' 'began to suspect,' or 'came to suspect.' 9. Milt. 7, [3], utrisque venit in opinionem signum a classiariis regis datum: so Att. 9, 6. 10. 'To become suspected by anybody:' 'to fall under his suspicion.' 11. Nearly in the sense of de = 'about,' 'concerning.' 12. With verbs of speaking, thinking, asking, doing, or, as here, sending on a mission or errand. 13. Cic. Att. 16, 6: Hac super re scribam ad te. Att. 14, 22: Cogites, quid agendum nobis sit super legatione (it is however rare in Cic.). Virg. Geor. 4, 559: Hac super arborum cultura pecorumque canebam, Et super arborebus. 15. Something in this way: they were folded in the form of a little book, then tied round with a thread [lino obligare], the knot being covered with wax or a kind of chalk, creta. 16. Epistolam

1 In such constructions the subst. with the preposition is joined attributively to the other substantive; almost, that is, like an adjective.
17. Explain the meaning of *vincula laxare*, and *signum detrahere* here.

[2] 1. Translate *the points which had been agreed upon between the king and Pausanias* in two ways.—2. In *has ille litteras*, why are *has litteras* separated?

[3] 1. What is the meaning of *gravitas*?—2. Distinguish between *se ipse* and *se ipsam*. [Pr. Intr. 368.]


[5] 1. Is any other form used besides *confugere in aram*?—2. Since *confugere in aliquid* means to fly into some space, how would you explain in *aram*?

_aperire, resignare; or solvere (ἀδεώ)._ 17. Argillus meant to restore the fastening and seal, that is, to do the letter up again, if he found nothing written in it against himself. He therefore loosened the thread or string; and pulled it off with the seal unbroken.

[2] 1. *ea qua inter regem Pausaniaeque convenerant; or ea qua regi cum Pausania convenerant.* 2. Such separation both gives emphasis to *has litteras* (= this' letter), and avoids the concurrence of two terminations of the same sound.

[3] 1. 'Their deliberate method of proceeding:' as contrasted with the impetuosity of an excitable people.

[4] 1. *And so,* 'and accordingly,' or 'accordingly' only.

2. Yes. 3. The pass. is preferred for general truths and assertions: when, that is, there is no reference to particular persons.


5. *Anastrophe*, from *ἀνά—στρέφειν.*

6. With pronouns.


10. With 'in'.

11. On the steps of the altar.


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1 Thucydides says he prepared a false seal.
2 Tibull. 4, 13, 23: —*Veneris sancta consider vinctus ad aras.*
[6] 1. What is the English of *modo* here?—2. What is its usual meaning as a particle of time? [Pr. Intr. ii, 502.]—3. In the sentence, he begged him *ne enuntiaret, nec se—proderet*, what would be more usual than the second *nec*?—4. Give other instances of *nec* for *neu* or *neve*.—5. What is the past participle of *implicare*?—6. With what distinction does Nep. appear to use them?—7. Does this agree with the practice of other writers?—8. On what does *futurum, i. e. futurum esse*, depend? [Pr. Intr. 460, c, 1.]

**EXERCISE.**

Argilius, who had received a letter from Pausanias to Artabazus, loosened the thread (*partic.*) [that bound it] and pulled off the seal. If I convey it, I am to perish. Of those who had been sent on the same errand, not one had returned. He learned that all who had been sent to the same place on a similar errand had perished. To these he discloses, what had been agreed upon between Pausanias and the king. To these he will disclose those [points] which have been agreed upon between Pausanias and the king. I will tell this informer what I wish to be done. *In* this place, if any one holds any conversation with Argilius, we shall hear it. When they

means the whole space to which the protective power of the altar extended; perhaps an enclosed space round the altar, but at all events, the altar and its steps. Hence also *in ara consider* before.

[6] 1. ‘Now?’ ‘upon this?’ 3. Neve; for:

> *And not,* or *not* which follows *ut* or *ne*,

By *neu* or *neve* should be translated be.


5. *Implicatus* or *implicitus*. 6. He uses *implicatus* except when speaking of a *disease*: as Cim. 3, 4; Ag. 8, 6

7. Liv. has ‘in morbum implicitus;’ ‘gravi morbo implicitus, B. C. 3, 18, 1; but quin erant ordinates—implicati, B. G. 7, 73, 4.—Cicero has nearly always *implicitus*. Later writers use either form without distinction.

1 Or *ara* may be considered as used for the protective power of the altar: *sac confugere in alius fidein, misericordiam, &c.*

2 Pr. Intr. 415.
saw him loosening the thread, and pulling off the seal, they inquired what reason he had for so sudden a resolu-
tion. A certain Argilius had come to suspect, that if he conveyed the letter, he was to be put to death. If he conveys\(^1\) this letter he will be put to death.

Ch. V. [1] 1. When is ‘better’ to be translated by *satius*? [Pr. Intr. p. 84. Obs. to Ex. 34.]—2. What is the English of *in eo esset, ut, &c.?* [Pr. Intr. 479.]—3. What might be used instead of *qui eum admonere cupiebat?*—4. With what difference?—5. Is there still a third way?—6. What difference would this make?—7. Distinguish between *vultus* and *facies.* [Död. *facies.*]

[2] 1. What ambiguity is there in *qua χαλκίωκος vocatur?*—2. Prove that the temple was sometimes called *χαλκίωκος.*—3. To which does the *qua* probably refer?—4. Give your reasons for this.—5. Distinguish between *valve* and *fores.*

[3] 1. What is there unusual in *dicitur eo tempore matrem Pausaniae vixisse?* [Pr. Intr. 297.]—2. With what forms is the impersonal construction[2] very com-

Ch. V. [1] 3. *Qui eum admoneri cupiebat.* 4. The expression would be then more indefinite: it would assert that he wished him to be warned some how or other; not, that he wished to warn him himself. 5. Yes: *qui eum admonitum cupiebat.* 6. The expression would be indefinite, like the *qui eum admoneri cupiebat,* but would imply a wish that the state of his being warned (i. e. the effect of the warning) should continue.—Z. § 611.

[2] 1. The *qua* may refer to the preceding *aedem* or to the preceding *Minervæ:* for both the goddess and her temple were called *χαλκίωκος.* 2. *Ætolia circa Chalcis/æcon (Minervæ est templum æreum) congregati cæduntur.* Liv. 35, 36. 3. To *Minervæ.*

4. (1) Since it can refer to both, it is more likely to refer to the nearest: an ear hearing *Minervæ,* *qua χαλκίωκος vocatur,* could hardly help referring the *qua* to *Minervæ.* (2) Thucydides has *τὸ ἐφόν τῆς χαλκίωκου.* 5. *Död. ostium.—Januvious says that valve are the leaves of a folding-door that opens inwards; fores of one that opens outwards.*

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\(^1\) Pr. Intr. 415.

\(^2\) Bremi thinks that the *ejus adis* which follows is a reason for its referring to the temple, but since *aedem* had preceded, the *ejus adis* is sufficiently explained.

\(^3\) Krüger says, that the *impersonal* construction is almost invariably used with *intelligitur,* *nuntiatur* (with definite announcements), *dicitur* (it is maintained), less frequently with *traditur,* *dicitur* (people say), *narratur,* *declaratur* with *putatur,* *creditur,* *existimatur,* it is only an exception.
QUESTIONS

mon? [Pr. Intr. 297, note c.]—3. What part of speech is natu in; magno natu?—4. Does Nep. use this word elsewhere?—5. Can you give an example from any other writer?—6. In what form is natu also, and more commonly found?—7. Is postquam comperit in oratione obliqua?—8. How is it then that it is not compererit, in the subj.? [See Milt. 3, [4], 1: and Pr. Intr. 465, 466.]

[5] 1. Is there any thing unusual in quo hi qui—essent dati?—2. What degree of distance is usually marked by procul?—3. Does Cic. ever use posterius?—4. What expression does Nep. use, that may be compared with vitam ponere?

EXERCISE.

Pausanias on learning this, fled for refuge into the temple. They say, that he was buried in the same


[5] 1. It should be regularly quo hos; for in an elliptical sentence of this kind the subject is placed in Latin in the accusative (not in the nom. to the verb understood) if the subject of the other sentence is in the acc. (with inf.). Thus: 'they say that Plato felt the same as Pythagoras [felt];' Platonem ferunt—sensisse idem, quod Pythagoram:—not Pythagoras. C. Tusc. 1, 17. See Pr. Intr. ii. Caut. 15. Z. § 603, (a). 2. A considerable distance, but yet generally within sight: opp. juxta, Död. 3. Yes: Ipse enim Thucydidcs si posterius fuisse. Brut. 83, 288. 4. Animum deponere. Han. 1, 3.

1 Of course it is a slight irregularity to say, cujus mortui corpus—quo hi, instead of cujus mortui corpus—quo horum corpora; or quem mortuum—quo hi: but this is a sort of thing that occurs in all languages. (Bremi.)

2 Bremi doubts whether the meaning is that he was buried 'at some distance from the place where he died,' or 'at some distance from the place where the malfectors were buried' (quo hi inferuntur qui ad supplicium essent dati): eo scilicet loco, quo erat mortuis. He prefers the former with good reason; though he says Nep. must then have taken the account, not from Thucydates, but from some other authority. Thucydates's words (1, 134) are καὶ αὕτω ἐμάλλον μὲν ἐν τῶν Καισάν, ὀπέρ τοὺς κακοθυγοὺς, ἐμβάλλειν, ἐπειτα ἔδοξε πλεσθον πνος κατορθωσί. Does the πλεσθον πνοι mean somewhere near where he died?—or somewhere near the Caedas? If the former, Nep. agrees with Thucydates, and his use of inferri—infoderunt (in exact correspondence with ἐμβάλλειν—κατορθωσί) proves him to have had the passage before his eyes. Is it not possible that a non or hau'd has been omitted before procui? though procui and πλεσθον πνοι are not contradictory, according to Döderlein's explanation of procui.
place as Pausanias. They say that he was buried not far from the spot where he breathed his last. It is said that Pausanias, being carried out of the temple still alive, immediately expired. After the Ephori discovered the guilt of Pausanias, they immediately blocked up the doors of the temple which is called χαλκίοιος. When the thief was on the point of flying-for-refuge to the temple, he was arrested in the city. When he was on the point of being executed, he expired.

CIMON.

Ch. I. [1] 1. What is the meaning of uti here?— 2. Is it often used, as here, of disagreeable things?— 3. At about what age did a young person begin to be an adolescens?— 4. Explain lis estimata.— 5. What is the Eng. of vincula publica?— 6. What is mostly used instead of 'and not' in Latin?— 7. By what tense will solvisset be construed?— 8. What tense would be used if the present of posse preceded? for instance, translate you cannot be let out, unless you pay the fine imposed. [Pr. Intr. 415.]

[2] 1. Explain the use of autem in habebat autem, &c. [Milt. 4, [1], 1. ]— 2. Explain germana soror. [Pref. [4], 2, 3. ]— 3. What is the name given to the concurrence of two words with nearly the same letters and sound; as, non magis amore quam more?— 4. Give instances of Paronomasia.— 5. Explain the use of ducere in the sense of 'to marry.'— 6. Can it be said then of

Ch. I. [1] 1. To have or experience. 2. No. 3. Död. puer. 4. Litem estimare is to fix the sum which the accused is to pay as compensation, if condemned: hence lis estimata is used for the fine imposed upon a defendant. 5. The public prison. 6. Neque or nec. 7. By the perf. indic. — 'unless he paid:' our language not being so particular as the Latin in marking that one action must have been completed before another begins. [2] 3. Paronomasia. 4. Just below: non tam generosus quam pecuniosus. Cic. ad Div. x. 28, 1: in ore et amore. 5.
QUESTIONS ON a woman?—7. What word for ‘to marry’ can be said of a woman only, and what is its real meaning? 

[3] 1. In hujus conjugii cupidus; does hujus agree with conjugii, or is it the gen. dependent on it; conjugium hujus being ‘a marriage with her’?—2. What is the preposition used for ‘making money by any thing’?—3. Does sibi refer to the person who is the nom. to dare?—4. How then can it be used? [Pr. Intr. 370.]—5. On what does soluturum [esse] depend? [Pr. Intr. 460, (c) (1).]—6. In what tense would impetrare stand, if the narration were direct, as in, ‘I will pay the money if I obtain my request?’ [Pr. Intr. 415.]


EXERCISE.

He says that he will not allow the daughter of Miltiades to be given in marriage to one Callias, since he can prevent it; and that he rejects such a proposal. I will marry Callias, if he performs what he promises. She says that she will not marry Callias, unless he performs what he promises. She said that she would not marry Callias, unless he performed what he prom-

ducere sc. domum, because the husband led the bride to his home. 
7. nubere, ‘to veil.’


1 So both Bremi and Dähne.
2 With this use may be compared; ut nemo—contentus vivat, laudet, Hor Sat. 1, where nemo cannot be the nom. to laudet, but quisque implied.
Cimon, CH. II.

181

ised. If I obtain this request, I will not suffer the offspring of Miltiades to experience so harsh a beginning of manhood. Cimon will reject such a proposal with disdain, and not suffer Miltiades to die in the public prison. I will not suffer the son of Miltiades to be confined in the same prison, since I can prevent it. She says that she will not suffer her brother, her own father's child, to die in a public prison, since she can prevent it.

CH. II. [1] 1. What has been remarked about the use of talis? [Them. 2. [8], 1, 2, 3.]—2. What is the meaning of satis eloquentiae?—3. Does it exclude the notion of a very high degree of the thing spoken of, or not?—4. What is prudentia?—5. Does this passage seem against that distinction?—6. What is the derivation of prudens?—7. Give Hill’s explanation.—8. What is Bremi’s opinion?—9. Are prudens and prudentia often used of military science?—10. What are quum—tum? [tum—tum?] [P. I. 271, 272.]

CH. II. [1] 2. Enough for a statesman; enough for one who did not trust to eloquence only for the means of arriving at distinction. 3. It excludes it, inasmuch as it always implies a reference to some object, for which no deficiency exists. 4. According to Döderlein the prudens uses right means and regulates them with circumspection, from a natural judiciousness pervading a man’s whole nature. 5. Yes: since it attributes Cimon’s prudentia rei militaris to his early acquaintance with warlike operations in his father’s camp. 6. Providens. 7. “Prudens refers to a nice apprehension of the nature of the circumstances that are present, and of that conduct that will lead to effects that are most beneficial to the agent. It supposes also, that the natural talent is fortified by experience and practice in human affairs.—Prudentia regards those truths that enable a man to play his part successfully in life, and both to foresee what is likely to happen, and to be ready to meet it.” 8. It agrees with this; as he considers it ‘to include both theory and practice’. 9. Not very often; but in Hann. 1, 1, the surpassing prudentia of Hannibal is spoken of and compared with the fortitudo of the Romans; and Conon is called prudens rei militaris, Con. 1, 2; and Vell. Pa-

1 Comp. Cic. de Div. 1, 49, 11. Alii autem in republica exercitati orientem tyrannidem multo ante prospiciunt; quos prudentes post summus dicere, id est, providentem.
[2] 1. In such a word as Strymon, ēonis, is the acc. in *em* or the Greek acc. in *a* the more common?—2. Of a noun of the third in *is*, not increasing in the gen. is the acc. usually *im* or *in*?—3. What is *mittere in coloni- niam*?—4. To what Greek prep. does *in* so used an- swer?

[3] 1. What is the derivation of *statim*?—2. What is its real meaning?—3. What should be remarked in: *barbarorum uno concursu maximam vim* prostravit?

[4] 1. What does *imperii* mean?

[5] 1. Might it have been *quod contumacius se gessissent*?—2. With what difference?—3. What is the meaning of *sessor*?—4. What does *fretus* often denote?—5. Is there any force in *suo adventu*?—6. What were *manubiae*?—7. What was the usual division of the

terc. 2, 29, has *ingenium singulares rerum militarium prudentiae* (dat.) *culturati*; *he had cultivated his natural talent to a wonderful practical acquaintance with military affairs.*

[2] 1. That in *em*,—but Nep., Livy, and Curtius, with the writers of the silv. age, frequently use *a*. 2. *Im*, but even Cic. has *in* in Zeuxin, pocesin. 3. *To send them for a colony, i.e. to form or found a colony.* 4. *To inti* with acc.—marking the object.

[3] 1. From *stat-* supine root of *stare*. 2. On the spot; while the person stood there, i.e. immediately*. 3. The emphasis added to *maximam vim* by separation from its dependent gen. and removal to near the end of the clause.

[4] 1. The iron rule of the Athenians. 2. Their conduct would then have been related, not as an historical fact by Corn. Neb. but as Cimon’s alleged motive, whether really his motive or not. 3. ‘one who sits; *sessor* is here used for the inhabitants of the island, which is the only instance of this meaning. 4. A vain confidence. 5. Yes: it means by his mere appearance, without the necessity of having recourse to arms. 6. *Manubius* is an adj. taken by the hand: *manubiae* sc. res. It originally meant the booty, but especially the general’s share of it; it was afterwards used of the money realized by the booty, *preda* being the articles themselves that were taken from the enemy. 7. A division into three parts; one for the public treasury, one for the soldiers, the third for the general, who often employed it in building or beautifying some public edifice

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1 Others read *prudentiā excoluerat.*
2 *Statim (= εἰδέως, ἐπιστρέφον)* often follows an abl. absol.
3 *His cx manubii.—Cic. pro domo, 38, has; porticium—de manubiis Cimbrici sese vt; Liv. 33, 27, de manubiis duo fornices—seseit
booty?—8. Explain *qua.*—9. What is the meaning of *ornare* here?

**EXERCISE.**

Scyros was depopulated (partic.), [and] its old occupiers sent to found a colony at Amphipolis. Having landed his forces, he utterly-routed a vast body of the barbarians at the river Strymon. Cimon, who had great influence with the army, was sent to Amphipolis, to confirm the well disposed states [in their allegiance.] By his mere appearance there he compelled the disaffected states to return to their allegiance. Cimon [when] commander-in-chief routed numerous forces of the Thracians at the river Strymon. Out of whose [share of the] booty was the western side of the citadel fortified?

**Ch. III. [1] 1.** What is the meaning of *unus in civitate maxime floreret?* [Milt. [1], 14, 15, 16.]

2. Fill up the sentence *quam pater suus.*—3. Can you give an instance from Nep. of any similar omission of the prepos. before the rel. pronoun?—4. Can you give any example exactly like that before us?—5. When only can the preposition be omitted in this way before the rel. pron.?—6. What would be more regular than *pater suus?*—7. How can *suus* be defended?—8. What is there remarkable in *testarum suffragia, quod illi uστρακ-κιμν vocant?*—9. Translate it in the two regular ways. [Pr. Intr. 48.]

10. Why should we *not* expect *quem* *δστρφ vocant* here? [Pr. Intr. 49.]

11. How can *quod* to be a monument of his victory. 8. = *ab ea parte, qua.* See Milt. 3, [1], 2.

9. = *munire.*

**Ch. III. [1] 2.** [*In*] *quam [invidiam] pater suus* [inciderat].

3. Yes: Att. 22, [1], *ne ad id, quod* [for *a d qu d*] *natura cogeret, ipse quoque sibi accelerarct.*


5. When the same preposition has been expressed before the demonstrative.


7. The *'his'* is referred to Cimon, the nom. of the principal sentence; *ejus* would be the proper word for the historian speaking of both Cimon and his father.

8. The *quod* does not agree either with *suffragia* or *δστρακισμον.*

11 It is used vaguely = 'a thing which,' "a proceeding which."

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1 Comp. Milt. 1, [1], 21, *cives su us*
be justified?—12. Can you give any other instance of similar negligence or vagueness of reference from Nep.?—13. What kind of adjectives were unusual in the golden age of the Lat. language?—14. How was this notion expressed?

[2] 1. What kind of desire is desiderium?

[3] 1. What other forms might be used for 'five years after he was banished'? [Pr. Intr. 310.]—2. Construe and explain hospitium. [Them. 8, [3], 9.]—3. Why is utebatur in the indic.?—4. Might it have been in the subj.?—5. What is he now represented as saying?—6. May sua sponte or sponte sua be used indifferently? [Milt. 1, [4], 5.].—7. What is here meant by sua sponte?

[4] 1. What may you compare with post neque ita mulo?—2. What does ita mean here?—3. What form is also used for in morbum implicari?

**EXERCISE.**

Cimon was banished by [that] same ostracism by which his father [had been banished,] and Themistocles, and Aristides. The Athenians will be sorry for this before I shall. He brought about a peace between the same states as his father. Cimon had the same guest-friendship with the Lacedæmonians, that his father [had had.] Aristides was recalled five years after he was banished.

12. Yes: Timoth. 1, 2, where in 'id restituit,' the id (-'that sum') refers to mille et ducenta talenta. 13. Those inennis, meaning, 'of so many years.' 14. Annorum with a numeral.

[2] 1. The desire of something that we miss: hence often = 'regret.'

[3] 3. The statement is made as an historical fact by Nep. 4. Yes: if referred to the mind of Cimon: it would then represent him as saying, "Since I am a guest-friend of the Lacedæmonians, I had better, &c." 5. The historian as good as says this about Cimon. "Cimon had a guest-friendship with the Lacedæmonians: accordingly he thought it better, &c." 7. Without any authority from the Athenians.

[4] 1. Paus. 3, [1]; at ille post non mulo. 2. 'Very' = valde. 3. Lucretius, Pliny, and others have morbo implicari.
Ch. IV. [1] 1. What are the usual forms for 'not only—but also'?—2. What is the difference between non solum—sed and non solum—sed etiam?—3. Does this seem to be the case here?—4. Give the meaning of prædium.—5. What should be remarked about the tense of imposuerit?—6. Is ponere, imponere, collocare in aliqua re a usual construction?—7. Give an instance nearly like that before us.—8. How must 'to place a keeper over a person' be translated?—9. How are 'that nobody,' 'that nothing,' 'that never' translated? [Pr. Intr. 80.]—10. In what kind of sentences must ut nemo, nihil, numquam stand? [Pr. Intr. 81.]—11. What verbs are followed by quo minus? [Pr. Intr. 94.]—12. How is the verb after quo minus usually construed?—13. In the sentence before ne quis impediretur is anything omitted that is required for the full expression of the thought?


Ch. IV. [1] 1. non solum—sed or verum etiam: non modo—sed or verum etiam. 2. In non solum—sed, the notion with sed is often a more comprehensive notion than the former which it includes: as Pollio omnibus negotiis non interfuit solum, sed præfuit. Cic. ad Fam. 1, 6. 3. No: his being regretted in peace does not necessarily imply any warlike ability. 4. Dōd. villa. 5. Milt. 5, [2], 1—3; and note on p. 79. Pr. Intr. 418, with remark a. 6. Yes: but in with the acc. is used, when motion or removal is implied; as in in naves imponere: turrim in muros collocare. 7. Cic. pro Flacco, 19, 45: custos—in [in om. Orell.] frumento publico est positus. 8. By the dat.: as Caes. B. G. I, 20, Dum n or igi custodes ponit. 12. By the participial substantive. 13. Yes: eo consilio, [ne quis, &c.].

[2] 3. To meet a man unexpectedly. 4. 'met by accident' i. e. 'whom he had accidentally met.' 5. No: but Cic. has aliquo casu atque fortunæ. De Off. 2, 13, 3.

1 See Pr. Intr. II. 503.
2 'Instead of sed etiam we find sed alone, by which regularly a more comprehensive notion is introduced which includes the former: it is often however used without this accessory notion.' Madvig's Grammar, p. 437.
3 In Greek τυγχάνειν.

b Imponere should rather be noticed as an exception to this class of words, in with the abl. being unusual after it. With collocare, ponere, &c. in with the acc. is very rare. See Z. §§ 489, 490.
[3] 1. Distinguish between *quotidie* and *indies* or *in dies*. [Pr. Intr. 69, t.]-2. Could *indies* be used here?—3. Does *invocatus* come from *invocare*?—4. What is the Greek term for to *invite* to dinner, &c.?—5. Why is *vidisset* in the pluperfect subj.?—6. What does *de* in composition mean?—7. Translate according to the regular form, “I never pass a day without doing this.”—8. When is *praetermittere* usually followed by the inf.?—9. Is any other construction used when *dies* or *tempus* is expressed?—10. Is the construction here used by Nep. unusual?—11. What does *fides* here mean?—12. Why is *reliquissent* in the subj.?—13. Explain *extulit*.—14. What similar instance have we lately had?


**EXERCISE.**

If anybody needs your assistance, give at once, that you may not, by putting it off, appear to refuse. I will immediately invite [to my house,] those whom I find in the forum uninvited [by anybody else.] If I meet anybody in the forum poorly clad, I will give him my own

[3] 3. No: from *vocatus* = *invited*, and the negative particle *in*; so that *invocatus* = *non vocatus*, ‘uninvited.’ 4. *καλίτιν*, as in Lat. *vocare*. 5. From the indefiniteness of the reference = ‘*such as at any time he found uninvited.*’ 6. (1) *Down* from a higher place, (2) away from a particular place to another.

7. *Nullum diem praetermitto, qu i u n hoc faciam.* 8. When it stands, without any word of time, and in a positive sentence: as in *dicere praetermittam*, &c. 9. The thing done or not done may depend on *dies* or *tempus* and stand in the ger. in *di*: as *Nic nullem tempus praetermittitur de tuis rebus et a g e n d i et cogitandi*. Cic. ad Fam. 1, 5. 10. *Yes.* 11. Protection: especially the faithful granting of that protection, which he had virtually or expressly promised to grant. 12. From its vagueness of reference, and from its being not stated historically, but as what was Cimon’s motive. 13. *Extulit* here = *efferendos curavit*: just as we can say: ‘he buried them at his own expense’ for ‘he caused them to be buried.’ 14. *Legerat*, Paus. 1, [2].


1 So nearly: *non hercle miror... si qui comedunt bona*. Hor. Ep. 1, 15, 40.
garment. He buried at his own expense a poor man, who at his death had not left enough for his funeral. Let all enjoy my property, every man what he pleases. By this conduct, it is by no means to be wondered at, that he hardly left enough for his funeral expenses.

LYSANDER.

Ch. I. [1] 1. Explain sui.—2. Distinguish between felicitas and fortuna.—3. Is felicitas here merely = fortuna?—4. In apparat—confecisse is the construction probably (is) apparat—confecisse; or apparat (impersonally)—(eum) confecisse?—5. Give your reasons for thinking so.—6. Quote such an instance.—7. Quote passages to prove that the personal use is possible.—8. What Greek construction is like this?—9. Explain conficere 1. —10. How is the present tense to be construed in sexto et vicesimo anno bellum g e r o? [Pr. Intr. 308. end.]

Ch. I. [1] 1. Sui is the objective gen. = de se, of or concerning himself. 2. Fortuna excludes our own endeavors; felicitas generally presupposes them, but as blest with success. 3. Not necessarily, for Lysander availed himself dexterously of the want of discipline that prevailed in the Athenian camp. 4. Apparat e u m confecisse. 5. (1) Apparat is always used impersonally by Nep.: (2) he leaves out the acc. pron. in other instances.

6. Paus. 1, 3, in quo erat hæc sententia: suo ductu barbaros apud Plataeas esse déletos, ejusque victoriae ergo Apollini donum dedisse for s e dedisse. 2 7. Quo facilius apparat ita degenerasse—N e r o. Suet. Nero, 1. Membra nobis ita data sunt, ut ad quandam rationem vivendi data esse apparent. Cic. de Fin. 3, 7, 23. 8. The personal use of φανερον or δηλον ελευ. 9. It means properly to do a thing so thoroughly, that there is an end of the matter: thus conficere bellum to end a war; hence applied (1) to things with reference to which the thing is done, e. g. conficere provinciam, to s e t t l e a province: i.e. to arrange its affairs completely, or put an end to its disorders: and (2) to persons or living creatures who are overpowered: e. g. conficere

1 Compare the vulgar English, *to do for a person;* *to do anybody up.*
2 So also Paus. 2, 2, effugisse; 2, 5, laturum.
11. Is there any inconsistency in saying that the cause is unknown, and then immediately declaring it?

2. What is the usual form to express ‘for—not’ in Lat.?—2. Is non enim ever used by Cic.? if so, when?—3. Is that the case here?—4. Explain the use of sui in sui exercitus. [See Cim. 3, [1], 7.]—5. What is the derivation of immodestia?—6. How is it to be construed?—7. Does Nep. use it elsewhere?—8. What other expression does he use to express this?—9. Distinguish between vagari, errare, palari.—10. Why does quod here take the indicative?—11. In dicto audientem esse alicui, what case is dicto?—12. Is it ever used, when that to which the person is disobedient is a thing?

3. 1. Explain factiosus.—2. What is sibi indulgere?

4. 1. What sort of verb is dictitare?—2. Explain impotens.—3. Give an instance of its being applied to

maximam vim serpenti um, Cic. N. D. 1, 36, 101. 11. No: Nep. means that it is generally unknown: unknown by those who think so highly of Lysander’s military character because he terminated the Peloponnesian war.

2. 1. Neque enim: the neque pointing out the reference to a preceding assertion. 2. It is “not so uncommon in his works, as some critics imagine. When it occurs there is generally an antithetical word or notion which the negative has to bring out!”

3. Yes: there is an antithesis between immodestia adversarius; and sui exercitus virtus. 5. In, ‘not’—modestia from modus, ‘the not keeping within proper bounds.’


10. Nep. relates their want of discipline as an historical fact; as the actual cause ultimately of their defeat. 11. Probably the ablativus causalis, ‘not to hearken to a man, at his word.’


3. 1. One who was fond of making himself the head of a party: a turbulent intriguing person. 2. To take liberties; to throw off proper restraint.

4. 1. A frequentative, signifying a repeated action. 2. Properly: ‘not having power over itself;’ hence, ‘unable to restrain itself;’ ‘ungovernable;’ ‘lawless.’ 3. regnum impotens, Liv. 8, 5: cujus nomine diu regnasse impotenter Gany-

1 Pr. Intr. ii. 789.

1 Krüger considers it a dative dependent immediately upon audientem, with which it forms one notion, and takes a dat. of the person. See also Freund.
governors or government.—4. By what particles are nihil alius, non alius, followed?—5. How is ‘he pretended to be doing it,’ translated in Lat.? [Pr. Intr. Diff. 3.]—6. Distinguish between simulare and dissimulare.

[5] 1. How must undique be construed?—2. What is more usual than ejicere only?—3. Does Cic. ever use ejicere absolutely?—4. What is omitted before qui?—5. How may illius proprium be construed?—6. How does it happen that the verbs in qui aut continetur—aut confirmaratur are of different moods and tenses?

EXERCISE.

It is evident that he acquired a great reputation more by good luck than by merit. For the war was ended not by the valor of their opponents, but by their own want of discipline. It is plain that the Athenians fell into the power of their enemies after they had been waging war (partic.) for above twenty-five years. The Lacedæmonians used to say repeatedly, that their object in the war was to crush the Athenians. The Lacedæmonians make it their sole endeavor, to banish from every [state] [all] who have supported the cause of the Athenians. He pretended to be his creature.

meden docuimus, Hirt. Bell. Alex. 33. 4. By quam, ac, or nisi.

[5] 1. ‘All from every state.’ 2. Ejicere e republica or e civitate. See Them. 8, 1: Alcib. 4, 6: also ejicere in exsilium, xvi. 1, 4. 3. Yes: ejicere nos magnum fuit, exclusere facile est. Ad Div. 14, 3. 4. The antecedent pron. iis. 5. ‘His creature.’ 6. One use of the imperf. subj. is ‘to mark something contemporary and continuing.’ The guest-friendship with Lysander was a continuing thing: but the preceding oath was a definite act: hence Nep. must have used qui—continetur, aut—confirmasset, even if he had chosen to describe both classes indefinitely (= such as were retained, or had sworn, &c.) but he has preferred making the reference indefinite and as a thought of Lysander’s in the first case, and definite, as an historical fact related by himself, in the second.

1 Krüger says, ‘Quam and ac refer to the alius: nisi to the negative: quam and ac are comparative, nisi exclusive—Nihil alius nisi approaches to the meaning of hoc unum: nihil alius quam to that of idem’: yet he himself makes our passage hoc unum molitus est.—See Z. § 735.

2 The whole may be given thus; ‘except such as would (he presumed) be kept true to him by their connection as his guest-friends, or those who had actually sworn to remain true to him.’
Ch. II. [1] 1. To whom or what does *ipsus* refer?—2. What is the force of *de* in *defatigare*?

[2] 1. Is *diertere* used as well as *devertere* in the sense of *turning aside* to visit a place or person?—2. What is the usual meaning of *proinde*?—3. What are the usual *particles* for *as if*; *just as if*?—4. When is *proinde ac si*, or *proinde quasi*? so used?—5. Give an example from Sallust.—6. Does Nep. use *proinde ac* in any other passage?—7. Are the words *proinde ac si—solert* a remark of Cornelius’s, or do they express Lysander’s motive?—8. To what Greek particle does *per* in *perverttere* correspond?


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* This passage is cited from Liv 44, 43, under *deverto* in Freund’s Lexicon.
EXERCISE.

He wearies his readers by enumerating many instances, just as if it was not sufficient to produce one fact by way of example. He saw that the decemviral power would be established in all the cities. They see, that unless the decemviral power established by Lysander is dissolved, every thing will be conducted [exactly] according to his pleasure.

Ch. III. [1] 1. What is there peculiar in dolore?—2. Is there any thing peculiar in iniit consilia—tollere?—3. Give an instance from Cic.—4. Give an instance of the inf. following any other substantive.—5. Give instances from Nep.—6. What is the Eng. of consuevi, consueveram?—7. Since it was the reason felt by Lysander, why is not the subj. used?

[2] 1. What is there peculiar in Delphos, Dodonam?


Ch. III. [1] 1. It is used for the cause of the grief; the wrong which he believed himself to have suffered, and which he was vexed at. 2. Yes: consilia tollendi would be the regular construction: but consilia capere or inire being nearly equivalent in meaning to a single verb expressing purpose, intention, &c. (e.g. meditari, constitue, &c.) are often followed by the inf. See Z. § 598. 3. Te consilium cepisse, hominis propinqui fortunas funditus evertere, pro Quint. 16, fin. 4. Cic. Acad. 2, 6, 17: nec enim esse ullam rationem disputare cum his, qui nihil probarent.

5. Ages. 3, 4, Huic quum tempus esset visum, copias extrahere ex hibernaculis: so Dat. 11, 1, Han. 13, 4. 6. Consuevi = iωθα, 'I am accustomed:' consueveram = ιδάεοι, 'I was accustomed.'

7. Being also an historical fact, it is here so stated by Nep.

[2] 1. They are used for the oracles at Delphi and Dodona respectively.


[4] 2. 'Qui quærit reperit, non quæsita inveniuntur'
press?—3. Why is it used here?—4. What have you to remark on quam—se habiturum—non dubitabat? [Pref. [1], 1–6.]

EXERCISE.

They not only abolished the decemviral government, [which] he had instituted, but also accused him of having deceived the priest of Jupiter Hammon. Lysander proposed to bribe the oracles of Delphi and Dodona. I feel that I cannot do it without the assistance of the oracle at Delphi, because the Lacedæmonians are accustomed to refer every thing to the oracles, [for their decision.] He feels that he cannot do it except by bribing the oracle at Dodona, for the Lacedæmonians are accustomed to refer every question to the oracles [for decision.] Trusting in [the power of] money, he felt no doubt, that the priest of Jupiter might be bribed.


3. The papers of a deceased person are naturally looked over by his heirs to find documents of importance. Perhaps too, from the suspicion that had fallen on Lysander, his papers were searched after his death by the Ephori, for the purpose of discovering whether he had been guilty, or not.

Ch. IV. [1] 1. Three: satrapes, satrapa and satrapst1.—See Z. § 46, (3). Note. 2. Them. 2, [1], 5. 3. Such a participle as 'declaring' may be supposed understood in agreement with testimonium: but in all languages it is usual to place indirect questions in this, strictly speaking, inaccurate way: the clause is explanatory of testimonium, of which it states the purport. 4. The conscientiousness of a good man: here denoting conscientious honesty, preventing him from indulging in rapacious conduct. 5. Ad and curare. 6. Of persons: we must not translate 'an accurate man' by homo or vir accuratus, but by diligens, &c. 7. One carefully and fully draw up. 8. To write a careful and

1 In Nep. we have satrapes Paus. 1, 2: Alc. 10, 3; satrapen Con. 2, 1: satrapes (pl.) Dat. 3, 1, &c. and here satrapis
then is accurate scribere?—9. How may auctoritas be construed here?—10. On what does magnam enim ejus auctoritatem futuram (esse) depend? [Pr. Intr. 460, (c) (1)].

[2] 1. What does liberaliter properly mean?—2. Give instances of liberaliter polliceri or promittere. —3. Is liber necessarily 'a book?'—4. What is the original meaning of liber? and how did it get the meaning of 'book'?—5. What is liber gravis?—6. A 'long letter' is grandis epistola, e. g. Cic. ad Att. 13, 21; ad Hirtium dederam epistolam sane grandem: now grandem is found in some manuscripts here: why is its being an epithet of more common occurrence than graven a reason against its being the true reading?—7. Ferre laudibus is an unusual expression: what is the usual one?—8. Give an instance or instances of ferre with laudibus.—9. What should be remarked in quem quum legisset probassetque . . . subjicit?—10. Explain the tense of signatur¹. [Pr. Intr. 509.]-11. What might be used instead of dum signatur?—12. What is subj-

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9. 'Weight' or 'the weight of his testimony.'

[2] 1. In a manner that becomes one who is (liberalis) of good birth and education—hence: courteously, kindly, &c. As such politeness is often accompanied with insincerity, the expression is frequently used of promises made in a courteous manner, and without hesitation, but not fulfilled. 2. Ante adventum meum liber alissime erat pollicitus tuis omnibus. Cic. ad Att. 5, 13. Quibus auditis, liberaliter pollicitus—eos domum remittit. Cæs. B. G. 4, 21. 3. No: any written document of several leaves. 5. An earnestly written letter: one likely to have weight with those to whom it was addressed. 6. Because a transcriber would be likely to change the less usual epithet (grandem) into the more usual (grandem) but it is very unlikely that many transcribers would change the usual grandem into the rarer graven.


9. That Lysander is the nom. to legisset, &c. Pharnabazus to subjicit. See Them. 5, [1], 9, 10. 11. Inter signandum, 'during the sealing;' 'while the sealing was going on;' or 'while it was a-sealing.' 12. Properly to thrust beneath:

¹ Others read obsignatur.
QUESTIONS


[3] 1. What should be remarked in postquam—quæ voluerat, dixerat?—2. What is cognosce re epistolam?—3. What is the corresponding Greek word?—4. Parse legendum. [Pr. Intr. 351 (a), (β).]—5. What is the meaning of imprudens?—6. What is there unusual in ipse suis fuit accusator?—7. Give instances of a possessive pronoun used with a subst. of this kind

EXERCISE

You have unintentionally been your own accuser. Lysander, having said what he wished, was removed by [order of] the Ephori. Pharnabazus in an important letter, written at great length, extols Lysander to the skies. After I have said (Diff. 98.) what I wish [to say,] before the first magistrates, I shall hand in, by way of testimonial, the letter written by Pharnabazus. The Ephori having perused the letter of Pharnabazus order Lysander to withdraw. After the Ephori had [attentively] read the letter, which was put into their hands by Lysander (partic.), they gave it him to read.

hence to 'substitute' one thing for another. 13. Properly to substitute a false will for a genuine one: hence to forge a will. 14. 'Very circumstantially:' making definite charges and accompanying them with satisfactory proofs. 15. That its accusative is not a person, but the thing with which the person is charged. 16. Cujus tu desperatio nem accusare solitus esses, Cic. Ep. ad Div. 6, 1, &c.

[3] 1. (1) Postquam with the pluperfect, the perfect being the more common [Pr. Intr. 514]; and (2), the use of voluerat to mark the wish as having existed before the time of his address. We should use the perf. 'after he had said what he wished to say.'

2. To read it attentively; properly, 'to make oneself acquainted with it.' 3. ἀναγινώσκειν. 5. 'Without intending it;' 'unintentionally.' 6. Verbal substantives in or, ix, io and us usually take the objective gen. of the personal pronoun: e. g. accusator sui rather than suus accusator. 7. Habenda ratio non solum, sed etiam aliorum, Cic. De Off. 1, 39, 139

1 Where however there is some authority for sui
While they were causing Lysander to withdraw, Pharnabazus substituted another letter. Pharnabazus sends to the Ephori a testimonial [setting forth] what conscientious-honesty Cimon had observed, both in his management of the war, and in his dealing with the allies.

ALCIBIADES.


[2] 1. Distinguish between pulcher and formosus.—2. What adverb is more frequently used with a superlative than multo?—3. Give an instance of multo with the superlative.—4. What does summus here mean?—5. What two interpretations are given of ‘os’ and ‘oratio’?

Ch. I. [1] 3. The use of the neut. nihil instead of nemo. 4. Nihil me infortunatisus, nihil fortunatus est Catulo: Ad Att. 2, 24; compare also Milt. 5, [5], where nihil relates to the fem. pugna: qua pugna nihil adhuc est nobilius. 5. Yes. 6. That it here marks pre-eminence in what is bad, as well as in what is good. 8. They are nearly equivalent to sive—sive, ‘whether— or; either—or?. See Pr. Intr. ii. 541.

[2] 1. Dōd. formosus. 2. Longe. 3. Si ita res esset, multo pulcherrum am eam nos haberemus. Sall. Cat. 52, 20. 4. Not the chief in rank, but most distinguished. 5. Some translate ‘os,’ by ‘manner’ generally, including his appearance, action, &c.: oratio is then the style and language of what he said: but it is better, with others, to consider ‘os’ to mean ‘pronun-

1 They may generally be resolved by ‘whether you consider this or that.’ sive—dixeris (or respicias), sive, &c.
6. Give instances where *os* plainly means *‘pronunciation.’*—7. Distinguish between *disertus, facundus, eloquens.*—8. What kind of *‘for’* do *nam, namque* often express?

[3] 1. What do adjectives in *osus* generally mean?—2. Does this meaning belong to *laboriosus*?—3. In *non minus in vita, quam victu*, distinguish between *vita* and *victus.*—4. Give an instance or instances of *vita* and *victus* so connected.—5. Explain *callidissime.* [Them. 1, [4], 2–4.]

[4] 1. What is *remittere se?* from what is the notion taken?—2. What word expresses the opp. notion?—3. What other word is used in the same sense as *remittere,* and is also taken from the notion of *unstringing* a bow, or at least of *slackening* what has been strung or stretched?—4. What tense does *simul ac* usually take? [Pr. Intr. 514.]—5. When is the pluperf. used with *simul ac?*—6. How is *neque* to be construed?—7. What is the notion of *suberat* here?—8. Is *‘why’* after *non* (or *neque*) *est causa* always translated as here by *quare?*—9. Distinguish between *mirari, admirari, demirari.* [Pref. [3], 4.]—10. What does *diversus* mean here?

6. In *os planum,* Plin. Ep. 6, 11; *os confusum,* Id. ib. 4, 7; and *oris—vita in peregrinum sonum corrupti.* Quint. 1, 1, 13. 7. Död. *disertus.*

8. They are sometimes explanatory. Pr. Intr. ii. 789, (q).

[3] 1. The being *full of* or *abounding in* what the root denotes. 2. It may be considered as meaning *‘abounding in labor;’* but it rather means *inclined to labor;* as *libidinosus, luxuriuosus,* *‘inclined’* or *‘given up’* to lust and luxury respectively. 3. *Vita* relates to his *life in public; victus,* to his manner of living at home. Död. *vita.* 4. *Nobilium vita victuque mutato, mores mutari civitatum puto.* Cic. de Legg. 3, 14. C. *Tuditanus quum omni vita atque victu excultus,—tum ejus elegans est habitum etiam orationis genus.* Brut. 25.

[4] 1. To unbend oneself: the notion being taken from a bow that is *unstrung.* 2. *Intendere.* 3. *Relaxare.* 5. When the verb expresses a *repeated action or continued state,* the verb of the principal sentence being in the *imperfect.* Pr. Intr. 514. Z. § 507, b. 6. *‘And—no.’* 7. *Subesse,* when spoken of a *cause or ground,* has the notion of being *placed under as a foundation or support.* 8. No: but more frequently by *cur:* sometimes by *quamobrem.* Pr. Intr. ii. 575, 577. 10. *‘Opposite’—so, *diversa inter se mala, luxuria atque avaritia.* Sall. Cat. 5.

1 Compare summa sua vitas or is ac vocis. Att. 1, 3.
EXERCISE.

Of all his contemporaries Alcibiades adapted himself the most dexterously to the times. In Alcibiades nature seems to have tried, how great a difference there can be in the same individual. Alcibiades, than whom nobody was more extraordinary whether in [his] virtues or in [his] vices, had a talent for business of every kind, and was full of ability. Cicero was by far the most eloquent of all his contemporaries. Nobody could oppose Cicero in oratory with success. Alcibiades was by far the most princely of all his contemporaries both in his public and private life. I for my part have unbent myself, nor is there [any] reason, why I should undergo such labors.


Ch. II. [1] 1. Domus takes the prepos. when it means the house as a building or family. 2. In next chap. in domo sua: in domo furtum factum est ab eo, qui domi fuit. Quint. 5, 10, 16. Quum omnes impuritates publica in domo quotidie susciperes. Cic. Phil. 2, 3. 3. Privus and geno, old form of gigno. 4. One who belongs to a family of his own: not, that is, to that of him who represents, as it were, his father. 5. Divitissimus: ditissimus belongs rather to poetry and the Post-Augustan prose writers. 6. Divitior, except in Horace. 7. If he had chosen or wished—he would not have been able. 9. Men- the root of meno, memini, mentum; from which also men-s and men-tio are derived. Georges. 10. To imagine. 11. Yes, in the late writer Appuleius: saltem fingite aliquid: reminiscimini (think over) quid responderitis. Apol.

1 'Was fitted.' 2 Equidem. 3 As if it were si voluisset—potuisset.
bear this meaning?—12. Does the derivation make it improbable that the word may have this meaning?—13. Compare another verb with *reminisci* so used.—14. How does Döderlein account for the meaning of *re* as a strengthening prefix? [Pr. Intr. 249, note v.]

Ch. III. [1] 1. How should *hujus consilio—bellum indicerunt* be construed? and why?—2. Do other authors use *Peloponnesius* or any other form?—3. What is omitted with *dati*?—4. Give other instances from Nep. of the omission of *est* or *sunt*.—5. What writer is fond of this omission?

[2] 1. To translate ‘*when he,* ‘*when it,* &c. should you use, ‘*quum is,* ‘*quum id?*’—2. The principal verb being here in a past tense *accidit,* what tenses of what moods might follow *prior quam?* [Pr. Intr. 500, 501.]—3. Does there appear to be any “closer connection than mere priority in point of time” here?—4. Give other instances where the imperfect subj. is used with *antequam* or *prior quam* when there seems to be no notion of a purpose, &c. involved?—5. What were the *Hermæ?*—6.

p. 338, 38. 12. No: for *reminiscor* may mean to ‘*think over and over*’ as well as ‘*to think back;* or *reca ill* by thinking.’

13. Reputare.

Ch. III. [1] 1. The *hujus consilio* being emphatic should be placed in a principal sentence, ‘it was.’ ‘It was by his advice,—that the Athenians declared war, &c.’—2. *Peloponnesiacus* is the usual form, but Nep. uses *Peloponnesius* exclusively. 3. *Sunt.* 4. Paus. 5, 5, *inde posterius [dei] Delphici responso er tus, &c. Dat. 8, 6, *sic bellum, quod rex adversus Datamem susceperat, sed atum.* 5. Livy.

[2] 1. Not when they follow a full stop: but ‘is quum; ’ *id quum,* &c. 3. No: or if any, it is extremely slight. 4. *Paucis ante diebus quam Syracusae caperuntur, Otaciliius—Uticam—transmisit.* Liv. 25, 31. *Quæ causa ante mortua est, quam tu natus esses.* Cic. Rab. 9, 25: and above, Arist. 2, 1, *quæ (pugna) facta est prior quam pæna liberaretur.* 5. Square blocks of stone surmounted with a head of Hermes or Mercury: the name was afterwards given to similar busts of other deities. Houses in

1 Döderlein, who defends *reminisci,* makes *re* here = *extrinsecus;* unnecessarily I think. Heusinger proposes to read *eminisci* after the analogy of *eves-tigare.*

2 Krüger says that (as in the case of *quum*) the imperfect subj. is generally used even when the relation is a simple relation of time, unless that relation of time is to be emphatically pointed out.
Parse Athenis. [Diff. of Id. 27.]—7. What does dejectare here mean?—8. What other verb is used of throwing down a statue?—9. What sort of verb is vocitare?

[3] 1. What kind of *appear* is translated by apparère?—2. When is the preposition repeated before the second of two substantives that are governed by the same preposition?—3. By what forms is the degree of opposition generally implied, that requires the repetition of the preposition?—4. Why is pertineret in the subj. after quod?—5. What are the conjunctions after which *any* is usually quis?—6. What is existere?—7. Give instances of this use of existere.—8. Why is opprimeret in the subj.?

[4] 1. What is the meaning of convenire in aliquem?—2. To what word or words does maxime belong?

[5] 1. Why is fiebat used and not factum est?—2. How is prodisset to be construed? and of what difference between the English and Latin use of the tenses is

Athens had one of these statues placed at the door.

7. To *throw down* from their base or pedestal.

8. Depellere.

Simulacra—de pulsa sunt et statuae veterum hominum dejectae.

Cic. Cat. 3, 8, 19.

[3] 1. To appear obviously: *to be apparent,* and also *to be seen,* *to be visible.* 2 When the two notions are opposed to each other, or sharply distinguished from each other.


4. It is referred to the minds of the multitude, as what they thought or commonly observed to one another.

6. *To stand forth,* or *begin to be,*—used especially of sudden unexpected occurrences.

7. *Neque unquam ex illo delendi hujus imperii tam consceleratus impetus existitisset,* nisi, &c.

Cic. pro M. Cælio, c. 6.—Quid futurum deinde, si quod externum interim bellum existat?

Liv. 2, 32.

8. The relat. *qua* may be resolved into of *such a kind as to.*

Pr. Intr. 476.

[4] 1. *To be applicable to a person:* *to be likely to be true of him.*

2. To in Alcibiadem, i.e. *to Alcibiades in a higher degree than to anybody else.*

[5] 1. It was a consequence of repeated occurrence, inasmuch as instances of it occurred, whenever he went abroad.

2. By the perfect: it is an instance of the exactness with which the Romans defined the time of an action that must be completed before

1 Thuc. says, ωι πλειστοι περιεκόπησαν τὰ πρόσωπα.

2 Et in bello et in pace: in nulla alia re nisi in virtute; in nulla re melius quam in virtute.
it an instance?—3. How is 'and nobody' usually translated into Latin?—4. Give another instance of poni = censeri, haberī.—5. What irregularity is there in the construction non solum spem in eo habebant maximam, sed etiam timorem?—6. What is the grammatical name for the use of a verb, &c. with two words, to one only of which it is in strictness applicable?—7. Give other examples from Nep.


EXERCISE.

The consequence will be that, whenever you go into public, you will draw upon you the eyes of all. The throwing down of all the statues that were in the city of Rome, on one [and the self-same] night filled the multitude with great fear, lest the thing should have reference to [some] conspiracy. It was said that Alcibiades celebrated [certain] mysteries in his own house. The Athenians entertained great hopes of Alcibiades; and considered nobody in the state his equal. It being manifest that this [war] was declared by the advice of Alcibiades, Nicias was filled with great fear, lest the liberty of the people should be crushed.

CH. IV. [1] 1. By hoc crimine—compellabatur is it meant that he was formally accused?—2. What is the proper meaning of compellare?—3. What is intueri?—

another began. 3. By 'nor—anybody.' 4. Pref. [5] quæ partim humilia atque ab honestate remota ponuntur. 5. Though spem in aliquo haberē is correct, timorem in aliquo haberē is not; so that some other verb must be supposed as governing timorem. 6. Zeugma. 7. Amor—non vis expresserat: *e. *love had won, not force wrested (or extorted).


CH. IV. [1] 1. No: the expression only alludes to strong declarations, censures, &c., which seemed to threaten a future persecution. 2. To address a man, especially in a harsh manner. 3. To look at any thing attentively: and then, figuratively, to con-

1 i.e. σύνυπα: 'a joining.'
4. What is the force of neque ignorans?—5. Give similar instances.—6. What is the grammatical name of this construction?—7. What is invidiae crimen?—8. What is invidia?—9. What is Cicero's distinction between invidia and invidentia?—10. Does this always hold good?


[3] 1. In quum missus esset nuntius—essetque, &c. is quum used in the same sense with each verb?—2. What else should you remark?—3. What is provincia here?—4. On what does ut redirect depend?—5. Is in

sider or observe any thing, for the purpose of regulating one's conduct by it. 4. 'And being well acquainted with: the neque being placed emphatically before the negative word ignorare.

5. Non is frequently used before nullus, nemo, nihil, &c. So also § 3. non—noluit; chap. 7, 2, nihil—non efficere, &c. 6. Lithôtes or Meiōsis (lessening), less being asserted than is really meant.

7. Two meanings are possible, (1) 'a charge proceeding from envy:' or (2) 'a charge intended to make him an object of popular hatred,' = invidiosa criminatio. 8. Either envy: or the hatred, unpopularity, &c., which attaches itself to the person envied.


[3] 1. No: with the first it is a simple particle of time; with the second it has rather a concessive or adversative force: = 'though.' 2. That the two verbs have different subjects. 3. The charge, duty, or command with which a man is intrusted. 4. Strictly upon a participle telling or directing him: but such an omission is frequent in all languages. 5. Navem or in navem conscendere is also used.

1 I.e. 'a charge which proceeds from invidia' (subjectively; from envy felt by the accusers): or 'a charge which causes invidia, (objectively; makes the accused an object of invidia.)
QUESTIONS ON

navem adscendere the only form for going on board a vessel? if not, what other form is used?

[5] 1. Who were the Eumolpidae?—2. From whom were they descended?—3. Is cogere often followed by ut?—4. Can you give an instance of this construction from Cic.?

[7] 1. What is the Greek name of Decelēa?—2. What other form therefore would be correct?—3. Give an instance of a Greek word, the επ of which is in Latin sometimes e, sometimes i.—4. What is in obsidione tene re?—5. Give a similar instance.

EXERCISE.

If you wish any thing to be done with reference to me, let me rather be impeached now that I am present, than have an invidious accusation brought against me in my absence. I weigh this well, and am thoroughly acquainted with the usual conduct of my fellow-citizens. I do not choose not to obey, but shall go on board the trireme. Considering this, I do not choose to obey, but shall secretly make my escape from my keepers. Considering this, and being well acquainted with the lawless violence of my fellow-citizens, I shall remove to Lacedæmon. Alcibiades cannot be hurt. We are aware that Alcibiades cannot be hurt, while he is present. The Eumolpidae must be compelled to pronounce Alcibiades accursed. Considering this, I think it best to avoid the impending storm. When you have quitted the city,

[5] 1. A sacerdotal family at Athens, priests of Demētēr, who ministered in the Eleusinian mysteries. Their jurisdiction also extended to cases where religion had been violated. 2. From the Thracian bard Eumolpus, who was said to have introduced the Eleusinian mysteries into Attica. 3. Very rarely. Pr. Intr. ii. 819. See Z. § 613. 4. P. Lentulum, ut se abdicaret præturi, cœgistis. Cat. 4, 3, 5.

[7] 1. Δεκέλεα. 2. Decelēa. 3. Ἀλεξάνδρεα, Alexandrēa (below de Regg. 3, 4, and Vell. Paterc.), or Alexandrēa. See Z. § 1. Note. 4. Not strictly to blockade or beleaguer it: but to do so virtually, by cutting off supplies, laying the country waste, &c. 5. Pelopidas and his companions, by driving the Lacedæmonians from the citadel of Thebes, patriam obsidione liberaverunt. Pelop. 3, 3.
then they will bring an invidious accusation against you.


[3] 1. What is the meaning of senesce?—2. How is Lacedaemoniorum governed? and how must it be construed?

CH. V. [1] 1. Vigorous, enterprising, &c. 2. It is equivalent to opportunum tempus, 'an opportunity.' 3. Pr. Intr. 284.—Id Alcibiades diutius celari non potuit. 4. Below chap. 8, 6, tempus rei gerendac non dimisit. 5 To set about a thing deliberately: to adopt a fixed deliberate resolution.


[3] 1. To grow old: hence fig. to grow weaker: to sink. 2. By opes understood: 'those of the Lacedaemonians.'

1 So the Greek χρόνος sometimes.

1 Hand says: formula neque autem non usurpatur a bonis quidem scriptoribus nisi præcedente altero neque, aut alia negatione ita, ut oppositio ex altera parte crescat. i. p. 585. He quotes Cic. ad Fam. 5, 12, 21, neque enim tu es, qui qui sis necasias:—neque autem ego, &c.
[4] 1. *Ab hoc destitutus*: does this imply that Pisander had first encouraged, and then deserted him?—2. What is the derivation of *populiscitum*? [Arist. 1, [5], 11.]


[6] 1. What is *recipere* in military language?

**EXERCISE.**

He did not, however, ever revolt from the king through affection for [his own] country. When I observe the sagacity of this most energetic person, I fear that, from affection for [his own] country, he may one day revolt from me. Themistocles is [a person] of that sagacity, that he cannot be deceived. The king was exceedingly afraid that Themistocles was about to return to a good understanding with his [countrymen.] Themistocles is [a person] of that prudence, that he always applies his attention to being on his guard. When I have obtained the intimate friendship of Tissaphernes, I shall return to a good understanding with my [countrymen.] If you apply your attention to guarding [against danger,] it will not be possible to deceive you¹. It will not be possible to conceal this² long from Alcibiades, if he applies his attention to being on his guard. I cannot conceal these things from Alcibiades. These things cannot be concealed from Alcibiades. The king was exceedingly afraid, that they would not deal mercifully with the captives.

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Ch. VI. [1] 1. Is *visere Alcibiadem* simply to *see* Alcibiades?—2. What kind of verb is *visere*, and how

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¹ Say: 'you will not be able to be deceived.'

² Say: 'this will not be possible to be concealed,' &c.
are such verbs formed?—3. After a perfect tense, Nep. often places the perfect subj. instead of the imperf., why (probably) is conflueret used here, not confluxerit?—4. What is the English of proinde ac si?—5. What is more commonly used?—6. What particles occur with proinde besides ac si?


of the supine: vidère, vis-um: vis-ère. 3. To mark a continued streaming of the people to Alcibiades's ship. 5. Perinde ac si.

6. Pr. Intr. ii. 369. See also Lysand. 2,[2].

[2] 1. Sic and ita. (See Pr. Intr. i. Diff. 28.)—Z. § 748. 2. Quam sibi ita persuasisset ipse, meas—litteras, &c. Cic. ad Fam. 13, 10. 5. “tribuere, attribuere, adscribere, adsignare, acceptum referre (q'd ci).” [imputare, Quint., Plin. jun.]:” from the 'Antibalbarus' of Pr. Intr. Part ii. 7. Probably because Nep. states this as a reason why the Athenians were probably right: and since the cause necessarily precedes the consequence, he states it as an historical fact now over: "they were probably right in attributing all their successes to Alcibiades; for after he had once taken command of the fleet, the Lacedaemonians had never been able to stand against them."

[3] 5. It expresses that all, to speak generally, both high and low presented him with crowns; the rich with golden, the poor with brazen ones.


4. That strictly speaking the 'again' is already implied in the

1 Cic. Mur. 35, 73. Quid est vulgo? universos.
QUESTIONS ON

there peculiar in rursus resacrare?—5. Give similar instances.—6. What do some say should be read instead of resacrare?

EXERCISE.

All men streamed to the trireme of Alcibiades, just as if both the past reverses and the present success were due to him alone. We impute both the loss of Sicily and the victories of the Lacedæmonians to ourselves, just as if we might have been equal to the enemy [if we had pleased.] We attribute both our past reverses and our present success to Alcibiades alone, just as if Theramenes and Thrasybulus had not shared the chief command with him. No one was so hard-hearted as not to weep for the fate of Alcibiades.

Ch. VII. [1] 1. What is the grammatical name for such an expression as non nimis diuturna? [See chap. 4, [1], 6.]—2. Can belli stand alone?—3. What similar form occurs?

[2] What is malitiose?


[4] 1. Id ille ut audivit; what is ut here?—2. What tense does it go with in this sense? [Pr. Intr. 514.]—3. Where was Pactye?—4. What is the deriva-

re of re-sacrare. 5. Alc. 4, 4, clam se—sub-duxit. Thras 2, 4, tum illis temporibus, &c. 6. Resecrare after the analogy of consecrare: but consacrarer is found on the Mon Ancyran. Suet. ii. 397. So impartiri, impartiri: inficetus and infacetus: bipertitus, bipartitus.

Ch. VII. [1] 2. No: except in this form, domi bellique, it must be bello or in bello. 3. Domi militiæque.


[3] 1. It refers to the timebatur, which is placed first as being the principal notion in the sentence. It is this consideration also, that justifies the separation of ne from its verb. 2. Yes: erat in classe Chabrias privatus, sed omnes, qui in magistratu erant, auctoritate anteibat. 1. Chabr. 4, 1.

[4] 3. In the Thracian Chersonesus. 4. It is a Greek name

1 Alcibiades had however both civil and military power.
tion of Neontichos?—5. Parse Græcie.—6. The Greeks had before possessions in the Thracian Chersonese, how then is Nep. correct in saying primus—in Thraciam introiit?

EXERCISE.

I fear that this joy of yours will not be of very long duration. The whole administration of the government was committed to Alcibiades alone. I am afraid that, from having been unsuccessful at Cyme, I shall again become unpopular. I have no fear that my fellow-citizens will say that I have acted treacherously. [Was it that] Alcibiades would not take Cyme, [because he was] bribed by the king? Men say that Alcibiades should have his command taken from him. I hear that Alcibiades has quite won the friendship of Tissaphernes.

Ch. VIII. [1] 1. How must 'but—not,' or 'not—however' not be translated?—2. What is the meaning of recedere ab aliqua re?—3. Give an instance.—4. What is the meaning of potuit?—5. What kind of possibility does it therefore express?—6. What is Ἑγος flumen in Greek?—7. What is the proper meaning of constituere, and what is the corresponding intransitive verb?—8. How may constituere classem suam be construed?—9. What is ducere bellum?—10. What other verb is used in this sense?—11. What is there unusual in erat super?

\[\text{in Latin letters: } \text{vivo } τεῖχος: \text{ 'new wall.'} \]

5. According to Bremi it is here an adj. as in 

\[\text{Græciae gentis, de Regg. 1, 1, but in both places it is a genitive dependent on another genitive.} \]

6. \text{Introire is 'to penetrate into the interior.'}

Ch. VIII. [1] 1. By \text{neque autem}, which never occurs: \text{neque vero, neque tamen}, are the correct forms. 2. To renounce something against a sense of duty or an inward feeling.

\[\text{3. Nullo dolore cogi, ut ab officio recedatur. Auct. ad Herenn. 3, 3, 5.} \]

4. That he could not bring himself to do it: could not bear to do it. 5. \text{Moral possibility: 'he could not without violating his nature.} \]

\[\text{6. Aλυς ποταμός, Ἑγοσπόταμος or 'Goat's river.'} \]

7. 'To make to stop,' 'to stop,' the corresponding intrans. verb being \text{consistere.} \]

8. By 'to lie at anchor with his fleet.' 9. To \text{'protract the war.'} \]

9. \text{To 'protract the war.'} \]

10. \text{Trahere} 1. \]

11. The usual form is

\[\text{1 Cic. ad Att. 10, 8, 2: Sall. Jug. 23, 2; 36, 3.} \]
QUESTIONS ON

—12. Give a similar instance from Nep., an instance, that is, of his placing a word that usually precedes another, after it, for the purpose of emphasis or euphony.
—13. What is this called?


supererat.


13. Anastrophe: from àvá, στρέφω: the mere separation is called Tmesis.


3. Yes: Con. 1, 1, pedestres exercitus are opposed to classis.

[3] 1. To move or prevail upon him to do it. 3. The persuading a person to something that is rather prejudicial to him than not; or, at all events, from which the persuader expects advantage to himself: he says its meaning is between that of inducere, and that of adducere.

4. The omission of the acc. pron.

[4] 1. 'I have something to do with it': 'I have a share in it,' in either a good or a bad sense. 2. 'On the other hand.' 3. Död. accidere. Milt. 1, [1], 27. 4. Död. delictum.


4. Here 'insubordination,' 'want of discipline': in

1 The super is separated from the esse by Virg. Jamque adeo super unus eram, &c. En. 2, 567.
2 So posteaquam in vulgus militum elatum est. Cws. B. G. 1, 46.
3 So pedestrēs navāles e pugnas. Cic. de Senect. 5.
4 = To lead into something hurtful.
5 Jaumann construes nullus 'insignificant,' as in quam nulla erant hominum adversus deos vires. Just. 2, 12.
derivation and meaning of immodestia.—5. What is the meaning of castra nautica?—6. What is a camp of this kind also called?—7. What explanatory expression does Nep. also use?

EXERCISE.

This I warn you, to compel Lysander either to fight, or to terminate the war by some amicable adjustment. He admonished me to protract the war as much as possible. The king being [now] exhausted has nothing left but his naval camp. He admonished him to lie at anchor with his fleet at [the mouth of] 'the Goat's river.' Lysander's present object is to terminate the war by an amicable adjustment. If Seuthes drives the Lacedaemonians from the land they will be obliged either to fight [a battle] or to beg for peace. If any misfortune happens, I shall have no share whatever in the matter.

Ch. IX. [1] 1. Is abdere generally used with in aliquā re, or with in aliquam rem?—2. Give instances.—3. Translate 'to hide, or bury himself, in the country; in his house.'—4. Translate 'to hide himself there.'—5. Are any examples with in and the abl. found?—6. What

not, modus measure: hence order, regularity. 5. A camp on shore: sometimes the vessels were drawn up and surrounded by works: commodissimum esse statuit, omnes naves sub duci et cum castris una munitione conjungi. Cæs. B. G. 5, 11.

6. Castra nautia. 7. Præsidia,—que in proximo litoré erant collocata: Han. 11, 4, which shows that the object was not so much the protection of the ships but of the troops, who went ashore recklessly, &c.

Ch. IX. [1] 1. Generally with in aliquam rem1. 2. Abdère se in terram, in intimam Macedoniam, in contrarium partem terrarum, &c. all from Cicero. 3. Se rus or domum abdere. 4. Se eo (not ibi) abdere. 5. Liv. has cetratos—in insidiis abdiderat, 31, 36, if the reading is correct: and with the pass. participle the abl. with in is the usual construction, that participle representing the action of the verb as over: abditi in tabernaculis, Cæs. B. G. 1, 39, in tectis silvestribus abditos, Cic. Inv. 1, 2: but also in silvam Arduennam abditi: Cæs. B. G. 5, 3. 6. He

1 Also with sub: Amphiaraē sub terram (not terrā) abdite. C. Tusc. 2, 25, 60.
is Cicero’s practice when *abdere se* means figuratively ‘to bury oneself’ in a pursuit, study, &c.?—7. What is the meaning of *fortunam* here?—8. What is there peculiar in *falso*?—9. Give an instance of this.—10. What other words are so used?—11. What Greek words are so used, i. e. as a distinct proposition?

[2] What may be considered omitted after *ipsum*?

[3] 1. *Adeo cepit—ut*—*antecederet*: why does Nep., who so often uses the *perf. subj.* after a past tense, here use the *imperf.?*—2. Why is *quinquagena* used and not *quinquaginta*?—3. What is the nom. case to *capiebat*?

[5] 1. What has been remarked about the construction of *non* or *neque* *dubitare*? [Pref. 1—6.]-2. What would *habuisset* become after a fut. tense in direct narration?—3. What can *convenire* govern in the sense of ‘visiting’ or ‘having an interview’ with a person? [Pr. Intr. 244.]

**EXERCISES.**

He knew that Pharnabazus used to receive from it sixty talents revenue, [every year.] Alcibiades is going to bury himself in the heart of Macedonia. He hopes that, if he buries himself in Macedonia, his wealth may there be concealed: [but he hopes] in vain. I shall easily manage this, if I do but obtain an interview with the king. Gobryas is turning all his thoughts to the liberation of his country: if I communicate this to the king, nobody will stand before me in his friendship.

uses either the acc. with *in*, or the abl. without any prepos. : *se totum in litteras abdere*, ad Fam. 7, 33; or *se litteris abdere*, Arch. 6, 12. 7. *Opes, fortunas*. 8. *Its being used without a sed, autem, vero.* 9. *Aliud utile interdum, aliud honestum videri solet. Falso.* Nam eadem utilitatis quae honestatis est regula. C. de Off. 3, 18, 74. 10. *Frustra and nequidquam.*


1 By the adj. *intimus*


[3] 1. How would you construe non tulit hoc?—2. How is et to be construed in non tulit—et maluit?—3. What is clementia?—4. Of what is violare generally used?—5. Is iter comparare a common phrase?


Ch. X. [1] 1. The thirty are always called tyrants on account of their cruel despotic exercise of power. 2. Nam quum tr ign ita ta tyranni, prapositi a Lacedaemoniiis, servitate oppressas tenerent Athenas. Thrasyb. 1, 5. 3. It is the part of reor; but also used adjectively with a passive meaning, of what is fixed, immutable, &c. 4. Certus, ratus, firmus, fixus, Acad. 46, 141. opp. irritus. 5. Res gestae forms, as it were, one substantive notion, = 'measures:' if gestus were considered as a participle, the prep. a would be used. 6. Res gestas regum: Cat. 3, 3. So hujus bella gesta. Han. 13, 3. 7. To pursue him: to run him down (as it were) till he took him either alive or dead.

[2] 1. To make an announcement to a person with reference to some commission received from him. 2. It is used of a good understanding or friendly relations between parties: or generally of the terms on which one stands with anybody. 3. Alia omnia sibi cum collega ratus. Sall. Jug. 43, 2. Si mihi tecum minus esse t, quam est cum suis omnibus. Cic. ad Fam. 15, 10, 2.

[3] 1. 'Could not stand this.' But of course the meaning expressed is, that 'he did not stand it.' 2. But. Pr. Intr. ii. 233. 3. Clementia is 'the mercifulness and humanity of the ruler or judge, who does not inflict upon the malefactor the punishment he deserves: opp. crudelitas.' Död. Alcibiades came to him as a fugitive, and thus Pharnabazus's kind reception of him was an instance of clementia. 4. Of trespassing against something that is sacred. 5. No: but either iter parare; or se ad iter comparare. Liv. 28, 33. Dähne says that iter comparare is stronger than iter parare.

[4] 1. The abstract subst. vicinitas is used for the concrete, vicini: as we use 'the neighborhood.' 2. Vicinitatem, antea sollicitatum, armis exornat. Sall. Cat. 36.
QUESTIONS ON

1. What is the usual meaning of *subalaris*?—2. What difference would it have made, if Nep. had used the dat. with *eripuit*?—3. Is it usual in Latin to use a substantive governed by a preposition as an attributive, i.e. adjectively? [Pr. Intr. ii. Caut. 7, e.]—4. Give another instance of 'a person from such a place.'—5. Govern *vestimentorum*. [Pr. Intr. 160.]—6. Parse *praesentia*. [Them. 8, [4], 1.]—7. Defend *ejectis* against the proposed reading *injectis* or *conjectis*.

**EXERCISE.**

I am desiring you to send me to Pharnabazus. Unless you get rid of Alcibiades, nothing will stand good of [all] those measures that you yourself established at Athens. Let us send off trusty men to Lysander, to inform him that Alcibiades is preparing for a journey to the king. All will be of no effect, unless you deliver up Alcibiades alive or dead. I will give order to the neighborhood, to send trusty men to kill Alcibiades. Alcibiades orders a certain guest-friend [of his] from Arcadia to follow him. Lysander thinks it impossible, that his measures can stand.

Ch. XI. [1] 1. Explain *gravis.*—2. What is the meaning of *historicus*?—3. What other expressions does

**[5]** 1. 'Under the wing:; e.g. *s u b a l a r e s p l u m æ*; but as *a l a* is also used for the *armpit, subalaris* is here of what is carried under the arm; a short dagger, &c. 2. If he had said *f a m i l i a r i s t e l u m e r i p u i t,* it would have expressed violence, and not, as now, merely impetuosity and haste. 4. *Q. Junius e x H i s p a n i a quidam.* Cas. B. G. 5, 27. 7. *Ejectis* expresses the flinging them out of the house into the flames.

**[6]** 1. Theodote. 2. Covered—and burnt.

Ch. XI. [1] 1. One whose opinion carries much weight: hence eminent, &c. e.g. *g r a v i s a u c t o r,* Cic. in Pison. 6; *g r a v i s t e s t i t s,* ad Fam. 2, 2, &c. 2. It is said by some to mean 'an historian,' but one who is fond of history, studies history, &c.: but Cic. uses it in the sense of 'historian,' et oratores, et philosophos, et poetas, et historicos. Top. 20, extr. 3. Thucydides—rerum

1 *Diffidit.* 2 *Res gesta.*
Cicero use for *historicus*?—4. If you construe *hunc*—*infamatum*—*extulerunt*, how should the verbs be connected?—5. How long did Theopompus live after the age of Alcibiades?—6. What does *aliquanto* mean?—7. What is the superl. of adjectives in *-dicus*, *-ficus*?—8. What forms occur besides *nescio quo modo*?—9. Give an example of *consciscere* in the sense of agreeing to do something.—10. What is the meaning of the *perfect* in this sense?


[3] 1. Explain *eorum*.—2. Give a similar instance of a *constructio ad synesim*.—3. What expressions show that the Boeotians were considered inferior to the other Greeks in mental powers?—4. What splendid poet was a Boeotian?

[4] 1. How is *ponebatur* to be explained, the passage in which it occurs being in *indirect* narration? [Milt. 3, [4], 1.]—2. Could any other tense be substituted for *esset* in *apud quos summa laus esset*?

gestorum pronuntiator sincerus et grandis etiam fuit. (Brut. 83.)

(Thucydides) *rerum explicator prudens, severus, gravis*. (Orat. 9).

4. The two verbs should be connected by *but,* the relation being an *adversative* one.

5. About fifty years.

6. Pr. Intr. 402. *Si non statim, paulo quidem post, si non paulo, at a l i - q u a n t o.* It is less than *multo*, more than *paulo*.

7. *-dicentissimus*, *-ficentissimus*.


10. In this sense the perf. has the meaning of the present.

[2] 1. *Amplius* relates to compass and extension; *plus* to number and quantity; *magis* to quality; *potius* to preference. See Pr. Intr. ii. 427-431.

2. A suitable magnificence: thus Atticus was, in his mode of living, *splendidus, non sumtuosus*. Att. 13, 5.

3. The grave and dignified demeanor.

[3] 1. It is a *constructio ad synesim* (i.e. according to the meaning, not according to the words actually used). It refers to *Thebani*, implied in *Thebas*.


4. Pindar.

[4] 2. *Est* might have been used, if the historian had chosen to make the statement his own.

^1 On the order of words, see Paus. 3, [1], 1.
QUESTIONS ON EXERCISE.

Alcibiades among the Lacedaemonians so [entirely] gave himself up to a hard way of life, that nobody could equal him in the frugality of his diet and dress. Among the Thebans the highest commendation is to cultivate bodily strength. Whatever people Alcibiades is living with, he will be reckoned the first [among them.] Alcibiades is highly extolled by the great historian Thucydides, [but] very many writers have given him a bad character.

THRASYBULUS.

Ch. I. [1] 1. What is the force of dubito an?—2. What is the rule for translating 'I doubt whether' into Latin, when it is equivalent to a doubtfully expressed affirmation?—3. On what is this rule founded?—4. Express (a) 'I am inclined to think he will come' by 'I doubt' in English and Latin.—(b) 'I am inclined to think he will not come.'—5. What should you remark about illud?

[2] 1. How would you construe 'quod'?—2. What would the full construction be?—3. After what imper-

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CH. I. [1] 1. 'I doubt whether it is not;' that is, 'am almost inclined to think it is.' Pr. Intr. ii. 454.—Z. § 354. 2. If the English has a not, omit it; if it has none, insert it. 3. On the fact, that in our doubtfully expressed affirmation we express the not, and vice versâ: whereas the Romans did not. 4. (a) 'I doubt whether he will not come: dubito an sit venturus.—(b) 'I doubt whether he will come (at all):' dubito an non sit venturus. 5. That it refers to a coming sentence: and therefore must be construed by 'this.'

[2] 1. 'Whereas.' 2. Nam quod, &c.—non id solum hic potuit, sed contigit ei, ut—vindicaret.—See also Z. § 626. 3. Contiguit, evenit, and accidit, With restat, reliquum est, and fit. 819.—Z. § 621.

1 So Hann 12, 3; Att. 11, 3.
sonals is *ut* used?—4. Which is commonly used of an agreeable accident or event, *contigit* or *accidit*? [Milt. [1], 27.]

[3] 1. *Nescio quo modo*: what other forms are used? [Alcib. 11, [1], 8.]—2. Give the perf. of *praecurro*.—3. What compounds of *curro* are not found with the reduplication?—4. What does *nobilitas* mean here?—5. What does *naturale bonum* here mean?—6. What is *facere lucri* or *lucrifacere*?

[4] 1. Distinguish between *vires* and *vis pugnantium*.—2. What part of speech is *hic*?


EXERCISE.

I doubt whether fortune has *not* more power in this matter, than the ability of the general. Of his friends some were banished, others executed. I doubt whether they are not going to confiscate their property, and divide it among themselves. These things are common to Alcibiades and Thrasybulus. I doubt whether he is going to proclaim war against the king. It was the good fortune of Thrasybulus to be, not only the first, but the only person, who freed Athens from her most detestable tyrants. Alcibiades, by a sort of natural tact, made it appear, that it was he alone, who had set his country free.

[3] 3. *Ante*-, *circum*-, *suc*-, *trans*-, *curro*. 4. 'The being known,' 'celebrity.' 5. 'Natural dexterity,' 'tact.' 6. 'To turn to good account.'


*m sed etiam*—percrebuit. Klotz.
QUESTIONS ON Ch. II. [1] 1. Would Phyle, quæ est castellum be a more or less usual form than Phyle, quod est castellum? [Pr. Intr. 48-9. ]—2. Explain Actæorum.


[3] 1. What remarkable difference exists between 'that' and 'ille'?—2. Explain timidus here?


EXERCISE.

Not more than thirty persons fled to Phyle. Thrasybulus fortified Munychia, which is a port of the Athenians. The tyrants at first despised Thrasybulus and the fewness of his adherents. The mothers of cowards

216

CH. II. [1] 2. An old name for Atticorum, from Acte the oldest name of Attica.

[2] 1. Litōtes. Alc. 4, [1], 6. 2. Contemnere with reference to what one might fear; despicere to what one might respect; spernere to what one might accept: or, contemnere implies not fearing: despicere, looking down upon: spernere, rejecting. 3. That it means, despising great things, as danger, death: but it may be used of small things, as nihil in bello oportere contemnere, just below. 6. Its being used absolutely: i.e. without an acc. case.

[3] 1. That ille is frequently used to denote a following sentence. 2. Extremely cautious: as Cic. joins timidi et omnia circumspicientes.

[4] 1. In proportion to his expectations. 2. 'Even in those days,' implying that it was remarkably so in the speaker's days.


* Pugnare exadversus aliquem = to stand opposite to one in the ranks of the enemy and fight, (different from pugnare contra aliquem.) Georges.
do not weep. Even as early as those days this precept was in the memory of all Athenians, that in war nothing should be despised. He thought it right, that the citizens should not only speak for liberty, but also fight for it.


[2] 1. When is neve or neu used for ‘nor?’—2. Govern oblivionis.—3. How would you construe it?

[3] 1. How is effect ut valeret to be construed?

EXERCISE.

I will not only cause this law to be passed, but will also enforce its observance. Thrasybulus prevented the massacre of those, with whom a public and formal reconciliation had been made. Thrasybulus procured the passing of an act of amnesty. What I have promised, must be performed. After the fall of Critias, Thrasybulus restored peace [to the state,] on these terms, that none but the thirty tyrants should be banished or fined.

Ch. IV. [1] 1. Give an instance that resembles honoris corona.—2. What should be remarked in quam
QUESTIONS ON

quod amor—non vis expresserat, habuit, &c.?—3. What is peculiar in amor non vis expresserat?—4. What is this fig. called?—5. Give an instance of zeugma with expresserat.—6. What is there peculiar in magnaque fuit gloria?—7. When is the abl. with esse used?


EXERCISE.

A crown of honor not extorted by force but [won] from the affection of one's fellow-citizens, brings with it no odium. When the people proposed to give him a crown of honor, he would not receive it. A crown of honor made of two olive twigs, showed both Thrasybulus's moderation and the good-will of the people [towards him.] I for my part am unwilling to receive any thing,

3. That expresserat (had extorted) does not suit the first nom. amor: the meaning being 'which force had not extorted, but love elicited.'

4. Zeugma, that is 'junction' or 'pair,' when, that is, a verb is used with two connected words, though one of them really requires a verb of different meaning. 5. Senatùs consulta, quæ possunt videri vel necessitate expressa, vel verecundia. Sueton. Oct. 57. 6. We should expect magnae fuit gloriae since the purpose it served is denoted. 7. The abl. with esse, with or without 'in,' denotes the state in which a person is: e. g. (Dionysius) non minore fuit in musicis glori à quam, &c. Epam. 2, 1. pacis auctores in ingenti gloria esse. Liv. 2, 22.

[2] 2. It was a Roman measure of surface of 240 feet by 120: = 28,800 square feet. 3. Muneri darent is the usual construction. 4. It is equivalent to 'were proposing to give.' 5. Cic. Cat. 1, 5, 13: quod jam tua sponte faciebas = facere volebas. 7. It = what is and will remain one's own: hence 'lasting.'

[3] It is the resumptive igitur; = ut ad rem redeam. Nep. returns to Thrasybulus, from the tale about Pittacus, which was an interruption of the narrative.

[4] Præ-itor; 'one who goes before,'
which the affection of my fellow-citizens has not [bestowed,] but force extorted [from them.] Crowns of honor are not usually envied. 1

CONON.


EXERCISE.

If Conon had been present, the Athenians would not have suffered that terrible defeat. Nobody doubts, but


[2] 3. Tum quum devictæ sunt: for he was not absent on that occasion, but, seeing all lost from the negligence and insubordination of his countrymen, fled with eight ships to Cyprus. 4. Diligens is the opp. of negligens: it properly means ‘loving,’ and then, with reference to a thing, paying attention to it; being careful and punctual in its performance. It is properly a participle, but is often used adjectively to signify a habit: it then takes a genitive. Pr. Intr. 183.

5. Q. Pompeio castissimo viro atque omnis officii diligentissimo. Cic. Cæl. 30, 73.

1 'Are not wont to be envied': the impersonal solet.
that the Romans will be utterly defeated. Nobody doubts, that if Conon had been present, the Athenians would not have been utterly defeated. Nobody doubts, that Conon is both an experienced and a careful commander.

Ch. II. [1] 1. Explain and construe eumdemque generum Regis. [Pr. Intr. 387.]—2. What is propinquus here?
[3] 1. How may si ille non fuisset be construed?—2. Give an instance of fuisset used in this emphatic way for ‘exist;’ and by implication, for to assist, &c.—3. What prepositions always follow their cases? [Paus. 4, [4], 8.]

EXERCISE.

I will not seek for a place where I may myself live in safety but [for one] whence I may protect my fellow-citizens. If I had sought for a place where I might myself have lived in safety, I should not have gone to Pharnabazus. The Lacedæmonians, having defeated the Athenians, sent Agesilaus to invade Asia. Tissaphernes, having revolted from the king, made an alliance with the Lacedæmonians. Balbus was considered an experienced commander (chap. i.), but was in reality a rash and careless general.

Ch. III. [1] 1. Meritis—valebat: how is the abl. here used?—2. Give an instance from Cic.—3. Explain

Ch. II. [1] 2. A relation by blood: the being the king’s son-in-law only made him an affinis.
Ch. III. [1] 1. It is the abl. of cause = on account of; from.
2. Regale civitatis genus—non tam regni, quam regis vitii s repudiatum est. de Legg. 3, 7, 15. 3. Si is sometimes used after

1 Negligens imperii opp. diligens imperii. Chap. 1.
negque id mirandum, si, &c.—4. Give instances.—5 Distinguish between adducere and inducere.


EXERCISE.

It is not to be wondered at, that I am not easily induced to believe. Conon preferred setting down his views in writing to discussing them in an audience with the king. Conon, if he had come into [the king’s] presence, must have done homage to him by falling prostrate. Why, for my own part, I have no objection to fall prostrate before the king, but I fear that I may not perform this ceremony of the barbarians. The state, by which I am commissioned, is accustomed to command other nations.

QUESTIONS ON


[4] 1. What is deprimere?—2. What is the corresponding intrans. verb?

EXERCISE.

I say that that selection is no matter for my determination, but for your own, since you (say: 'who') ought to know your own [subjects] best. He was not easily induced to command the Phœnicians to furnish ships of war. I fear that I shall not be able to remain master of the sea next summer. A brave and cautious general will command the king's forces and fight against us, [one] whom we have not been able to overcome either in the field or by counsel. I will cause the walls, which Conon repaired, to be pulled down.

Ch. V. [1] 1. What are injuriae patriae?—2. What gen. is this called?  [Pr. Intr. 161, note c.]

[2] 1. Potius seems superfluous with malle; with what other words is it used, where it seems superfluous?—2. Give an example from Cic. of potius—malle. —3. Give a similar instance in Greek.—4. What is constituere in constituere auctoritatem?—5. What is the corresponding intransitive to constituere?

[3] What is evocare?

[4] What is addubitare?


Ch. V. [1] 1. 'The wrongs of his country,' i.e. done to his country.


2. Illud peto, ut—hominis ipsius ornamenta adjumento causae potius, quam impedimento esse malitis: pro Balbo, 7.  3. μᾶλλον with aπειθηαι.  4. To establish his influence; i.e. fix it so firm, that it could hardly be overthrown.  5. Constare.

[3] It is the verbum proprium of a magistrate, commander, &c., sending for or summoning an inferior to appear before him, on account of some public business.

[4] To 'leave doubtful or undecided.'
EXERCISE.

It was his good fortune to free, not only Argos, but also the whole of the Peloponnesus. Conon preferred avenging his country's wrongs to increasing his own wealth. Conon acquired great influence by the liberation of Greece. It was my fate to be thrown into prison, unknown to Tlibazus.

DION.


[2] 1. Distinguish between propinquitas, necessitudo, affinitas, consanguinitas.—2. Before what consonants is ab found?—3. Why, probably, is it used here?—4. Ingenium docile, come, aptum ad artes optimas: explain come here as epithet of ingenium.—5. What kind of beauty is generally expressed by dignitas? [Them. 6, [1], 6.]—6. In non minimum is more or less said, than is


[2] 1. Dód. necessarius. 2. Milt. 1, [5], 4—Jaumann says that Cicero often uses it before c, d, j, n. 3. To avoid another a as termination. 4. Ingenium includes both disposition and abilities: come relates to the disposition (animus;) the other epithets to abilities (mens.)—When ingenium is opposed to animus, it
really meant?—7. What name is given in grammar to this form of speech? [Alc. 4, [1], 6.]—8. What do some editors read instead of commendatur?—9. How does Dähne explain and justify commendatur?

[3] 1. What mood do etsi, quamquam, quamvis respectively, usually govern? [Pr. Intr. qu. on § 56, p. 221.]—2. What is necessitudo?—3. What is the classical word for 'even,' or 'still,' with comparatives? what is its usual position?—4. What word was used by later writers?—5. What is the meaning of salvum studebat?—6. Is studere with the accusative usual?

[4] 1. Legationes quae essent illustiores: why is essent in the subj.? [Pr. Intr. i. 476.]—2. When is the person by whom an action is done translated not by a or ab, but by per?—3. What is the force of quidem? [Pr. Intr. ii. 550.]—4. What is the usual meaning of obire legationem?—5. If fideliter administrando is not-merely a gloss, (that is, an explanation which has crept into the text), how must diligenter be explained with obire?

takes the narrower meaning of abilities. As however the Romans did not make so sharp a distinction, as we do, between abilities and disposition, the one word ingenium which expresses both collectively here receives epithets which we should refer to different mental endowments. 8. Commendat sc. hominem = amabilem facit, gratum acceptumque reddit. 9. He says that it is taken reciprocally = 'recommends itself,' and compares nullâ re unâ magis oratorem commendari quam verborum splendore. Cic. Brut. 59, 216.

[3] 2. Its usual meaning is 'relationship' by blood or marriage: sometimes, however, it is used in the sense of 'intimate friendship'; as Cat. 1, 3. Att. 19, 4. 3. Etiam: it is generally, but not always, placed after the comparative. 4. Ad huc. Pr. Intr. ii. 331. Z. § 486. 5. He wished him safe: wished to see him safe. 6. It frequently occurs with the acc. of a neut. pronoun, or other indefinite word, e. g. cadem, hoc, unum, &c:—but it is not common with any other accusative, and it is probable that esse should be here inserted1.

[4] 2. When the action is done by his instrumentality. 4. Though it really denotes only the undertaking of the embassy, it is usually extended so as to include the whole manner of conducting it. 5. Bremi thinks it denotes such a willing active manner, of accepting the post of ambassador, as would show the person to be fully in earnest and likely to fulfil its duties faithfully.

1 Bremi has the esse: Jaumann encloses it in a parenthesis.
Cimon, the son of Miltiades, was married to his own sister, Elpinice by name. He says that he will not suffer the name of the tyrant to be protected by his [i. e. the speaker's] popularity. His duties as ambassador are so faithfully executed by Dion, that the tyrant's most cruel name is protected by his popularity. It cannot be denied that Dionysius is much influenced by the advice of Dion. How few are there (Pr. Intr. 477), who undertake the post of ambassador with active-readiness, and execute its duties with fidelity. Though Dionysius was much influenced by Dion's advice, yet in this matter, his own private feeling was stronger.


[2] 1. Under what circumstances is Nep. fond of connecting sentences by qui quidem?—2. What mood follows this qui quidem?—3. When is the indicative used after qui quidem?—4. What force may qui be considered to have when the subjunctive is used?—5. What is audire aliquem?—6. Explain venia in: veniam dare. [Them. 10, [1], 3.]—7. Explain magnâambitione perducere¹.


[2] 1. When the following gives a striking instance in proof of a preceding assertion. 2. The indicative or the subjunctive. 3. When the following clause is a simple historical statement, and when its being actually a fact is to be strongly pointed out. The relative is then nearly = 'is,' so that qui quidem = 'and accordingly he.' 4. That of an ut consequentia = 'so much so, that.' 5. It is the verbum proprium for 'attending a person's lecture' or 'studying under him,' when the pupil is grown up. 7. With state or pomp.

¹Ambitio dicitur de quacunque re ad captandum gratiam instituta. Magna ambitione, i. e. magno comitatu ac pompa ad favorem honoremque captandum.—Forcellinus.
[3] 1. What awkwardness is there in: quippe quem venumdari jussisset? 


[5] 1. When is et used where we should use but? [Pr. Intr. ii. 233.]—2. What is sopor in: soporem dare?

EXERCISE.

The Athenians have cruelly wronged Miltiades, inasmuch as they have ordered him to be cast into prison. 

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1 Bremi thinks we should read, quippe qui cum venumdari jussisset.
2 In carcerem conjici.

Dion asked the physicians whether perchance Dionysius was in great danger. Dion converses with Dionysius about a division of the kingdom, saying that he thought the sons of Aristomache should have a share. Dionysius the younger did not tolerate this, but compelled the physicians to give his father a [deadly] sleeping-draught.


EXERCISE

I have entered more at large upon this in my book upon Astrology. I shall not be deterred from this in-

CH. III. 1. Att. 17, 1, se numquam cum sorore fuisse in simulatae. 2. As the reciprocal hatred that arises from coming into collision, whether in public or private life: thus in Atticus's case it was a sister nearly of his own age: quam prope aqualem habebat.

3. Simul, not simulare. 4. Yes. 5. Arcessire according to Freund: though MSS. and editions vary much. 6. It is a causative from accedo, as incesso from incedo. 7. Yes: according to Döderlein, Kritz, &c. 8. Qui vellet = quippe qui vellet, giving the motive that induced Dionysius to send for Plato.


1 Schultz says, hatred, especially as manifesting itself in political hostility: it does not carry with it any notion of a secret feeling, but is rather to be derived from simul, than from simulare.
tention by any advice of yours. There is no doubt that he wished to restore liberty to the Syracusans. You are considerably more a friend to despotic power [in the abstract,] than to any despotic-ruler. I never left off imploring Dionysius, to restore liberty to the Syracusans. Dion, who admired and dearly-loved Plato, wished to comply with his request.

Ch. IV. [1] 1. How is 'to fear one another' to be translated?—2. What is usually supposed to be omitted in this construction?—3. Give other instances of this construction.—4. Explain preoccupare.

[2] 1. Explain aliquid magne est invidiae alicui.—2. Explain omnia quae moveri poterant Dionis.—3. Is imponeire in aliquid re ever found?—4. In sic enim existimari volebat, id se non odio hominis, sed sua salutis facisse causã, what word appears to us superfluous? [Pr. Intr. ii. Diff. of Id. 28.]

[3] 1. What tense of the indicative generally follows postquam or postea quam? [Pr. Intr. 514.]—2. What part of speech is nuptum?


[5] 1. Explain usque eo.—2. Give an instance of usque eo followed by ut or ne.—3. Can you produce any

Ch. IV. [1] 1. Timère inter se. 2. Se: the full construction being timère se inter se¹. 3. Neque solum colent inter se ac diligent, sed, &c. Cic. de Amic. 22: quum inter se complexi in terram ex equis decidissent, Nep. Eum. 4, 2: so inter se ludere; inter se adspicere, &c. 4. Its proper meaning is to take into possession before another person: when applied to persons it is either to anticipate or (as here) to remove him out of the way; or destroy him before he is on his guard, &c.

[2] 1. It brings much odium upon him; makes him very unpopular, &c. 2. = Omnia Dionis, quae moveri poterant: all Dion's moveables. 3. See Cim. 4, [1], 6.

[5] 1. Literally, up to thither = up to such a point, to such a degree. 2. Quod ubi iste audivit, usque eo est commotus, ut, &c. Cic. Verr. 2, 4, 18. 3. Chabr. 1, 3: hoc usque e totâ Graeciâ famâ celebratum est, ut—Chabrias—voluerit.

¹ Hand denies this, Tursell. vol. iii. 397: though he allows that as novimus nos = noti te et tu novisti me, so novimus nos inter nos is found piconastically, but never noverunt se (unless = noverunt se ipsos) nor noverunt se inter se.
other example from Nep.?—4. Qui—deducerent: why does qui here take the subjunctive? [Pr. Intr. 483.]

**EXERCISE.**

The boys love each other. Caius was so utterly unable to endure slavery, that he destroyed himself. There are some who plunge themselves into riotous living. There are some who are not allowed to be ever sober for a moment. All Sempronius’s moveable property must be put on board, and sent to him. There are some who, from being indulged, are filled with the vilest desires. He wished it to be thought, that the boy had thrown himself from an upper story.

Ch. V. [1] 1. What tense does postquam usually take?—2. When does postquam mostly take the pluperf.? [Pr. Intr. 514.]


Ch. V. [2] 2. Quinquaginta annorum imperium. 6. Emigrationis societatem, Milt. 1, 2: tantum abfuit a societate sceleris, Timol. 1, 3: quam difficiles plerisque videntur calamitatum societates, Cic. de Amic. 17, 64.

[3] 3. Percellere is to give any thing such a blow, that the consequences of it remain for a long time: percutere denotes a sudden and violent blow, the effects of which are most formidable at first, and gradually decrease: hence percellere is often used nearly in the sense of evcrtere.

[4] 1. For adversus; as πρὸς for ἐν. 2. A d hostem vehi Dat. 4, 5.
QUESTIONS ON

[5] 1. For what is *iis ipsis* used?—2. Give an instance from Cæsar of the person by whose means, &c., being put in the abl.—3. What is *spiritus* in the plural?—4. What then is *regios spiritus*?—5. What verb besides *reprimere* is used of crushing &c. the spirit?

[6] 1. What is the meaning of *vellet* here?—2. Why is *obteneret* in the subj.?

EXERCISE.

On the third day after Dion had arrived at Corinth, Heraclides was banished. By this we see that a tyranny that has lasted many years is supposed to be one of extensive resources and great strength. [Men’s] hatred against the tyrant was so great, that Dion easily overthrew his government [now] of many years’ duration. Dionysius thought that nobody would come against him with a few merchant vessels. The king’s proud spirit was crushed by Dion within five days after he first reached Sicily.

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Ch. VI. [1] 1. Is *consecuta* stronger than *secuta*?—2. Explain *sua mobilitate*.—3. From what are the metaphorical expressions *efferre*, *demergere* taken?—4. *Est adorta*: Drakenborch thinks that here and in Thrasyb. 2, 5, we should read *adorsus* from *adordiri*; is this necessary?

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[5] 1. For *eorum ipsorum opera, auxilio*; or, *per eos ipsos*.


[6] 1. *Was ready* or *consented*: the treaty not having taken effect. 2. Properly *ut* is omitted; but the terms of a treaty are frequently expressed shortly in this way.

Ch. VI. [1] 1. Yes: it denotes the rapid, sudden following of the second event. See Them. 7, [2], 2. 2. *ex sua mobilitate*, ‘in conformity with,’ ‘according to’—or in English, ‘with her usual fickleness.’ 3. From the waves bearing up a vessel, or allowing it to sink. 4. No: *adorior*, properly I rise up for any thing, has also the meaning of rising up to undertake a difficult
DION, CH. VI. 231

[2] 1. In filio suam vim exercuit: why not filium?—2. What does the in with abl. describe?—3. Explain reduxisset.—4. What have you to remark on pares?—

[4] 1. How would et be construed here in English? [Pr. Intr. ii. 233.]—2. When are et, que, used for 'but'? [ib.]—3. What is the derivation of rhapsodia?—4. When rhapsodia is used without any mention of the poem, which of Homer's epic poems is meant?—5. Quote the verse alluded to.—6. Why is omnia in sua potestate esse velle better than se omnia—velle?

[5] 1. What is obsequium here as opposed to acerbitas?—2. What is interficiendum curare?

EXERCISE.

Heraclides did not endure this, but got up a party [in he state.] Dion did not endure this, but attempted to exercise his authority against Heraclides. Dion having

task, and is stronger than adorsus. The phrase oppugnare adorior, which is the phrase in Thrasyb. 2, 5, occurs four times in Livy. B.

[2] 1. That would imply authority or influence exercised against him, instead of merely in his case, with reference to him. 2. The person or object with reference to which the action is completed.

3. The full expression would be reduxisset in matrimonium. So Suet. Dom. 8; ob reductam in matrimonium uxorem. 4. First, its position, by which it is not only made emphatic itself, but also adds emphasis to gravissimum vulnus: (2) that pares denotes the natural relation of a parent to a son: pater rather the civil relation, with reference to the rights of a father.


5. ὅκ δάγαθον πολυκοράνιν ἐς κοίμανος ἕστω, ἐς βαιοτεύς, ὑ. κ.τ.λ. II, 2, 204.

6. By thus prefixing se, omnia would lose its emphatic force: the omission of the se is quite in Nepos's manner. B. See Them. 7, 4.


1 Kritz on in amicis fideles (Sall. Cat. 9, 2.) has this excellent remark: Hoc fl. uti verbum ita comparatum est, ut et per 'in' prepositionem accusativo junctam cum objecto aliquo arcto coalescat, quae vulgaris est ratio, et absolute cognitari possit, ut ut vim suam non in objectum exserat, sed per se generali sensu positum addito ablative cum 'in' prepositione accuratius definietur, quippe quo res illa significetur, in qua absoluta ejus actio versatur, vel quae actioni causam aut originem praebuit. Tulem verum cum ablative conjuncti rationem si explicaveris formula quod attinet ad, vim constructionis plane fueris asseveratus, nullumque locum non expediscit. Probably Hand explains the relation of in with the abl. better than by quod attinet ad (which is too general) thus: it denotes, "rem, in qua aliquis versatur agendo, aut quam quis agens spectat. Turs. ill. p. 260."
exercised his authority in the case of his son, receives
the severest wound a husband [can receive] by the
death of his wife. Dion did not endure this, but at-
ttempted to crush by severity the party which he ought
to have won by conciliation.


Ch. VIII. [1] 1. *Hec ille intuens:* have we met with this form before in Corn. Nep.? [Alc. 4, 1.]—2. Construe *quorsum evaderent.*—3. Give the derivation of

Ch. VII. [2] 1. By the adverb, 'every day.' 2. Adjectives denoting time are placed with an emphatic force where *we* should use adverbs. 3. *Seras conditiones pacis tentantem,* for *sero,* Suet. Oct. 17: and in this very life of Corn. Nep. *celeri rumore dilato,* 10, [1], for *celeriter.* 4. To appropriate them to himself; to take them away by violence: the *anteecedens,* i.e. the preceding action of *stretching out the hands* being used for the consequens, the final action of taking the property away. 5. Yes, by Curt., who, however, has *ad not in:* *jam etiam ad pecora nostra avaras et instabiles manus porrigis,* 7, 8, 19. 6. The nisi amicorum possessiones would then be connected with the principal sentence, *neque—suppetebat:* if *in* is expressed, it is connected with the verb of the accessory sentence, *porriget.* 7. *Pro,* forth, forwards; *regere,* to direct. 8. = *amittere favorem optimatum.*


Ch. VIII. [1] 2. 'What would be the end of it.' 3. Quo

1 It is curious to observe that in English we should use either this preparatory action, of stretching out the hands, or another preparatory action one degree nearer to the real action implied, that of laying our hands upon the property in question.
quorsus or quorsum.—4. Distinguish between callidus and *ad fraudem acutus*.—5. How is ‘any’ translated after *sine*? [Pr. Intr. 390, (a).]—6. How should we express *homo sine ulla religione ac fide*?—7. The general rule for the use of *ac* is, that it adds a stronger notion to a preceding one: is not *fides* less than *religio*?—8. *Adit ad Dionem* : is the *ad* always repeated after *adire*?—9. Give an instance from Cicero of the repetition of the *ad*.

[2] 1. Is the right reading probably in *magnu periculo esse*, or, *magnu periculo esse*?—2. *Nisi—alicui* : why is *aliquis*, not *quis*, used after *nisi*?—3. *Illi inimicum* : is *inimicus* always followed by the dat.?—4. *Quem si invenisset idoneum—cognitum [esse]* ; this is in oblique narration, how should it stand in direct narration?—5. Dissidenti : what is understood?

[3] 1. Is *partes excipere* a usual construction?—2. *Conjurationem confirmat* : what is the meaning of *confirmat* here?


[5] 1. *Non modo non—sed* : what is Hand’s expla-

versus. 4. Callidus denotes the tact and skill acquired by personal experience: *ad fraudem acutus* relates to his natural disposition. 6. *A man without a conscience*. 7. *Yes* : but the being without any *fides* is a stronger notion in the descending scale of wickedness: it is a worse thing. 8. *No*. 9. *Ad me adire quosdam memini,—qui dicerent, &c.* , *ad Fam. 3, 10* : the construction with *ad* is the usual one, to express the simple notion of going to a person or place: the construction with the acc. only is *the more common*, when the verb has the accessory notion of visiting a man to make a request, or to consult or advise with him, &c.

[2] 1. *Magne periculo esse* : ‘to be in danger’ is, in *periculo esse, versari, &c.* : but the *in* is usually omitted when *periculo* has an adjective agreeing with it. 2. It means *some one* definite person, though without mentioning the individual: *quis* is the indefinite ‘any’. Pr. Intr. 392, and note x. 3. *No* : we have *inimici ejus* below. 4. *Si hunc inveneris—cognoscere*. 5. Dissidenti sc. a Dionc.

[3] 1. *No* : *partes suscipere* is the usual construction, but *excipere* is also used occasionally, where *suscipere* is the usual form: thus *suscipere simulilates, inimicitias*, less commonly *excipere: suscipere labores and excipere*. 2. Firmiorem facit: strengthens.


[5] 1. That the *sed* states something *greater* and *stronger* that
nation of *sed* after *non solum, non modo,* &c., as compared with *sed etiam*?—2. Is *conata* neut. pl. as common as *conatus*?

**EXERCISE ON CH. VII. VIII.**

I am filled with the greatest alarm. I do not know how [all] this will end. It cannot be denied that great sums are spent every day. If such sums are spent every day, money will soon begin to run short. I know that one Callicrates, a man without a conscience, was his enemy. I have nothing to lay my hands upon, except the possessions of the aristocracy. There is no doubt, that if all are filled (partic.) with such alarm, you will lose the favor of the aristocracy. Dion commissions one Callicrates to pretend to be his enemy. If you find this person fit-for-your-purpose, all will betray their real sentiments to him.

**Ch. IX.** [1] 1. What festival was it?—2. What is *conventus*?—3. In what parts of a Greek or Roman house were the apartments to which a person would retire to sleep, or generally to avoid noise and interruption?—4. Explain *consci.*

[2] 1. What is *ornare*?—2. What then is *armatis ornare*?—3. Give an instance from Cæsar of *exercere remiges.*—4. How may *quo fugeret ad salutem* be construed?—5. What is understood?

**[4]** How is *notitia* used in *propter notitiam?*
Ch. X. [1] 1. What are the two meanings of *concidere*?—2. Give an instance of the latter meaning. [Hann. 3, 4.]—3. Construe *celeri rumore dilato*.

[2] 1. *Hujus de morte ut palam factum est*: is this a usual construction?—2. Give instances of *de* being used in this way to describe vaguely and generally an event.
QUESTIONS ON

with its attendant circumstances.—3. Give an instance of sic with an adverb.—4. Explain the tenses of possent, cuperent. [Pr. Intr. 439; and Alcib. 2, [1], 7.]

[3] 1. What is celeber of place?—2. What is publice?—3. What is the Latin for in a public place?

EXERCISE.

There is no doubt that so dreadful a crime displeases many. Anger succeeded to pity so suddenly, that it seemed as if they would kill him themselves, if they could. Having left nothing behind him to pay for his funeral (see Arist. 3, [2]), he was buried at the public expense. Those who call me a tyrant in my life-time, will after my death extol me as the father of my country.

IPHICRATES.


[2] 1. Distinguish between multum and sape. [Milt. 8, [2], 2.]—2. Distinguish between nusquam and numquam.—3. What are unclassical forms for no where?—4. When only can partum—partim be used?


Ch. I. [1] 1. No: but states that his disciplina militaris was even more remarkable, and more famous; the nobilitatus est being the point insisted on. 2. Nobilitata crudelitas. Off. 2, 7, 26.


1 We must then suppose fuit enim talis dux, &c. to mean that he was in that respect (i.e. as a master of the theory and practice of the military art) inferior to none.
3. Why is uterentur used, not usi essent?

EXERCISE.

Iphicrates was so great a general, that he never lost a battle by any fault of his own. Is any general of earlier times to be preferred to Iphicrates? Iphicrates is said never to have lost a battle by his own fault. Iphicrates enriched the art of war by many new inventions and many improvements. Though we diminish the weight [of their armor], their persons will be equally well defended, and the soldiers themselves will be able to move and charge with greater activity.


[3] Because the meaning to be expressed is, that they had been in the habit of having, &c.
[4] 1. That contrario has no authority; that e contrario is used by Nep. and Quintilian; ex contrario by Cicero. 2. That e contrario = contra; ex contrario = ex altera parte contraria: and that there is no reason for rejecting e contrario in Cic. de Fin. 5, 12, 36. 3. Yes: Eum. 1, 5; Hann. 1, 2; Att. 9, 3. 4. Dód. scutum. See Dict. of Antiq. 5. To denote that it was their regular constant appellation. 6. The length. 7. Cuirasses consisting of metallic plates connected by leather thongs and sowed to a skin or piece of strong linen. 8. No: the atque is explicative = 'and those of bronze;' implying that they were therefore exceedingly heavy. 9. To connect two notions of which the latter might seem inconsistent with the former: = 'and yet;' 'and nevertheless.' Pr. Intr. ii. 220. 10. Magister hic Samnium summa jam senectute est, et quotidiem commentatur. Cic. de Or. 3, 23, 86. 11. It is seldom used in this sense absolutely, that is, without another verb. 12. Signa, qua nobis curasti, &c. Cic. Att. 1, 3, 2.
3.]—2. Why is ut nullus, not ne quis, used here? [Pr. Intr. 81.]—3. Dicto audientem esse alicui: parse dicto: and distinguish between parère, obedire, dicto audientem esse, obsequi, obtemperare.

[2] 1. What is the meaning of eam in, eam consuetudinem?—2. What is consistere?


[4] 1. What must be supplied before appellati sunt?—2. From whom were they called Fabiani?


[2] 1. = Such: 'that' is sometimes used in this sense in English.

2. The regular military term for taking up a position.

[3] 1. Mora = μόρα, μοῖρα [= 4 λόγοι] was a regiment of the Spartan army, consisting of 4, 5, 6, 7, or even 9 hundred men, at different times and according to different authors.

2. To designate a body of Lacedaemonian troops, as phalanx for a body of Macedonians.

3. Inter in composition denotes the interposition of some obstacle between an attempt and its success: thus interdicere and intercedere.—Intercipere = to take them before their purpose was accomplished; hence to intercept, to cut off, especially by a stratagem or sudden attack.

4. The ablative without in is used to express, not some point within a whole, but extension over the whole.

[4] 1. Cum laude, or some such expression, implied by the following clause.

2. From Fabius cunctator, the first successful opponent of Hannibal.

Ch. III. [1] 1. It is the weak autem of transition = οὐ. Pr. Intr. ii. 481.

[2] 1. It always implies that the quantity is not only little, but less than it should be: too little.

2. Quum multis in rebus negligentia plectimur, tum maxime in amicitiae et diligendis et colendis. de Amicit. 22, 85, (Klotz): and de Off. 3, 11, 47. [Pr. Intr. ii. p. 207, w) 1.]


1 The Dict. of Antiqq. makes the original number 400: but in Xenoph. time 600.
CHABRIAS, CH. I.

use this form = contra?—2. Give other instances from Nep. [Pref. [6]: Alcib. 8, 4: Con. 5, 4: Epam. 10, 4.

EXERCISE ON CH. II. III.

Iphicrates is said to have preserved an extremely strict discipline. Iphicrates won great glory by cutting off a Lacedaemonian mora. Artaxerxes applied to the Athenians for a general, to train his mercenary troops, and bring them to a high state of discipline. He will not retire till he has taken the city, [and] burnt it to the ground. Will you inspire any one with admiration by your personal appearance? [No.] Menestheus the son of Iphicrates by a Thracian lady, was asked which he respected most, his father or his mother?

CHABRIAS.


1 Hand says: "Bremius observavit, Cornelium contra non nisi, Alc. 8, 1: Ages. 7, 4; et Epam. 6, [1], contraque dixisse. Id fortasse argumentum e rit quassionis de auctore hujus libri instituenda." Vol. ii. p. 124.
genu scuto?—8. Describe the position.—9. What is more usual than projicere hastam?—10. What is, id novum contuens?—11. Which is the stronger, contuens or intuens, cerneus?—12. With what verb would you compare contuendi?

1. *Tota Græcia*: when is the abl. used without in? [Iphicrat. 2, [3], 4.]—2. What is status?—3. Who are the artifices here meant?

Ch. II. [1] 1. *Sua sponte gessit*: construe this. [Cim. 3, [3], 7.]—2. May sua sponte and sponte sua be used indifferently? [Milt. 1, [4], 5.]—3. *Regnum ei constituere*: is constituere more than parare? if so, what is its force?

[2] *Neque prius inde decessit, quam totam insulam bello devincere*: 'he did not depart till he had conquered the whole island'—how is it that the Latin language, which generally marks the completion of a preceding action more carefully than our own, here uses the imperf. where we should use the pluperf.?

[3] What is magnas prædas facere ab aliquo?

shields on [one] knee.' 8. 'The soldier places his right foot forward, bends the right knee, and stretches out his left foot behind him. He points his spear with both hands, and also rests the bottom of the shaft on his shield which is placed before his breast, supported by that and the right knee. The spear thus resting on the shield, the shield being supported by the soldier's body, and the weight of his body being thrown on the left leg, which is extended backwards, the greatest possible force is exerted against the enemy, whose charge is received in this position.' Moser. 9. *Porrigere hastam* 1.

10. 'When he saw this which was a new position: 'e ῥητό ἐν τῷ καίνον; or ῥητό, καίνον ὑ. 11. *Contuens* = 'beholding with attention or astonishment.' 12. With conspicere = attentius intueri: e.g. *quos ubi Afranius procur visos cum Petreio conspexit, nova re perterritus—constitit.* B. C. 1, 65.


[2] Probably to mark out that his not withdrawing till he had conquered the whole island, was, not only an historical event, but also a purpose: that he was determined not to leave the island, and accordingly did not leave it, till he had conquered the whole.

[3] *Prædae*, pl., is here used for any gain: so Cic. Verr. 2, 3,
It is certain that Chabrias has fought a battle before Thebes. It cannot be denied that Chabrias has marched to the assistance of the Boeotians. The rest of the main-body would not retire. A statue was erected to Chabrias, for having taught his men to kneel down behind their shields and await the charge of the enemy with a line of pointed spears. Chabrias wished that his statue should be represented in the kneeling posture, which, by his directions, his men had assumed, and which had gained them the victory. I will not withdraw till I conquer the whole island.

2. Is queri always followed by quod? [Ib.—See Z. § 629.]
3. What is cum Ægyptiis?
4. What is denuntiare?
5. What is neque here equivalent to?

2. Construe liberalius, quam ut posset effugere. [Pr. Intr. Diff. of Idiom, 94.]

3. Dissimilis horum et factis et moribus:

50, maximos questum praedasque fecisse. The phrase seems here to mean all that the Egyptians gave Agesilaus for his services.

Ch. III. [1] 3. = una cum Ægyptiis: eos adjuvans.
4. To declare in a positive, threatening manner.
5. Neque tamen; neque vero.

2. From intuor for intueor: which frequently occurs in Plautus.—So strido, fervo, scato, for which the longer forms strideo, ferveo, scateo, were afterwards used.

[4] 1. It is used as the representative of a preceding verb (as we use to do), even where no action has been spoken of. It is here = libenter aberant Athenis.
2. = non maluerunt perire.
3. Horum may be the gen. after dissimilis; factis and moribus being the abl. of manner (= ‘in actions and character’); or factis and
explain the different possible constructions of this passage.

Ch. IV. [1] 1. What was the *bellum sociale*?—2. What is *privatus*?—3. Is *magistratus* often used to denote military command? [Alcib. 7, [3], 2.]—4. What is the usual word for military command?—5. What must be supplied after *quam*?—6. What is *adspicere* here?


[3] 1. What is *suberat*?—2. *In tutum*: explain this. [Them. 9, [3], 1.]

EXERCISE.

They complained that Chabrias was waging war against them. Unless you return before the appointed day, we will condemn you to death. Know that I do not like to be in the presence of my fellow-citizens. He speaks too freely, to escape the enmity of his fellow-citizens. I think that every step from you is a step from unpopularity. I think that every step from you will be a step from unpopularity. You will be able to escape, if you throw yourself into the sea. Is there not a ship at hand to receive you?

*moribus* may be datives after *dissimilis*, *horum* being the dependent genitive after these substantives. In this case, a *person* is said to be *unlike things*; but this irregularity is not uncommon: e. g. *preoptaret equitis Romani filiam generosarum nuptiis.* Att. 12, 1.


2. Without any command: = *sine magistratu.*

4. *Imperium.*

5. *Quam eos, qui, &c.*

6. To look to him as the person in whom they had the most confidence.


*Libere.*
Timotheus, Ch. I.  [1] Distinguish between *impiger* and *laborious*.

[2] 1. What is worth remarking in *hujus præclare facta*?—2. Give a similar instance.—3. What does *id* refer to?—4. What is this kind of construction called in grammar?—5. What are the words for ‘*any*’ after *sine*? [P. I. 390 (a), and note v.]—6. What is the usual word for to *pay into the treasury*?—7. Why is *in aërium referre* used here?


Timotheus, Ch. II.  [1] 1. *Circumvehens Peloponnesum*: what is the Lat. for, to *sail round* a place?—2. To what then

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Ch. I.  [1] *Impiger* denotes one, who without any hesitation or delay sets to work with great activity and zeal: *laborious* is he who carries on his work with extreme perseverance, sparing no pains to bring it to a successful conclusion.

[2] 1. That *facta*, as a participle, has an adverb with it, and, as a substantive, governs a genitive case. 2. *Dolere alte—rius improbe facto*. Cic. de Fin. 2, 17, 54. 3. To such a substantive as *æs* or *argentum* implied in the preceding *mille et ducenta talenta*. Comp. Cim. 3, [2], 8, 11. 4. *Synesis*: from *sóveas, intelligentia*: the agreement being with a *noun* which is *known* to be meant, though that actually used was different. 6. *In aërium deferre*. 7. Because the same sum was paid in, which had been expended; so that the sum was repaid.

[3] 1. So much *ready money*; so much in *hard cash*. 2. *Violare clementiam, quam regis opes minui maluit*. Alcib. 10, 3. 4. To take it home for his own purposes; hence to appropriate to his own use. 5. *At hic nihil domum suam præter memoriam nominis sempiternam detulit*. Cic. de Off. 2, 22, 76

Ch. II.  [1] 1. *Circumvehil aliquem locum*. 2. To *dum*
is circumvehens equivalent?—3. Give similar instances
4. Classem eorum; to whom does eorum refer?—5. What is a construction of this kind called? [Ch. 1,
[2], 4.]—6. Give a similar instance.—7. Mare illud adjacent: what are the different constructions of adjacent?—8. Is jacere used of a nation as well as of a country?
[2] What is a pulvinar, and from what must it be distinguished?

EXERCISE.
It cannot be denied that he was very skilful in the government of the state. Many instances are recorded of this man’s wickedness. I do not choose to accept any thing, of which I could appropriate a portion to my own use. Timotheus had a piece of good fortune, which had happened to no one before him. It was Timotheus’s good fortune to reduce Corcyra under the dominion of the Athenians.


[2] "Sacrifices being of the nature of feasts, the Greeks and Romans on occasion of extraordinary solemnities placed images of the gods reclining on couches with tables and viands before them, as if they were reallypartaking of the things offered in sacrifice. This ceremony was called [by the Romans] a lectisternium." Dict. of Antiq. Pulvinar was the cushion or pillow used on these occasions: pulvinus that ordinarily used at entertainments: see Pelop. 3, 2.

[3] 1. The time of Timotheus.¹

¹Translate it more regularly, than Cornelius has done: imitate Cæs. B. G. 2, 35: quod ante id tempus accidit nulli; should accidit or contigit be used? ²Others read ante hoc tempus, i. e. Cornelius’s time: ante id tempus has the awkwardness of making Timotheus the only person to whom this had happened before his days.
Ch. III. [1] 1. Magna natura: give another instance of this construction.—2. How does Dähne justify the use and position of Macedo?—3. What is jam tum valens?

[3] Supprimere classem: what word is more usual in this sense?
[4] Sibi proclive fuisse: how is fuisse governed, and for what is it used?
[5] Lis aestimatur: explain this. [Milt. 7, (6), 5.]

Ch. IV. [1] 1. Multae novem partes detraxit: how many are novem partes?—2. Explain the Roman mode of calculating fractions.


EXERCISE.

The Athenians, being sorry for the judgment they had passed, are going to remit six-sevenths of the fine. I
hear that the Athenians are going to remit three-sevenths of the fine. From this it may easily be conjectured, what the instability of fortune is. I had rather run the risk of my life, than desert a friend, whose reputation is at stake. I shall repair the walls at my own expense. Instead of producing, [as I could,] many instances of this man’s victories, (see Ch. 1, [2],) I shall be content with two.

**DATAMES.**

Ch. I. [1] 1. *Venio nunc ad*: give instances of this form of transition.—2. Give instances in which qualities are marked by an adjective and an attributive gen. or abl. case.


Ch. II. [2] 1. Is Nep. correct in saying that in
Homer, Pylomenes is killed by Patroclus?—2. Give other instances of similar mistakes.—3. Explain dicto audientem esse alicui.

[5] For nihilo segnius some read nihilo secius: give a similar instance of segnius.

EXERCISE ON CH. I. II.

Let us now come to the conduct and ability of this very brave man. I fear that you will not succeed in this attempt.] How few are found, who are both personally brave, and [also] active commanders. What I am, will appear presently. Of Æschylus I shall relate the more for this reason, because his services were very great in the war which the Athenians waged against the king of Persia. Thyus wished to try first to put him to death secretly. He had privately put to death a little boy, his sister’s son.

Ch. III. [1] 1. Hominem maximi corporis terribilique facie: give a similar instance of the connection of a genitive with an abl. in this construction.—2. Is this example quite similar?—3. What is the supposed difference between the abl. and the gen. in this construction? [Pr. Intr. p. 62: note 1.]—4. What is the distinction given by Bremi, after Ramshorn?—5. Is this opinion tenable?—6. What seems to be the general,

5, 576. 2. Cic. in the 2d Book de Divin. 39, ascribes to Ajax what was really done by Ulysses; and in the very same book, c. 30, puts the words of Ulysses into the mouth of Agamemnon. 3. Död. parere.


Ch. III. [1] 1. (Pompeius) oris improbi, animo inverecundo. Sall. Fr. 2. No: for the latter quality is a mental one. 4. That the gen. denotes a property simply as belonging to the subject: the abl. the impression it makes upon others. 5. No: the example oris improbi, animo inverecundo itself overthrows it. 6. That the genitive describes the real nature and character of the subject; the abl. rather particular manifestations or circumstances of it.

1 Consilium. 2 Quotusquisque. [Pr. Intr. 477.]

p After making this distinction, Krüger remarks upon this passage, that qualities of the body, so far as they relate to the whole body, belong to its real nature, and can, for that very reason, be in the genitive. Other qualities of the body are, therefore, expressed by the ablative only. Lat. Gram. p. 532.
though not universal distinction?—7. When must the gen. be used?—8. In what phrases must the abl. be used?

3. In feram bestiam is feram superfluous?

[3] 1. What is the meaning of prospicerent here?—2. Primo non accredidit: is accredere a common verb?—
3. What does it mean?

7. Of numbers, e. g. classis trecentarum navium.

8. In bono animo esse; animo forti et erecto, &c., ea mente.


2. No: it occurs however in Cic. Att. 6, 2: viz accreditem, communicavi cum Dionysio.
3. To believe with difficulty: nearly = our credit.

Ch. IV. [1] 1. He had before used Cataonia a country, which he now denotes by gens, and uses with it jacère, which is properly used of countries only.

[2] 1. To harass it by plundering and devastating incursions, &c. 2. It does not describe particular things which were actually on their way to the king on a given occasion, but such things as were regularly conveyed to the king: the expression is indefinite both with respect to the class of things and to the time.

[3] 1. The indicative. 2. = 'ever so great.' Pr. Intr. 451, note u. 3. Yes: Suet. Vesp. 5. quicquid—volveret—animo, quamlibet magnum. 4. Imprudens implies that the cause of the want of preparation was, that the person did not perceive the necessity of it.

[5] 1. It is used intransitively = ferentem se, bringing himself = advancing. 2. Circumvehens = circumvehens se, or dum
What similar instance have we lately had?—3. Give instances of other verbs of motion that are so used.—4. Pertimescit: explain its meaning here.

EXERCISE ON CH. III. IV.

He will take good care that the report of this action does not reach you before himself. I have ordered you to be equal in command with Pharmabazus. I have written to order you to set out for Egypt. Aspis refused obedience to the king (chap. 2, [2]), because the country he dwelt in was mountainous, and well fortified. Let us intercept the king's dues. A few men [indeed,] but [those] brave [ones] put their horses to their speed, and prepare to charge. He beheld a few men indeed, but brave ones, coming against him.


circumvehebatur. [Timoth. 2, [1], 1].

3. Moveris, vertens, mutans; from moveri, verti, mutari. 4. It implies a sudden dread or panic.

Ch. V. [1] 1. Quem et ex quanto regno ad quam fortunam detrusisset, xx. 2, 2. 2. That would mean he blamed himself, not some other person; whereas the emphasis is here on the person blaming; he himself felt how unwisely he had acted. 3. Sc. eos.


[4] 1. Reges, implied by consuetudinem regiam = consuetudinem regum. 2. = obaudire, to give ear to; to follow their advice.

[2] 1. His locis—ut—possit : how is hic here used? is this usual?—2. Quote some such instances from Nep.—3. Does Cic. use hic = talis?


[5] 1. Give instances of tantum quod.—2. Do any of these exactly agree with the passage before us?

[6] 1. Explain composito.—2. What is ab aliquo stare?—3. What other forms are used?

[8] For what is cogitatum here used?


[2] 1. His locis = iis, talibus locis: 'is' is more common in this sense, but hic is sufficiently justified by many passages. 2. Euen. 5, 2: neque unquam ad manum accedere licebat, nisi his locis, quibus pauci multis possent resistere. Ages. 3, 6: his locis manum conseruit, quibus plus pedesires copia volerent. 3. Yes: hoc animo in nos esse debebis ut, &c., ad Div. 2, 1: and without following ut or qui: sed duros et quasi corneolos habent introitus (aures),—quod his naturis relatus amplificatur sonus. de Nat. Deor. 2, 57, 144.

[3] 1. To become generally known: so Cic.: exire atque in vulgus emanare; pro S. Roscio, 1, 3. 2. 'Deserted.'

[4] 2. Yes: par esse must be borrowed from the preceding sentence, the non being rejected.


[8] Excogitatum would be the more usual form.
EXERCISE ON CH. V. VI.

Artaxerxes does not blame himself, but sends him written directions [to leave] this great war [and] proceed to an inconsiderable affair. How few there are [Pr. Intr. 477] who if any mischance happens, blame themselves! Datames drew upon himself the enmity of the courtiers the more, because the king had ordered that he should share the command [chap. 3, end] with Pharnabazus. You will be in great danger, if any thing goes wrong in Egypt, while you have the command. There is no doubt that you will have for your bitterest enemy the man, whose advice the king principally follows. Written orders were sent him by the king, to march into Cilicia with not very numerous forces. Nothing shall hinder me from preparing the Egyptians to resist.


CH. VIII. [1] 1. Statuit congrendi, quam, &c.: explain this construction.—2. Give some instances of

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CH. VII. [1] 1. Not in this sense: as magno natu is 'old,' so maximo natu should be 'very old': but it is here used for maximus natu, 'the eldest.'

3. To make an actual attempt: to begin to act.


CH. VIII. [1]. 1. Potius is omitted before quam; as μᾶλλον often is before ἦ in Greek.

2. Ea (Fortuna) res cunctas ex lubidine quam ex vero celebrat obscuratque; Sall. Cat. 8. tanta vis hominis leniunda quam exagitanda videbatur, &c. Id. 48, 5. beneficiis quam metu imperium agitabant, &c. Id. 9, 5.
the ellipse of *potius* or *magis*.—3. Give instances of *sedère* = to remain inactive.


[4] What is *callide cogitate*?

[5] 1. What is *bellum ducere*?—2. *Ad pacem amicitiamque hortatus est, ut cum rege in gratiam rediret*: is the last clause, which seems superfluous, necessarily to be rejected?

[6] What is *conditio* here?

**EXERCISE ON CH. VII. VIII.**

**If** we seize upon the wood, the enemy cannot pass by without being distressed by the difficulty of the ground. If a battle had been fought here, the numbers of the enemy would not have hurt [me] much, small as my force was. Autophradates resolved to fight a battle, rather than to be entangled in difficult ground. The news having been brought about the approach of Autophradates, Datames endeavored to seize the Cilician gates. Autophradates will not be able to march by [us] without being enclosed in the narrow pass.

**Ch. IX.** [2] 1. *Quum nuntiatum esset quosdam sibi*

_Claudii—oratio fuit precibus, quam jurgio similis_: Liv. 3, 40.


[3] 1. The advantages of his ground. 2. To Autophradates, though *Datames* is the nearest substantive. 3. That it refers by *synesis*, [Milt. 5, [1], 4] to *numeri*, implied by the preceding *has copias*. 4. *Quam* is omitted. See also Milt. 5, [1], 5.

[4] To lay his plans with great ability or ingenuity.

[5] 1. To *draw out* or *lengthen out* the war: Alcib. 8, 1, we had *ut bellum quam diutissime duceret*. 2. No: such explanatory clauses are not uncommon. See Milt. 1, 2, *Delphos deliberatum missi sunt, qui consularent Apollinem.*


**Ch. IX.** [2] 1. If Nep. had said *quum audisset*, &c., *sibi* would have been quite correct: as *quum nuntiatum esset*, sc. *ei*, has virtually the same meaning, and no mistake can arise, the use of *sibi* seems to be quite justifiable.
insidiari: is sibi used correctly here?—2. Qui in amicorum erant numero, this being a subordinate clause in oblique narration, why is erant in the indicative? [Pr. Intr. 466.]

[3] 1. Simillimum sui: what is the usual difference between similis sibi and similis sui? [Pr. Intr. 212, note w.]-2. Is the rule without exception?—3. Give instances of its violation.—4. What is meant by eo loco?—5. Some critics think vestitu should be rejected, since ornatus military is the usual term for regimentals: how would you justify its retention?


[3] 2. Certainly not, but the preponderance of authority is in favor of it.


5. Cic. joins the two words in the very same way: vestitu et ornatu regali: de Fin. 2, 21, 69: vestitus is the dress generally, ornatus is the more general term for his whole equipment.


3. Vigor, promptitude, earnestness, attention, &c.

CH. X. [2] 1. Dextram. 2. Because the phrase δεξιὰν πέμπτων occurs in Greek, and is imitated by other Latin authors. Thus δεξιὰν αὐτοῖς ἐπέμψε νόμο Περσικῷ, Polyæn. 7, 28, 1: so Xen. Ages. 3, 3; and δεξιὰν φίλων, Anab. 2, 4, 1. In Justin 11, 15, we read: in quam rem unicum pignus fidei regiae de x teram se f er e n d a m Alexandro dare. And Tac. Hist. 1, 54: Miserat civitas Lingonum, vetere instituto, dona legionibus, de x tr a s, hospittii insigne.

3. Either an assurance, sent by letter or by an ambassador, that the
QUESTIONS  

4. Persuasit homini: has homo any depreciating force here?—2. Give a similar instance from Cicero.— 3. When does persuadeo take ut? when the inf.?—4. What is infinitum bellum here?—5. Amicitiam gerere—explain this use of gerere.

EXERCISE ON CH. IX. X.

Autophradates, when he perceived that Datames could not be enclosed in the pass, resolved to lengthen out the war. Datames resolved to lengthen out the war, [rather] than fight a battle in difficult ground. Be prepared to do, whatever you see me [do.] I will direct him, to do whatever he sees me [do.] I directed him to do, whatever he saw me [do.] I will hurl missiles against them, before they arrive at [my] substitute. I will slay Datames, if you will permit me to do whatever I please with impunity. Mithridates, after he had received from the king by letter his plighted-hand, promised to slay Datames.

CH. XI. [1] Deque ea re: others read de qua re; quote passages to justify the ea.

[2] 1. Ante aliquot dies: is this correct according to the usual practice of the best writers?—2. Atque ipsos

promiser made as solemn an oath as if he had given his right hand (which perhaps he really had done to some sponsor, as it were, of the absent person): or the actual device of a right hand, as a pledge, that the promiser had bound himself by a solemn oath. It is most probable that Tac. alludes to some such device, the dexteræ being an insigne hospitii: but this, of course, does not prove that the Persians had a similar custom.

[3] 1. No. 2. Quid enim abest huic homini? i. e. Pompeio, pro Corn. Balb. 4. See Paus. 1, [1], 1-6. 3. It takes ut when the person is persuaded to do something; the inf. when he is persuaded (= convinced) that any thing is so and so. 4. 'A war of extermination:' bellum interneicinum. 5. Possibly it implies that the garb of friendship was assumed; but gerere amicitiam occurs without any implied notion of this kind, Cic. ad Fam. 3, 8, 5: de amicitia gerenda præclarissime scripti libri. So inimicitias gerere, Att. 11, 5; odium, simulatatem gerere, &c.

CH. XI. [1] Deque his, Cic. de N. D. 1, 1, 2: deque eo, de Fin. 5, 6, 17. Comp. Milt. 6, 2.

[2] 1. No: ante aliquot dies is 'a few days ago;' with reference to the speaker. It should be aliquot diebus ante.
scutarentur; who are the *ipsi*?—3. *Qui exploram—mittunt*: explain the use of the imperf. subj. with the present *mittunt*. [Pr. Intr. i. 414, b.]

[3] 1. What is *telum*?—2. Have we had any other instance in Nep. of *telum* for *gladius*?

[4] Distinguish between *digredi* and *degredi*.

**EXERCISE.**

He pretends to be returning to the same place. He pretends to have carefully noted the ground. He promised to show him a good place for a camp. He promised the king to take Datames by treachery. The enemy, after they had unsheathed their swords¹ and hid them under their clothes, returned to the same place.

Datames and Mithridates: but from the *utrique*, the meaning is themselves and their followers.


[4] *Degredi* is simply to go away: *digredi* is to go away, when those, with whom I have been, also go away in another direction. In other words, *degredi* denotes departure simply; *digredi* implies departure and reciprocal separation.

¹ Use *gladius*
NOTES

XV. EPAMINONDAS.

SYNOPSIS.

I. General caution in regard to the circumstances amid which Epaminondas was educated. II. His poverty, and accomplishment in various pursuits. III. Mental and moral character; devotion to jurisprudence and philosophy; his friendly offices, and kindness. IV. Artaxerxes attempts to bribe him, but does not succeed. V. His eloquence; scene with Menecles. VI. Reply to Callistratus; speech against the Spartans. VII. His forbearance under injuries; for the good of his country, incurred the risk of capital punishment. VIII. Tried but acquitted. IX. Died at Mantinea. X. Unmarried; his patriotism.

I.—1. Haec . . . lectoribus. "It seems necessary to premise these circumstances to the reader."—Pari fuisse. "Were regarded in the same light by or among others."

3. Expandinre imaginem. Literally, "to express the image," i. e. "to draw a correct picture," "to give a faithful portraiture or representation."—Consuetudinis atque vitae. "Of the ordinary habit = the daily deportment, and life."—Ad eam declarandam. "To the explaining it," i. e. "to explain it," "to place it in a clear light."—Anteponuntur, "are preferred."

II.—1. A majoribus, "by ancestors."—Eruditus, "well-taught," i. e. "learned."—Magis. "More so."—Citharizare, "to play on the cithara, or harp."—Chorda is, properly, "an intestine," (χορδή;) et cantare ad chordarum sonum, "and to chant or sing to the sound of the strings of a musical instrument or of musical instruments."—Qui non minore fuit gloria. "Who was not less eminent." Sum with the ablat.—Tibia, meaning originally a bone, applied to a musical instrument with notes, because it was first made of bone.

2. Deditus, "devoted."—Anteposuerit, "preferred."—Condiscipulos, "fellow-students."—Artibus, "pursuits."

3. Ad . . . consuetudinem = to the English expression, "according to our ideas."

4. Ephebus, a youth from sixteen to twenty years of age.
III.—1. Bona, referring to virtues.—Temporibus . . . utens “Skillfully availing himself of favorable occurrences.”


4. Perpessus est, “he bore.” From de: perpetior, (per, patior.) Amicorum . . . caruit, “he did not avail himself of the wealth of his friends for his own maintenance.”


2. Orbis terrarum divitias. Like our expression, “wealth of the Indies.”

3. Non miror, “I am not surprised.”

4. Tua causa, “for thy sake.”—Ad . . . pervenisse, “I had taken by force.”

6. Proferre possemus, “We could adduce.”—Quorum . . . explicarunt. “Whose lives (sc. vitas) many authors, before us, have detailed separately, in many thousand lines = at great length.”

V.—1. Neque . . . ornatus. “Not less concise in the brevity of response than ornate in continued speech.”

2. Obtructatorem, “detracter.”

3. Florere, “was successful and shone.”

4. Utendum est vobis, “you must employ.”


4. Populiscitum or plebiscitum, “a decree of the people.” It is opposed to senatus consultum, for, in regard to decrees and ordinances, the people (populus) were divided into two classes, plebs and senatus. A decree of the whole people, or, which is the same thing, of the two above-named classes, was properly called populi jussum.—Imprudentiam, “inconsiderateness, implying also, want of foresight.”—Multabat or multocabat. The verb multo implies, in connection with punishment, loss or deprivation; in this case, deprivation of life.

VIII.—1. Sua opera, “by his means.”

2. Neque . . . subiret. “Nor did he deny but that he should undergo the punishment of the law.”—In periculo suo. “In his bill of condemnation”—“the record of his judicial sentence.”

3. Apud, “before or near by.”

NOTES.

5. A judicio, &c. See Lexicon, under the word Caput.
IX.—3. Mortiferum, "bearing death, i. e. deadly."
X.—1. Maleque eum consulere patriæ, "that he neglected the interest of his country."
4. Nemo eat inficias. "Nobody can deny."—Caput ... Graeciae. "was at the head of all the Grecian states."

XVI. PELOPIDAS.

SYNOPSIS.

I. Is driven into exile. II. With others returns in disguise to Thebes. III. Pelopidas restores liberty to his fellow-citizens, the tyrants having been slain and the garrison driven from the citadel. IV. This exploit of Pelopidas; in most of his other deeds, he shares the glory with Epaminondas. V. Struggling with adverse fortune, he revenges the affront put upon him by Alexander of Thrace, with whom he waged successful war, though he himself fell therein. The Thessalian cities honor his memory.

I.—1. Quemadmodum exponam. "In what manner I may set them forth."—Si tantummodo summas (sc. res) attigero, "if I shall touch only on his chief actions."—Medebor cum satietae tum ignorantiae lectorum, "I shall provide against both the satiety and the ignorance of my readers."

2. Laconum rebus studebant, "favored the interests of the Lacedæmonians."—Idque ... consilio. "And he did that of his own private judgment, without the sanction of the public."

3. Thebanis ... esse. "That they had to do with, i. e. that they must contend with the Thebans."—Patria carebat, "lived in exile."

II.—1. Contulerant sc. "Had betaken themselves."—Ut ... obtulisset. "They might endeavor by the first occasion which fortune should present."

2. Sentiebant idem, "agreed in sentiment and feeling."—Ad ... opprimendas, "for overwhelming their enemies."—Eum, "that namely."

3. Omnino, "all-together."

5. Ut ... pervenire. "That they might reach Thebes at twilight," (when the sky was closing in evening.)—Vestitu agresti,
"rustic clothing."—*A quo ... datus*, "who appointed both the day and the hour."

II.—1. *Libet, "I am disposed," interponere, "to insert."*—*Devenisse, "had repaired."

2. *Omnia perscripta erant, "all the particulars were fully written out."*—*Sub pulvinum subjiciens, "casting under the pillow or bolster on which he reclined."*—*In . . . severas, "I defer, he says, matters of toil, or severe measures, until to-morrow."

3. *Ex agris, "from the country."*

IV.—1. *Sicut ... docuimus, "as we have taught above."*—*Dimicatum est, "the warfare raged."*—*Hæc . . . Pelopidæ, "this credit of freeing Thebes belongs to Pelopidas."

3. *Affuit, "he was present." When f follows the preposition, d is often changed into f; thus *adfui* or *affui*. See *Lexicon, Adsum.*

V.—1. *Initio, "at the very outset."*—*Exsul . . . caruit, briefly, "he was expatriated."*—*Tectum, "protected."*—*Consuesseset, "was wont."

2. *Violatus erat, "he had been abused or injured."*

3. *Summa, "chief direction."—Non dubitavit, "he did not hesitate."*—*Configere, "to engage with them."

4. *Incensus ira, "incensed by a just resentment." Some read, incitus.*

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**XVII. AGESILAUS.**

**SYNOPSIS.**

I. Agesilaus preferred to his nephew for the Spartan throne. II. By a sudden stroke of policy, he meets the Persian general in Asia before he is aware that Agesilaus had even set out on his march; his reasons for adhering to his faith, though faith was broken by the Persian general. III. The truce ended; while the enemy expect him in Caria, he devastates Phrygia; the manner in which he stimulated the energies of his army for its reorganization at Ephesus; the same wary policy characterizes him; his successes; mode of success. IV. His obedience characterized; the battle at Coronea; his veneration. V. The Corinthian victory; reasons for not storming Corinth and other Grecian cities. VI. Declines to go to Leuctra; saves Sparta; his knowledge of human nature. VII. His public gifts; his own moderation. VIII. Personal uncomeliness—diminutive and lame; his forbearance of comforts; his gratuities.

I.—1. *Eo . . . familiarissime, "for he enjoyed his most intimate friendship."*
3. Alter . . . alter, "one . . . the other."—Fieris, regem understood.—Deligebatur, "he was chosen."

4. Agnoret for agnoverat, "had acknowledged."—Suum, "his own son."

II. 1. Imperii potitus est, "he obtained the chief power."—Regi, "against its king."—Pedestres exercitus, "infantry."

2. Tanta celeritate, "so great expedition."—Copiis, "his troops."—Eum profectum, "that he had set out."—Factum est, "it was brought about—it happened."—Imprudentes, "off guard—unawares."—Offenderet, "he did strike."

3. Ut . . . conveniret, "that the Lacedaemonians might come to an agreement with the king."—Re vera, "in very truth—in reality."

4. Sine dolo, "without fraud."

5. Jusjurandum servabat, "he kept inviolate his oath."—Suis rebus, "from his cause."—Religio, "good faith."—Quum animadvertaret, &c., "when they (the army) perceived that the divinity of the gods was on his side," &c.

III. 3. Praestitissent, "had surpassed."—Magnis . . . muneri-bus, freely, "he would honor more highly with his gifts."—Effecit, "he brought it about."—Ornatissimum et exercitatissimum, "the best equipped, and in a surpassing state of discipline."

5. Quum . . . fcefellisset, "when the opinion deceived him," i.e. "when he was disappointed in his expectation."—Victumque . . . consilio, "and beheld himself vanquished in stratagem."

6. Nunquam . . . potestatem, "he never afforded an opportunity of attacking him (never exposed himself) on level ground."—Conservere manum, or manus, pugnam, praelium, "to join battle, fight hand to hand, come to close quarters, engage in close combat."

IV. 2. Pietas, signifies "such conduct as is conformable to duty, scrupulousness, conscientiousness."—Suspecienda est, "is to be looked upon with admiration, esteemed."—Quam virtus bellica, "than his ability in war."—Modestia, "humility," implying "forbearance."—Ut . . . Sparta, "as if he had been a private individual in an assembly of the people at Sparta."

4. Anno vertente, "in the revolving year."

6. Qui . . . minuerent, "who impaired the respect due to religion."

V. 2. Graeca . . . potuisse, "that the Greeks might have taken vengeance on the Persians."

VI. 1. Ut . . . divinaret, "as if he did divine the issue."—Noluit, "he was reluctant—he refused."—Prabuit se, "he showed himself."

2. Discrlmen, "crisis."—Editum locum, "an elevated position."
Ut... fecissent, "as if they had done it with good intent."—Con-silium, "judgment."

VII.—1. Se... recuperarunt, "never recovered themselves, nor regained their ancient power."—Non destitit, "did not cease."
2. Sublevavit, "he relieved."
3. Victus, "manner of living."
4. Intrārat for intraverat.—Contra, "on the contrary."—Inopis, "of the humble."

VIII.—1. Sic... corpore, "so he found her unpropitious in (in regard to) his bodily frame."—Nam... exiguo, "for he was of humble stature, and diminutive body."—Claudus altero pede, "lame of one foot."
2. Quod... venit, "this happened to him."—Huc, "thereupon."—Vestitu... obsoleto, "in mean and well-worn clothing."—Non beatissimi, "not the most favored of fortune."
3. Fides facta est, "credit was given."
4. Et... opsonii, "and other species of this kind of food."—Desiderabat, "did require."—Secundamque mensam, "and the second course," consisting of dessert, fruits, &c.—Referri, "to be returned."
6. Qui vocatur (supply portus) Menelai.—In... decessit, "having fallen into a disease, he died."

XVIII. EUMENES.

SYNOPSIS.

I. General remarks; serves both Philip and Alexander in a post of great responsibility. II. He receives Cappadocia, and serves Perdicas. III. His fidelity; governs part of Asia; stratagem by which he ingeniously brings his troops to face the enemy. IV. His success; particulars of the battle. V. Pursued by Antigonus; besieged, his resources in a siege. VI. His advice to Olympias; his fidelity. VII. Manages in the name of Alexander. VIII. Fights with Antigonus; insubordination and licentiousness of Macedonian Phalanx; Antigonus's device. IX. Is circumvented by Eumenes. X. Eumenes is basely betrayed to Antigonus. XI. Incidents of his captivity. XII. His death. XIII. His services, and power.

I.—3. Domestico summo genere, "of the highest rank in his own country."—Vincebat, "he did surpass."—Cura, "in anxiety."
4. In intimam familiaritatem, "into close intimacy."
5. Habuit eum ad manum, "he had him in attendance."
6. Quae Hetærice appellabatur, "which was called the social band," (from the Greek word ἑταῖρος, a companion.)
II.—2. In .... pervenissent, "should reach the age of puberty, i. e. when they became their own masters."—Quod .... posset, "which can easily be understood."—Dicta, "spoken of thus."
4. Ac.... societatem, "and should make alliance with himself."
III.—4. Dilapsuras, "would be about to slip away."
IV.—4. Illo usus erat familiariter, "he had been intimate with him."—Ossa, "his bones—his remains."
V.—1. Hæc dum geruntur, "while these transactions are going on."—Et .... desertur, "and the supremacy is transferred."—Suffragium ferre, "to carry one's vote to the urn," (sitella;")"hence, "to vote."—Damnare capitis, "to condemn to death." Sometimes it refers to one's welfare, weal, or good name; especially civil life in the judicial sense, that is, the sum of all the rights and privileges of a Roman citizen, (which, if he loses, he loses his caput.) Causa capitis, accusare capitis, are commonly (except in causa perdueolionis) to be understood of exilium. Exile referring to these three things and privileges, viz., freedom, rights of citizenship, family.—Exiles res, "little things."
3. Extremo tempore, "finally."
4. Equos militares, "his warlike chargers."—Agitandi, "of or for exercising them."
5. Priorius pedibus, "with fore-feet;" plane, "fully."—Excitiebat, "was constantly striking out while the motion lasted—did strike out."—Decurreret, "should run out, in the sense, should be exercised."
6. Factum est, "was done, brought about, accomplished."—Jumenta, "animals." Jumenta for jugmenta, from jungo, strictly, "draught-cattle." The Greek ἰποζύγον.—In campestribus locis, "in a champaign country; open, flat places, level ground."
7. In hac conclusione, "during this siege."—Alias.... alias, "at one time .... at another."
VI.—1. Et .... occuparet, "and take possession of that government."
2. Raperetur, "she should be drawn."—Omnium .... oblivisce-retur, "should bury in oblivion all injuries."
3. Gessit, "bore, carried, conducted."—Opem, "assistance."
4. Subsidio sibi, "to her assistance."
5. Satius duxit, "considered, esteemed it better."—Referentem, "rendering."—Ingatus, "an ungrateful one, an ingrate."
VII.—2. Principis. See infra, VII.—Administrare, "to manage."
3. Nam .... regia, "not at the tent of Eumenes, but at the royal tent." Principia was a broad open space, extending the whole breadth of the camp, and separating the lower part of the camp from the upper. Here was erected the tribunal of the general, when he either administered justice or harangued the army.

VIII.—1. Acie instructa, "with army drawn up in battle array."—Male acceptum, "roughly handled."—Non .... voluntas, "not according to his own wish, but as the will of the soldiers compelled him."

2. Invercerta .... licentia, "long accustomed both to glory, and likewise to insubordination."—Periculum est, "there is always danger."

5. Commeabant, "were accustomed or wont to go."

6. Sin .... contenderet, "if he should march with expedition through lonely (or retired) places."

7. Cocta, "cooked."—Quam minime, "as little as possible."—Constituerat, "he had resolved."

IX.—1. Quid .... facto, freely, "what was to be done?"

3. Obvii, "lying or being in the way—which one falls in with."

6. Decerneret, "he might fight."

X.—2. Superior praelio discississet, "he had come off superior in battle."

XI.—1. Servari, "to be treated."

2. Fructum .... capere, "to derive pleasure from the sight of his misfortune."—Formam, "the general appearance."—Qualis, "of what description or nature."

3. Quin, "but that."—Missum fieri, "to be set at liberty."

5. Neque id falsum, "nor was that a false or mistaken view of his case—nor was that untrue."—Dignitate honesta, "of dignified demeanor."—Neque .... venusta, "nor of so great size, as comely person."

XII.—1. Adeo .... habiti, "they had been so much annoyed."

2. In .... tantum, "on whom solely, or alone, so much depended."—Negotium, "business, implying difficulty and trouble."

4. Jugulatus est a custodibus, "had his throat cut, i. e. was butchered or slain by his keepers or guards."

XIII.—1. Philippo apparuisset, "had attended Philip, as his secretary."—Unum .... alæ, "one wing of the cavalry."

3. Ornatum, "insignia."
XIX. PHOCION

SYNOPSIS.

I. More notorious for integrity of life than for military genius, hence termed the Good; rejects the gifts of Philip. II. Accused of ingratitude to Demosthenes, and of want of fidelity to the state. III. Two factions at Athens; is driven away; goes to Macedonia; is there imprisoned, and finally taken back to Athens for trial. IV. The people very much exasperated against him; he is refused defence; after a mock trial, is condemned; his death, and ignoble sepulture.

I.—1. Ex quo, "from which circumstance," referring to "integrity of life."


III.—1. Optimatum, "of the nobles."

2. Capitis damnatos. See Note, Eum. V. 1.

3. Causam... dicere, "he was ordered to plead his cause, nominally before King Philip, but in reality before Polysperchon."

IV.—1. Pedibus jam non valeret. It may be translated, "he was now lame."

2. Inde... viris, "then being judicially condemned, certain legal forms being gone through with, he was given up to the undececmviri,"—eleven magistrates at Athens, whose office it was to take charge of those committed to prison, and to see the sentence of the law executed on criminals.
XX. TIMOLEON.

SYNOPSIS.

I. General remarks: equable: procures death of his brother, Timophanes, who had violently seized upon the Corinthian government; his mental sufferings consequent thereupon. II. Sent by the Corinthians, he drives Dionysius out of Syracuse, but freely spared his life; vanquished Ictas, the Carthaginians, and Mamercus. III. Repeoples the deserted cities; his good works; love entertained for him by people of Sicily. IV. His resignation and humility; singular coincidence; some further particulars—wisdom, moderation; his death and public honors.


2. Non ... est, "he had to contend with a variety of fortune."—Et, &c. A just remark, to which the attention of the young reader is particularly called.

3. Et parere legibus, quam, &c. Again note, for the reason just given in note above.

4. Ipse .... attulit, "he himself not only did not lay violent hands on."

II.—1. Felicitate, "success."

III.—3. Propugnacula, "strong-holds."

IV.—1. Moderate, "patiently."

2. Neque .... gloriosum, "nothing either proud or boastful."

3. Gratias .... habere, "thanks did give and entertain."

4. Sacellum Aναρωλίας constituerat, "had built a chapel to Fortune."—Sanctissime colebat, "most holily—most sacredly cherished" Colebat from colo, (probably from the obsolete word κολιῶ, which appears in βουκολίω, to bestow care upon, to till, to cultivate, hence to cherish, also to venerate.

V.—1. Ad .... casus. "To this surpassing goodness of the man, wonderful chances were added."

2. Vadimonium imponere vellet, "wished to oblige him to give bail for his appearance." Vadimonium, a promise or obligation to appear, at a time appointed, in a court of justice, either personally or by an agent.—Qui .... conarentur, "who endeavored to curb or restrain the impertinence of the man by force."—Oravit, "implored."—Ne id facerent, "not to do it."

23
XXI. DE REGIBUS.

SYNOPSIS.

I. Kings of Sparta in name, not in power; the more illustrious in actual sovereignty, Cyrus, Darius, Xerxes, the two Alexanders, kings of Persia.
II. Philip, Alexander, Pyrrhus, and the elder Dionysius. III. Demetrius, Lysimachus, Seleucus, Ptolemeus, &c.

I.—1. Hi . . . . duces, "these were almost all the generals of Greece."


4. Manu fortior, "more personally brave or courageous."

5. Naturæ . . . . reddiderunt, "paid the debt of nature," i. e. "died."

II.—1. Ludos, "games."

2. Quem . . . . putaret, "whom he suspected of treason, or whom he suspected of plotting against it."

XXII. HAMILCAR.

SYNOPSIS.

I. Changes the declining fortune of the Carthaginians; makes peace, but retains his arms. II. Saves Carthage, and does even more than this. III. Is sent into Spain at the head of an army; takes with him his son Hannibal, and Hasdrubal, on whom he bestows his daughter; his victories, and death.

I.—1. Sed temporibus, "but towards its termination."

3. Paci serviendum, "that he should endeavor to procure peace."

5. Tanta fuit ferocia, "he displayed so much pride."

II.—2. Totam . . . . abalienarunt, "alienated the affections of all Africa."

4. Oppida abalienata, "the disaffected towns."

III.—1. Ex sententia, "according to his wish."

2. A præfecto morum, "by the superintendant of the public morals."
XXIII. HANNIBAL.

SYNOPSIS.

I. His superiority as a general, how shown; envy towards him; his hatred of the Romans. II. His influence with Antiochus; he narrates to him. III. Made commander of Carthaginian forces at the age of twenty-five; at the head of three armies; crossed the Alps; various exploits. IV. He fights with the most eminent Roman generals, and is victorious. V. His march on Rome; his various successful conflicts. VI. Recalled to his own country, he is conquered by the Romans at Zama; makes a stand at Adrumetum. VII. Peace is made; he serves in different capacities; to save himself from the Romans he flees to Antiochus in Syria; conduct of the Carthaginians towards him. VIII. Sails to Cyrene, is unfortunate; engaged in a sea-fight with the Rhodians. IX. Ingenious device for concealing and securing his wealth from the grasp of the Cretians. X. He excites Prusias, king of Pontus, against the Romans; contending with Eumenes, king of Pergamus, he sets forth on a naval expedition, his single object being to destroy that regal general himself. XI. His queer stratagem for effecting his purpose. XII. He is surrounded in his castle, and commits suicide. XIII. Died at the age of seventy; his cultivation of letters.

I.—2. Semper . . . superior, "he always came off victorious.”
II.—3. Utpote, “as it were.”
III.—2. Foederatam civitatem, “a city in alliance with the Romans.”—Tres . . . comparavit, "he raised three very large armies.”

Elephantus ornatus, “an elephant accoutred—fully equipped.”

IV.—3. Cum delecta manu, “with a chosen band.”


4. Preelia, “his exploits.”

VI.—2. Facultates, “the resources.”—Bellum componere, “to conclude the war by treaty.”—Valentior, “with more vigor—in greater strength.”—Conditiones . . . convenerunt, “their mutual proposals were not agreed to.”

VII.—1. Acerrime, “most ardently.”

2. Gratias agerent, “should tender congratulations.”—Peterent, “should supplicate.”

6. Sui exposcendi gratia, “for the purpose of demanding him-
NOTES.

self.”—Priusquam... daretur, “before the senate was given to them, i.e. before an audience of the senate was given to them.”

VIII.—1.*Antiochi spe fiduciaque, “by hope and confidence in the aid of Antiochus.”

2. Memoria prodita est, “record has been transmitted.”

4. Quo, prælio understood.

IX.—2. Nisi quid prævidisset, “unless he should use some precaution.”

3. Ill propatulo, loco understood.

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X.—1. Patres conscripti, “the Roman senators.” The senate, when first established by Romulus, consisted of a hundred citizens, who, on account of their age, rank, and wisdom, were styled “Senatores,” Elders, and “Patres,” Fathers. When the Sabines were incorporated with the citizens of Rome, a hundred of their principal men were admitted into the senate. These new members were called “conscripti,” and the senators were now styled, “Patres et Conscripti,” or “Patres Conscripti.”

3. Ne usu eveniret, “lest that should happen.”

4. Qui, i.e. “Hannibal.”

5. Quam vitam.

XIII.—1. Acquievit, “finally rested—died.”—Quibus consulibus, existentibus understood. “In whose consulship, in what year.” Two consuls or chief magistrates were elected annually at Rome. Instead, therefore, of giving the year of any event, the names simply of the consuls are given, which answers all the purpose of chronology.—In

2. Tantus vir, “so remarkable man;” tantisque bellis districtus, “intensely engaged in so important wars.”—Nonnihil, “some portion.”

Græco sermoné confecti, “written in the Greek language.”—Rebus gestis, “the exploits.”

3. Memoriae prodiderunt, “have handed down to posterity—committed to writing, recorded, related.”

4. Explicare imperatores, “to unfold the exploits of commanders.”

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XXIV. M. PORTIUS CATO.

SYNOPSIS

I. His early life; tribune of soldiers, Questor, Ædile, Praetor; brought poet Ennius to Rome. II. Consul, Censor, manner in which he discharged his duties. III. Sketch of his character; his attainments; his Works.

I.—1. Priusquam .... daret, “before he engaged in the pursuit of honors.”—Versatus .... Sabinis, “lived in the country of the Sabines.”—In foro esse caput, “he began to be engaged in public business.”

2. Primum stipendium meruit, “he served his first campaign.”—Castra .... Neronis, “he served under Caius Claudius Nero.”

3. Cum .... vixit, “with whom he did not live in terms of intimacy suitable to the official connection which subsisted between them.”

II.—3. Severe .... potestati, “exercised that office with rigor.”

III.—1. Probabilis orator, “a respectable orator.”

2. Quærum .... arripuerat, “though he was old when he commenced the study of letters.”

23*
XXV. T. POMPONIUS ATTICUS.

SYNOPSIS.

I. His descent; early instruction, character and mental qualities as a youth
II. Disquietude in state affairs, the course he pursued therein; his liberality.
III. Estimation in which he was held; honors preferred to him. IV. His intimacy with Sylla; manner in which he employed himself. V. His uncle; his family connections. VI. His course in regard to public affairs; various excellence of character. VII. In the Cæsarian civil war, he offends neither Pompey nor Cæsar. VIII. Cæsar being slain, he grants to Brutus in adversity, what he would refuse to him in prosperity. IX. Is the friend of Antony, condemned and hated, and protects and aids the persecuted members of his family. X. In the mutations of fortune, his kindness is rewarded, when Antony returns to power. XI. His further acts of kindness. XII. His liberality; use of wealth to relieve distress; disregard of mere station and honor. XIII. His manner of life; domestic habits; inmates of his dwelling. XIV. His entertainments; his moderation. XV. His integrity; capacities for business. XVI. Fit companion for the old or young; his friendship eagerly sought. XVII. Equanimity of his life. XVIII. Fond of antiquity, skilled in genealogies, a lover of poetry—his conciseness therein. XIX. Not ambitious of distinction; alliance with him is sought. XX. His friendships with Cæsar and Mark Antony. XXI. His general good health, disease, closing interview of counsel. XXII. His last days; his death.

I.—1. Ab . . . generatus, "descended of one of the oldest Roman families."—Perpetuo . . . acceptam, "received by uninterrupted succession from his ancestors."

2. Quibus . . . debet, "in which the age of boyhood ought to be instructed."

3. Generosi condiscipuli, "his high-spirited schoolfellows."

II.—2. Pro . . . vivendi, "of living suitably to his rank."—Cujus sublevavit, "whom he relieved in his exile with money."

4. Versuram facere, "to borrow from one person for the purpose of paying another," ἀ to hire money.

III.—1. Omnes honores haberent, "paid him all honors."

2. Actorem auctoremque, "agent and adviser."

IV.—4. LLS. ducenta et quinquaginta millia, "two hundred and fifty thousand sesterces." Sestertius, the most common coin of the Romans, was equal in value to two pounds of brass and a half, and hence it is usually marked by the letters LLS. for libra, libra,
semis; or by abbreviation HS. It is often called simply numus, or nummus. The sestertius or nummus was equal to about three cents and a half.

5. Ut . . . indicaret, "that they expressed with tears their grief for the privation they were to suffer."

V.—1. Difficillima natura, "of a churlish disposition."—Cujus . . . veritus est, "of whose harshness of temper he stood in such reverential awe."—Summam, "extreme."

2. Hæredem ex dodrante, "heir to three-fourths of his property or estate." Dodrans means three-fourths of the as, applied, in general, for three-fourths of any thing; taken from the phrase facere hæredem exasse, "to make universal heir."—Circiter centies LLS. Refer to Note IV. 4. Sestertium is a sum equal to a thousand sestertii. When a numeral adverb is joined to sestertium, it denotes so many hundred thousand sesterces. Thus centies LLS. is the same as centies centena millia sestertiorum, i.e. 10,000,000 sesterces, and is equivalent to about, in our money, $387,500.

VI.—1. Optimarum partium, "of the patrician party."

3. Ad . . . accedit, "he never attended the censor's sales," when the public revenues were let to the highest bidder. It was the custom, at public auctions, to erect a spear where the crier stood—a custom probably derived from this circumstance, that those things only which were taken in war were sold in that manner. All the taxes and public revenues were let publicly by the censors to the highest bidder.—Nullius . . . factus est, "he was neither surety nor principal in farming the public revenue." Those who farmed the public revenue were called mancipes or publicani: they gave securities to the public, called praedes; and had generally partners, socii, who shared with them the profit and loss.—Neminem . . . accusavit, "he accused no person either as the direct prosecutor or his second."

VII.—1. Usus est . . . vacatone, "he availed himself of the exemption from military service, to which he was entitled by his age." Persons above fifty years of age enjoyed immunity from the duties of war.—Ex sua familiaris re, "from his own personal fortune or estate."

2. Conjunctum, supply, cognatione.

VIII.—6. LLS. centum millia. See Note IV. 4; V. 2, circiter centies LLS.

IX.—2. Familliare (Antonii) insequebantur, "they persecuted his friends."

4. Ut nullum . . . Attico, "that she never appeared as defendant in a court of law, according to bail, without Atticus." In a lawsuit, the defendant was obliged to give security for his appearance in
court on the day appointed; he was then said, promittere vadimonia, to promise to appear; if he was present, he was said, vadimonia sistere, vel obire, to present himself, to appear in court on the day appointed.

XIII.—2. Plus . . . . habebat, "displayed more taste than expense;" was rather elegant than magnificent.

3. Usus est familia, &c., "he kept an establishment of slaves of the best kind, if we are to judge by utility but if by external show, below mediocrity."

4. Quod a plurimis vide tas, sc. concupisci.

5. Ut . . . . posset, "that it might neither be remarkable for richness nor meanness."

XIV.—1. Aliud . . . . anagnosten, "heard any other musical (or theatrical) performer than a reader." It was customary among the Romans, at their private entertainments, to introduce, for the amusement of their guests, actors and musicians, called acroamata, who sung or recited, with theatrical gestures, select passages of plays; or persons, usually slaves, who read some favorite author, and who were denominated anagnostæ.

2. Parique . . . . fortuna, "and maintained the same rank in both states of his fortune."

XV.—2. In nitendo . . . . annuisset, "in endeavoring to accomplish what he had once agreed to undertake."

XVI.—3. Historiam . . . . temporum, "a regularly composed history of those times."

4. Divinatio, "the foreseeing or predicting of future events," (pæveia, pæveiē.) "Thence, skill in taking measures effectually to prevent or avert any threatening evil, divine or uncommon wisdom and forecast. Augurium, is an omen derived from the flight or singing of birds, (豢assertSamea, ἁλωνοκοπία;) hence, a forewarning, prediction. Divinatio seems to have the more general meaning, and augurium a special signification, though this is by no means always the case.

XVII.—1. Pietas, "such conduct as is conformable to duty," hence it refers to the different affections and acts of both religious and moral duty.—Gloriantem, "priding himself upon, rejoicing in," (καυχώμα.) —Se . . . . redisse, "that he had never required to be reconciled to his mother, i.e. had never quarrelled with his mother."—Simultas is from simul, and is, accordingly, equivalent to "jealousy," "rivalry," when two persons are striving for the same end. Doed. finds no confirmation of the idea that simultas especially signifies a secret enmity, one which rests upon hypocrisy, consequently a grudge.

2. Nefas, "what is unlawful, criminal." Nefas is an offence against God and nature, an act of impiety. Scelus, an offence against
T. POMPONIUS ATTICUS.

the peace of society or the rights of others, a crime. *Flagitium*, an offence against one's self.

XVIII.—1. *Mos, moris*, "the will of a person, one's humor; self-will, wilfulness, caprice," hence the various modification of meaning of the word.—*Quo .... ornavit*, "in which he has enumerated in order," &c.

2. Subtexere, literally "to weave below or under" any thing.

XX.—1. *Sponsalis, (νυμίκυς.) Sponsalia also means "presents made to betrothed persons." Here it has the usual meaning of "espousals."

4. Neque vero a *M. Antonio minus colebatur literis, "nor did Mark Antony the less maintain a correspondence with him by letter."

XXI.—6. Stat mihi, "I am resolved."

XXII.—3. *Pridie Calendas Aprilis, "the day before the cal-ends of April, i.e. on the 31st of March." Somewhat similar to the Olympiads of the Greeks, were the *Lustria* of the Romans. At the end of every five years, a *census*, or review of the people, was made, which was closed with a solemn sacrifice, called *Lustrum*. This word, accordingly, is put for the term of five years—thus *duo lustra*, ten years; *decem lustra vidit*, he is fifty years of age. These Lustra, however, were not, like the Olympiads, used in reckoning dates, but merely to denote a certain space of time. The method of reckoning dates among the Romans was by consulships, or from the foundation of the city. Consuls were first elected, on the abolition of royalty, in the year of the city 244. The first consuls were Lucius Junius Brutus, and Lucius Tarquinius Collatinus. Hence, *Lucio Junio Bruto et Lucio Tarquinio Collatino consulibus*, in the 244th year of Rome. This method of reckoning dates, however, was difficult and uncertain; because the consuls frequently died during their office, and were succeeded by others before the usual time of election. That, therefore, of computing from the foundation of the city was easier and more definite. The year was divided by the Romans into twelve months. These months were adapted to the course of the sun, by Julius Cæsar, with the aid of Sosigenes, an astronomer of Alexandria, and distributed into the number of days still assigned to each. Hence the year thus divided, is called the Julian, or Solar Year. The months were divided into three parts, by Kalends, Nones, and Ides. The first day was called *Kalendae (a calando) from a priest calling out to the people that it was new moon; the Ides, which divided the month, derived their name from the obsolete verb *iduare*, to divide; and the Nones were so called because, counting inclusively, they were nine days from the Ides. The Ides generally fell on the 13th of the month, and the
Nones on the 5th; but in March, May, July, and October, the Nones fell on the 7th, and the Ides on the 15th. In marking the days of the month, the Romans counted backwards; thus, to denote the 31st of December, they said, *Pridie Kalendas*, (i. e. ante kal.) Januarii; or, *Pridie Kalendarum Januarii*, marked shortly, *Prid. Kal. Jan.*. The 30th of December, *Tertio Kalendas Januarii*, i. e. tertio die ante, &c.; or, *ante diem tertium Kal. Jan.*. 29th, *Quarto Kalendas, Januarii*, &c.

4. *Ad quintum lapidem,* "at the fifth mile-stone." From the earliest period of Roman history, it was unlawful to bury within the city. By the laws of the twelve tables it was expressly prohibited in these terms, *Hominem. Mortuum. In. Urbe. Ne. Sepelito. Neve Urito.*
LEXICON.

A. Aulus. See Hist. and G. Index.

A, ab, prep. From, by.

Abalieno, ère, àvi, àtum, (ab, alieno.) To alienate, estrange.

Abdo, ère, dàdi, dàtum, (ab, do.) To hide, conceal, put out of the way.

Abduco, ère, xi, ctum, (ab, duco.) To lead away.

Abeo, ire, ivi, et ii, HUM, irreg. neut., (ab, eo.) To go away.

Abhorrreo, ère, ui, —, (ab, horreo.) To dread; abhor, be averse from; differ greatly.

Abjicio, ère, ecci, ectum, (ab, jacio.) To throw away, reject; despise.

Abruptus, a, um, part. See Abracio.

Abjicio, ère, ecci, ectum, (ab, jacio.) To throw away, reject; despise.

Abriptio, ère, ipui, eptum, (ab, rapiio.) To take away by force, intercept, Datam. iv.; to snatch, or sweep away.

Abrógo, ère, ávi, átum, (ab, rogo.) To repeal, annul; take from, Epam. vii.

Abscédo, ère, cessi, cessum, neut., (abs, cedo.) To depart from; desist, Epam. ix.

Absens, tis, part. and adj., (abs-sum.) Absent.

Absolutus, a, um, part. See Absolvo.

Absolvo, ère, vi, utum, (ab, solvo.) To absolve, acquit.

Abstinentia, a, f. A withholding from, abstinence opposed to covetousness, moderation, Arist. i.; temperance.

Abstineo, ère, inui, entum, (abs, teneo.) To keep from, abstain.

Abstraho, ère, xi, ctum, (abs, traho.) To draw from. It implies more violence or force than Abdúco.

Absum, esse, fui, irreg. neut., (ab, sum.) To be absent, be wanting.

Abundans, tis, part. and adj., (abundo.) Abounding, affluent.

Abundo, ère, ávi, átum, (ab, unda.) To overflow, abound.

Ac, conj. And; also; than; as.

Accédo, ère, cessi, cessum, (ad, cedo.) To approach, go to, agree to, Milt. iii.; be added; accede; ad rempublicam, to engage in the business of the state; ad amicitiam, gain friendship, Eum. i.

Accélero, ère, ávi, átum, (ad, celer.) To hasten, accelerate, urge on.

Acceptus, a, um. See Accipio.

Accessor, or arcessor, ère, ivi, itum. To send for, call, invite; summon, arraign.

Accessio, onis, f., (accedo.) An approaching; addition, accession.

Accidó, ère, i, —, (ad, cado.) To fall to, come to, happen, befall
Accipio, ère, èpi, eptum, (ad, capio.) To take, receive, accept; to learn, Att. i.; to hear, Han. ii.; to entertain; acceptus male, being defeated, Eum. viii.

Accredo, ère, èdi, ëtum, (ad credo.) To believe, assent to, credit.

Accresco, ère, èvi, ëtum, (ad, cresco.) To increase, to grow in size or quantity.

Accūbo, ère, ui, ëtum, (ad, cubo.) To recite at table; to lie down; to be near.

Accūrāte, adv., (accuratus.) Accurately, carefully, strictly; particularly.

Accūsātor, èris, m., (accusus.) An accuser, plaintiff, informer.

Accūso, ère, àvi, ëtum, (ad, causa.) To accuse, arraign, impeach; blame, reprehend.

Acer, or acris, cri, cre, adj., (aceo.) Sharp, tart, pungent; eager; passionate, bold.

Acerbītas, ëtis, f., (acerbus.) Harshness or bitterness of taste; distress; severity; rigor.

Acerōr, éris, m., (acrus.) An arm, elbow, knee.

Acta, a, f., (àctu.) A day, act; to do, proceed; to perform; to act.

Actūs, a, um, adj., (Acte, Gr. 1) A time, season, period.

ACTUS.—1. Æra, a, f., (àctu.) A year; a time; an occasion; a period; a season.

Acfu, ère, xi, ëtum, (ad, do.) To add, put to.

Addubito, ère, àvi, ëtum, (ad, dubito.) To doubt, be in doubt.

Adduco, ère, xi, ëtum, (ad, duco.) To lead, bring to; induce, persuade, influence.

Ademptus, a, um, part. See Adimō.

Adeo, adv., (ad, eo.) So, so much.

Adeco, ère, èvi, ëtum, (ad, evo.) To add to; to go to; to speak to; to address; to undergo, Timol. iv.; to encounter.

Adceptus, a, um, part. See Adispiscor.

Adfuī or affuī. See Adsum.

Adgradō or aggradō. See Aggradō.

Adjībeō, ère, ui, ëtum, (ad, habeō.) To use; to admit; to apply.

Adjic, adv., (ad, hoc.) As yet; hitherto; besides, moreover.

Adimō, ère, èmi, ëtum, (ad, emo.) To take to one's self, to take; to take away, remove.

Adispiscor, ipisci, eptus, dep., (ad, apiscor.) To get, obtain.

Aditus, èris, m., (adeo.) An approach; access, liberty of approach; a passage.

Adjaceō, ère, ui, ëtum, (ad, jaceo.) To lie near, border upon or be contiguous to.

Adjungo, gëre, xi, ëtum, (ad 1) A time, season, period.
**ADJUTOR**

jungo.) To join to, to annex; attach, gain over.

**ADJUVOR, oris, m., (ad, juvo.)** A helper, assistant; colleague, Con. iv.

**ADJUVO, urāre, āvi, ātum, (ad, juvō.)** To assist, aid; favor.

**Administrō, āre, āvi, ātum, (ad, ministro.)** To work, do service; manage or govern; execute, discharge or perform.

**Admirabilis, is, e, adj., (admiror.)** Wonderful; admirable, worthy of admiration.

**Admirandus, a, um, adj., (admiror.)** Wonderful, admirable.

**Admīrātio, ōnis, f., (admiror.)** Admiration; surprise.

**Admiror, āri, ātus, dep., (ad, miror.)** To wonder greatly, be astonished; admire.

**Admitto, ēre, īxi, īsum, (ad, mitto.)** To admit, give access to; commit, perpetrate.

**Admodum, adv., (ad, modus.)** Very, exceedingly, beyond measure.

**Admōneo, ēre, ui, ītum, (ad, moneo.)** To admonish, put in mind.

**Admōnitus, īs, m.** An advising, warning, suggesting, advice.

**Adolescens, īs, m. and f., (adolesco.)** A young man or woman till the age of maturity.

**Adolescentia, a, f., (adolescens.)** Youth.

**Adolescentulus, i, m., (adolescens.)** A little young man.

**Adopto, āre, āvi, ātum, (ad, opto.)** To adopt, assume.

**Adorior, ĕri, ĕs, dep., (ad, orior.)** To attack; attempt; accost.

**Adortus, a, um, part.** See Adorior.

**Adscisco, or assisco, ēre, īvi, ītum, (ad, scisco.)** To adopt; alia (scil. civitate) adscita, having become a citizen of another state; acquire; assume; borrow.

**Adscitus, Ascitus, a, um, part.** See Adscisco.

**ÆDIFICATOR**

**Adsimulo.** See Assimulo.

**Adspectus, ūs, m.** A looking at, beholding, the sight; look, air, aspect.

**Adspicio.** See Aspicio.

**Adsum, esse, fui, irreg. neut., (ad, sum.)** To be present; assist; attend.

**Adūlor, āri, ātus, dep.** To fawn as a dog; flatter.

**Adulterium, i, n., (adulter.)** Adultery.

**Advēnio, īre, ēni, entum, (ad, venio.)** To come to, arrive.

**Advento, āre, āvi, ātum, (freq. of advěnio.)** To approach, come frequently.

**Adventus, ūs, m., (advenio.)** A coming, arrival.

**Adversārius, a, um, adj., (adversus.)** Contrary, opposite to; subs., an adversary, opponent or enemy.

**Adversus, a, um, adj., (ad, verto.)** Opposite, fronting; contrary, hostile, adverse.

**Adversus, and Adversum, prep.** Against, towards, opposite. When followed by a dative, or governing no case, adversus and adversum are taken as adverbs; tenet adversum proxiscentibus Athenis, blows right against persons sailing from Athens. Milt. i.

**Adversor, āri, ātus, dep., (adversus.)** To oppose, resist, oppugn, thwart.

**Advōco, āre, (ad, voco.)** To call to; summon.

**Ædes, et Aëdis, is, f.** A temple, (properly one apartment;) plur., a house consisting of several apartments; primum tenet locum ædium, occupies the first place of the house, viz. the hall, or atrium, in which the nuptial couch was spread, and the mistress of the family, with the maid-servants, were employed in spinning and weaving.

**Ædificator, oris, m., (adifico.)** A builder.
Ædificium, i, n. (ædifico.) A building, edifice, house.

Ædifico, äre, (ædes, facio.) To build, frame.

Ædilis, is, m. (Ædis.) An ædile, a Roman magistrate, who took care of the temples, theatres, and other public buildings of the city, and superintended the markets and taverns, regulated weights and measures, and exhibited the solemn games.

Æger, ra, rum, adj. Sick; weak; distressed in body or mind; anxious, sorrowful.

Æmulatio, önís, f., (æmulor.) A desire to excel; emulation, rivalry; envy, jealousy.

Æmulor, āri, ātus, dep. To desire to excel, rival, emulate; imitate:—in these senses it governs the accusative; with the dative it signifies, to envy.

Æneus, a, um, adj., (æs.) Of brass, brazen.

Æqualis, is, e, adj., (æquus.) Equal, constant; of the same age, contemporary, Aristid. i.

Æque, adv., (æquus.) Equally; with quam, or ac, it must be translated, as.

Æquipáro, ärē, āvī, ātum, (æquus, paro.) To equal; compare.

Æquitas, ātis, f., (æquus.) Equality; justice, equity.

Æquus, a, um, adj. Plain, level; equal; favorable, advantageous; locus æquus, advantageous ground.

Ærarium, i, n., (æs.) A treasury, the place where the public money is kept; the exchequer.

Æs, æris, n. Brass, copper or bronze; money.

Æstas, ātis, f., (æstus.) Summer, commencing on the 9th of May, and ending on the 7th of August; heat.

Æstimo, ärē, āvī, ātum. To estimate, value, rate, appraise; aestimare litem, to estimate the dam-

ages, determine what fine a criminal should pay.

Ætas, ātis, f. Age, time of life; time; a season; an age or space of thirty years.

Affablis, is, e, adj., (ad, fari.) Easy to be spoken to, affable, courteous, accessible.

Affecto, ärē, āvī, ātum, (adicio.) To affect, desire or aim at; aspire to.

Affectus, a, um, part. See Afficio.

Affero, rre, attuli, allâtum, (ad, fero.) To carry or bring to; report or bring word; vim vel manus, offer violence; detrimentum, occasion loss; multa nova in re militari, invent or devise.

Afficio, ärē, ēcī, ectum, (ad, facio.) To affect, influence, move: this verb takes the meaning of the noun with which it is connected; as, afficere honore, to honor; laude, to praise; pāna, to punish; muneribus, to present.

Affinis, is, e, adj., (ad, finis.) Adjoining, contiguous; related by marriage; allied; privy to, necessary, concerned in.

Affinitas, ātis, f., (affinis.) Affinity, alliance by marriage.

Affirmo, ärē, āvī, ātum, (ad, firmo.) To affirm, declare.

Afflictus, a, um, part. See Affligo.

Affligo, ēre, xi, ctum, (ad, jigo.) To dash to the ground; to vex, to distress or afflict.

Afluens, entis, part. See Afluo. Part. and adj. Abundant, profuse, superabundant.

Afluencia, æ, f., (afluens, afluo.) abundance, influence.

Afluentius, comp. of Afluentuer. More profusely, more copiously or plentifully.

Affuī. See Adsum.

Agellus, i, m., (diminutive from ager.) A little field.

Ager, ri, m. A field or farm; land, ground; district or territory.
Aggrédior, *di, ssus, dep.* (ad, gradior.) To go to; accost or address; attempt; attack or assault; accuse.

Agito, *äre, avi, ātum,* (freq. from ago.) To drive, toss; exercise; *aliquid mente vel animo,* to think, meditate.

Agmen, *inis, n.,* (ago.) An army on march.

Agnosco, *ère, ēvi, ētum,* (ad, nosco.) To know, discern; recognize, acknowledge; approve.

Ago, *éré, ēgi, actum.* To drive; act, do; treat, transact; *gratias,* give thanks; *cum aliquo,* treat with, converse; *bellum,* conduct; *causam populi,* espouse the cause of the people, favor the popular faction; *nullis agi casibus,* be moved from his purpose by no misfortunes; *qui nihil aliud egerunt,* who applied to nothing else; *id agitur,* it is proposed or intended.

Agrestis, *is, e,* adj.; (ager.) Of the country, rural, rustic, clownish.

Agrícōla, *ē, m.,* (ager, colo.) A tiller of the ground, husbandman, farmer.

Aio, *def.* I say.

Ala, *ē, f.* A wing of a bird; arm; wing of an army.

Alácer, or *alácris,* *cris,* *cre,* adj. Cheerful; brisk, active; courageous.

Aliás, *adv.,* *(alias.) At another time; in another respect, otherwise.

Aliénátus, *a, um, part.,* *(alieno.) Disaffected, estranged.

Aliēnāgēnā, *ē, m. and f.,* *(alienus, gigno.) A foreigner.

Aliēno, *āre, (alias.) To cast off; estrange, alienate; to transfer the property of a thing to another.

Aliēnus, *a, um, adj.,* *(alias.) Belonging to another; foreign, adverse; *aliēnus locus,* disadvantageous ground.

Alio, *(alias,) adv.* To another place, thing, person; end, purpose, intent, use.

Aliquamdiu, or *Aliquandiu, adv.,* *(aliquis, diu.) For some time.

Aliquando, *adv.,* *(aliquis, quando.) At some time; sometimes, at last.

Aliquanto, *aliquantum,* adv.; *(aliquis, quantum.) Somewhat, a little, considerably.

Aliquis, *qua, quod or quid,* pron.; *(alias, quis.) Some, somebody, some one.

Aliquot, *adj. pl. indecl.* Some, several, a few.

Aliquoties, *adv.,* *(alias, quoties.) Several times, sometimes.

Alliter, *adv.,* *(alias.) In another manner, otherwise.

Aliubi, *for alibi, *adv.,* *(alias, ub et ibi.) Elsewhere, in another place.

Alius, *a, ud, adj.,* gen. *alias* Other, another; different, contrary.

Allāturus, *a, um.* See *Affero.*

Allātus, *a, um, part.,* of *Affero.*

Alo, *ère, ui, ētum,* or *alūm.* To maintain, support; nourish, foster.

Alpīcus, *a, um, adj.* See *Alpi̇nus, Hist. and Geog. Index.*

Alte, *adv.,* *(altus.) On high, high, highly, aloft; from on high, from a great height; deeply, low, to a great depth.

Fig., high, &c., deeply, &c.

Alter, *a, um, adj.,* gen. *ius.* Another; one of two; the second.

Alterūter, *ra, rum, adj.,* *(alter, uter.) One or other, one of two.

Altūtūdō, *inis, f., (altus.) Height, depth.


Amātor, *ōris, m., (um.) A lover, gallaut.

Ambitio, *ōnis, f., (ambio.) A going round; soliciting or canvassing for any public employment; ambition; ostentation, pomp, Dion. ii.
Ambitus, ús, m., (ambio.) A going round; canvassing for public office; bribery or corruption.

Ambrósia, ã, f. Ambrosia, the food of the gods.

Amice, adv. In a friendly manner, cordially, kindly, benevolently.

Amicus, a, um, adj., (amico.) Friendly, benevolent; favorable, courteous.

Amicus, i, m. A friend.

Amicitia, ã, f., (amicus.) Friendship.

Amicium, i, n., (amicio.) A straight outer garment, little cloak.

Amissus, ús, m., (amittto.) Loss.

Amita, ã, f. An aunt, father’s sister.

Amitto, ëre, ísi, íssum, (a, mittto.) To send away; let go; lose.

Amo, äre, ávi, átum. To love, take delight in.

Amänitas, átis, f., (amänus.) Pleasantness.

Amänus, a, um, adj. Pleasant to the sight; agreeable, delightful.

Amor, õris, m., (amo.) Love, affection.

Amoveo, ëre, óvi, ótum, (a, moveo.) To remove, banish, get rid of, shake off.

Amphóra, ã, f., (am, fero.) A vessel having two handles, and containing nine gallons; a jar.

Amplecto, xi, xus., dep., (am, plico.) To fold in one’s arms, to embrace, to clasp; to hold, to comprehend.

Ampliúdo, ínis, f., (amplius.) Bulk, extent; greatness; honor.

Amplius, adv. comp. ample, et ampliter, pos., (amplus.) More, more copiously or largely; moreover, besides.

Amplus, a, um, adj., (am, plus.) Large, ample; great, noble.

An, adv. and conj., interrogative or indefinite, used in asking a question, or expressing doubt. Whether, or.

Anagnóstes, ã, m. A reader, servant employed to read during entertainments, or at other times.

Ancpeps, ãptitis, adj., (am, capio.) Double, on both sides, Them. iii.; two-edged; doubtful; dangerous.

Ancilla, ã, f. A handmaid, a woman-servant.

Anchóra, (or ancora,) ã, f. An anchor; metaphorically, a support, stay, refuge.

Anfractus, ús or i, m., (am, frango.) A winding or bending of a way; a circuit or compass.

Angustia, ã, f., (angustus.) Narrowness; plur. straits, defile; difficulties.

Angustus, a, um, adj., (ango.) Narrow, strait; scanty, pinchings.

Anima, ã, f. Air, breath; the soul or vital principle; life.

Aninadversus, a, um, part. See Animadvertto.

Animadverto, ëre, ti, sum, (animus, ad, verto.) To turn the mind to, consider, attend to; punish.

Animátus, a, um, part. and adj., (animo.) Alive, animate; disposed or affected towards; bene animatus insulas, well-affectected islands. Cim. ii.

Animus, i, m. The soul; will; passion; courage.

Annális, ís, e, adj., (annus.) Of a year; subst., a book containing the register of each year’s transactions; journal, memoir.

Anniculús, a, um, adj., (annus.) One year old.

Annulus, i, m., (annus.) A ring.

Annuo, ëre, í, —. To nod to; consent, grant.

Annuus, i, m. A circle; a year; that period in which the earth performs an entire revolution round the sun.

Annus, a, um, adj., (annus.) Yearly, annual.

Ante, prep. gov. acc. as it respects
time, place, and persons. Before. With persons it signifies comparison, unus ante alios carissimus.

Ante, adv., (ante, ea, acc. pl. of is.) Before that, before, formerly.

Anteactus, a, um, adj., (ante, ago.) Done before, past.

Antecedo, êre, ssi, ssum, (ante, cedo.) To go before; excel, surpass.

Antecoe, ire, ivi or ii, itum, (ante, eo.) To go before; excel; prevent.

Antéféro, ferre, tuli, látum, (ante, fero.) To carry before; prefer.

Antepóno, ère, ësui, ësitum, (ante, pono.) To place or set before, bear or carry before, prefer, give the preference to.

Antequam, adv., (ante, quam, πιo ἄν, πιo ἑ.) Before, before that.

Anteesto and antisto, âre, stēti, stitum and státum, (ante, sto.) To stand before; be superior, excel or surpass.

Antiquitas, âlis, f. (antiquus.) Antiquity.

Antiquus, a, um, adj., (ante, aequus.) Old, ancient.

Antistes, ëtis, m. and f. (antisto.) A chief priest or priestess, a great lawyer.

Antisto. See Antesto.

Apério, ëre, ui, tum, (ad, pario.) To open; uncover, disclose, discover; unfold or explain.

Apparátus, ûs, m., (ad, paro.) A preparing, getting ready; provision; splendor, state, equipment, magnificence.

Apparco, ëre, ui, itum, (ad, pareo.) To appear, be visible, be evident; attend as a servant, Eum. xiii.

Appáro, ëre, ávi, âtum, (ad, pæro.) To prepare or make ready; prepare or make provision for.

Appello, ëre, áli, pulsum, (ad, pello.) To drive, make go; naven, bring a ship to land.

Appeto, ëre, ivi, itum, (ad, peto.) To desire greatly; catch at; endeavor to lay hold of; approach; draw near to; assault, attack.

Applico, ëre, ávi, âtum, and ui, itum, (ad, plico.) To lay one thing to another; attach, join, Arist. ii.; apply.

Appóno, ëre, sui, situm, (ad, pono.) To put or place near to or upon; appoint, add.

Apporto, âre, ávi, âtum, (ad, porto.) To bring or carry to, conduct, convey, bring on, bring with.

Apprime or adprime, adv., (ad, primus.) Very, especially, particularly, chiefly.

Appropinquo, âre, ávi, âtum, (ad, propinquo.) To approach, draw near, come on, approximate.

Aptus, a, um, adj. Fit, suitable, meet, proper.

Apud, prep. At, to, nigh, with, before, among.

Aqua, a, f. Water.

Aquilo, ónis, m. The north wind; any violent wind.

Ara, a, f. Any elevation of earth, stone, &c., an altar.

Arbitrium, i, n. The sentence of an arbiter; judgment, will, pleasure, inclination, choice, disposition.

Arbitror, âri, âtus, dep., (arbiter.) To decide a dispute referred to one as arbiter; judge, think.

Arbor and arbos, óris, f. A tree.

Arcesso. See Acceso.

Argentum, i, n. Silver, money.

Arguo, ëre, ui, âtum and ãtum. To show, indicate; prove; accuse, Alcib. vii.; convict, Paus. iii.

Arma, õrum, n., (armus.) Arms
or armor, weapons offensive and
defensive.

Armatūra, a, f. Method of arm-
ing; accoutrements; magnum
numerus levis armaturae, (sc.
militum.) A great number of
light-armed soldiers.

Armilla, a, f., (armus.) A brace-
let; a ring or ornament worn
on the left arm by soldiers who
distinguished themselves in
battle.

Armā, āre, āvi, ātum, (arma)
To arm; excite to war; equip;
rig or fit out a ship.

Arrīpiō, ēre, ī, reptum, (ad, ra-
pio.) To take or snatch by vio-
ience, seize; learn quickly,
engage in eagerly.

Ars, tis, f. Art, skill, ability;
invention, method, Mīlt v.;
trade; deceit.

Artifex, ācis, adj. Artificial;
artful, cunning; subst., an arti-
 fier, an artist.

Aruspez. See Haruspez.

Arx, cis, f. Fortress, castle, tow-
er; citadel; place of refuge.

Ascendo, ēre, di, sum. To go up,
mount, ascend, climb.

Ascisco. See Adscisco.

Aspectus, ās, m., (aspicio.) See-
ing, sight; appearance, aspect.

Aspergo, ēre, sti, sum, (ad, spar-
go.) To besprinkle; asperse,
revile.

Asperitas, ātis, f., (asper.) Rough-
ness; sourness; harshness, mo-
roseness, austerity.

Aspernor, āri, ātus, (ad, sperno.)
To despise, disdain, scorn, re-
ject.

Aspicio, ēre, exi, ectum, (ad, spe-
cio.) To look at, see, behold;
look up to, esteem.

Asporto, āre, āvi, ātum, (abs,
portō.) To carry or convey to,
carry away, conduct away.

Assequa, æ, m. and f., (assequor.)
A mean attendant, a servant;
assequa prātoris, the praetor’s
lieutenant, Att. vi.

\begin{center}
\textbf{Audaciter}
\end{center}

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assiduus, a, um, adj., (assideo)</td>
<td>Constant, continual; diligent, industrious, assiduous.</td>
</tr>
<tr>
<td>Assimūlo, āre, āvi, ātum, (ad, simulō)</td>
<td>To resemble; liken or compare; counterfeit, Eum. ix.</td>
</tr>
<tr>
<td>Astu, n. indecl.</td>
<td>The city Athens, Them. iv.</td>
</tr>
<tr>
<td>Asylum, i, n.</td>
<td>An inviolable temple; a sanctuary, or place of refuge, an asylum.</td>
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<tr>
<td>Atl, conj.</td>
<td>But, yet.</td>
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<tr>
<td>Athleta, æ, m., (āḍnẹtis.)</td>
<td>A wrestler, or any one who contended at the public games, prize-fighter, champion, athlete.</td>
</tr>
<tr>
<td>Atque, conj.</td>
<td>And. With an adjective of comparison, as; cum totidem navibus atque profectus erat, with as many ships as; than, as, alio atque videri volabant, to another purpose than they wished to appear, Them. vi.</td>
</tr>
<tr>
<td>Attendō, ēre, di, tum, (ad, tendo)</td>
<td>To attend, to apply; attendisset animum ad cævenundum, he had applied his whole attention to guard against their machinations, Alc. v.</td>
</tr>
<tr>
<td>Attingō, ēre, tig., actum, (ad, tango.)</td>
<td>To touch gently; touch upon, mention, De Reg. i.; study, bestow some attention upon, Att. xvii.; touch or arrive at, Dion. v.</td>
</tr>
<tr>
<td>Attulī.</td>
<td>See Afferō.</td>
</tr>
<tr>
<td>Au! interj.</td>
<td>expressing fear or depreciation. Hold! prythee! peace!</td>
</tr>
<tr>
<td>Auctor, ōris, m. seldom f., (augeo.)</td>
<td>An author, founder; adviser, proposer or instigator; inventor.</td>
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<tr>
<td>Auctoritas, ātis, f., (auctor.)</td>
<td>Authority, influence, interest, weight.</td>
</tr>
<tr>
<td>Auctus, a, um.</td>
<td>See Augeō.</td>
</tr>
<tr>
<td>Audaciter, or audacter, adv.</td>
<td>Boldly, with audacity, impudently.</td>
</tr>
</tbody>
</table>
AUDACIUS

Audacius, comp. See Audacter, Audacter.

Audax, ācis, adj., (audeo.) Bold, daring, courageous, resolute.

Audeo, ēre, ausus sum. To dare, attempt, adventure, presume, endeavor, undertake.

Audenter, adv. Boldly, bravely, courageously, daringly.

Audiens, part. See Audio.

Audio, ēre, ívi, ítum. To hear, listen; regard, obey; audien
dicto, obedient.

Auféro, auserre, abstulí, ablátum, (ab, feró.) To take away, carry off, withdraw, remove.

Augeo, ēre, xi, ctum. To increase, enlarge, Timol. i.

Aulicus, i, m., (aula.) A courtier, an attendant on the palace or court; aulicus, a, um, adj., relating to a palace or court.

Aureus, a, um, adj., (aurum.) Of gold, golden.

Auris, is, f. The ear.

Aurum, i, n. Gold, money.

Aut, conj. Or, either.

Autem, conj. But, now, truly, indeed.

Auxilium, i, s. n., (auego.) Aid, help, assistance; a remedy; support; redress.

Avére, adv., (avurus.) Covetously, greedily, avariciously.

Avaritia, æ, f., (avarus.) Avarice, covetousness, greediness.

Avárus, a, um, adj., (aveo.) Covetous, greedy of money, avaricious, sordid, stingy.

Aversus, a, um, part. See Avert.

Avertó, tēre, ti, sum, act., (a, vertó.) To turn away, to drive away, avert, remove, bear away.

Aviditas, ātis, f., (avidus.) An eager desire; covetousness, avidity, earnestness.

Avóco, ēre, act., (a, voco.) To call off, to withdraw, abstract, divert.

Avunculus, i, m., (avus.) An uncle, a mother's brother.

AVUS, I, M. A father's or mother's father, grandfather, an ancestor.

B.

Barba, æ, f. A beard; promissa, long.

Barbárus, a, um, adj. Foreign, the Romans called all nations barbarians or foreigners, except themselves and the Greeks; savage, cruel, barbarous.

Beátus, a, um, adj. Blessed, happy; rich, Ages. viii.

Bellicósus, a, um, adj., (bellum.) Warlike, fierce.

Bellicus, a, um, adj., (bellum.) Of or pertaining to war; bellica virtus, his valor in war, Ages. iv.

Bello, àre, ávi, átum, (bellum.) To wage war, fight, carry on war, contend.

Bellum, i, n. War.

Bene, adv., (bonus.) Well, happily; comp. melius, sup. op-
time.

Benefícium, i, n., (benefacio.) A deed of kindness, benefit, favor; privilege.

Benevolentia, æ, f., (bene, volo.) Benevolence, kindness; favor, good-will.

Benignitas, átis, f., (bene, ago.) kindness, benignity; liberality, bounty.

Bestia, æ, f. A beast, the irrational brute; fera bestia, a beast of prey, a wild animal.

Bibo, ēre, i, ítum. To drink, quaff, imbibe.

Biduum, i, n., (bis, dies.) The space of two days, two days.

Bini, æ, a, adj., (bis, unus.) Two by two, two and two; binus, a, um, double, twofold.

Bis, adv. Twice, on two occasions.

Blandus, a, um, adj. Kind, soothing, fond, pleasing, courteous; flattering, fawning.

Bonitas, átis, f., (bonus.) Good.
ness, virtue, Timol. iv.; generosity, Att. xxii.; excellence.

**Bonus**, a, um, adj. Good, virtuous; bountiful; skilful; well disposed, friendly.

**Boreas**, a, m. The north wind; the n. e. wind.

**Brevitas**, atis, f. (brevis.) Shortness, brevity, conciseness.

**Breviter**, adv. (brevis.) Shortly, briefly, in a word; narrowly.

**C.**

**C. Caius.** See Hist. and Geo. Index.

**Cado,** ère, cecidi, cæsum. To fall, be overturned; happen, occur; incur, as, cadere in suspicioneum.

**Caduceus**, i, m., et caduceum, i, n. The wand of Mercury, rod, staff, with the figure of snakes twisted round it, carried by ambassadors who sued for peace.

**Cædes,** is, f., (cædo.) Slaughter, havoc, massacre.

**Cædo,** ère, cecidi, cæsum. To beat, strike, cut, kill.

**Cælum.** See Cælum.

**Cærenimonia and Cærimonim.** See Ceremonia.

**Cæsarianus.** See Hist. and Geo. Index.

**Cæter and cæterus,** a, um, adj. The rest, other.

**Cæterum,** adv. (cæter.) But, in other respects, as to the rest.

**Calamitas,** atis, f., (calamus.) Calamity, misfortune, distress.

**Calefacio,** ère, éci, actuam, (caleo, facio.) To make warm; pass, calefio, fieri, factus, to be made warm.

**Calendæ,** ärum, f. See Kalendæ. Calef. See Callidus.

**Callidé,** adv. (callidus.) Shrewdly, expertly, skilfully; cunningly.

**Calliditas,** atis, f., (callidus.) Expertness, shrewdness, cunningness.

**Callidus,** a, um, adj. (callido.) Shrewd, sagacious, wise, expert; cunning.

**Calx,** cis, m. and f. The heel; end of a thing, goal.

**Campester or ris,** ris, re, adj. (campus.) Of or pertaining to a plain, champaign or level.

**Campus,** i, m. A plain, level field.

**Canis,** is, m. and f. A dog, a bitch.

**Cano,** ère, cecini, cantum. To sing; foretell, predict.

**Canto,** ère, (freq. from cano.) To sing or chant; play on a musical instrument, Auc. Præf.

**Capessio,** ère, ivi, itum, (capio.) To take; rempublicam, to take the management of; pericula, to undergo.

**Capillus,** i, m., (as if capitis pilus.) Hair.

**Capio,** ère, cepi, captum. To take, receive; contain; seize; consilium, to form a scheme or resolution.

**Capitulatim,** adv., (caput.) In a summary manner, briefly.

**Captive,** a, um, adj. (capio.) Captive, taken in war; subs. m., a prisoner, captive.

**Captus,** a, um, part. See Capio.

**Caput,** itis, n. The head; whole man, person; state or condition, life, safety, liberty; accusatus capitis, accused of a capital crime; damnatus capitis, condemned to death; a judicio capitis discissit, he was acquitted of a capital charge, Epam. viii.; top or extremity; a capital city; source of a river; chapter.

**Care,** adv., (carus.) Dearly, affectionately; of high price or value.

**Careo,** ère, ui. To be without, want; stand in need of; dispense with; be excluded from; carere patria, be exiled or banished.
Caritas, átis, f., (carus.) Dearness, dearth, a high price; love, esteem, affection, charity.
Carmen, inís, n., (cano.) A verse, song, ode, poem; a set form of words; prediction.
Carus, a, um, adj. Dear or loved; expensive, precious, valuable.
Casa, a, f. A cottage, soldier’s hut.
Castellum, i, n., (diminutive from castrum.) A little fort, castle, redoubt, a small fortified place or town.
Castrum, i, n. A fortress, castle, intrenchment, fortified town.
Castra, órum, n. A camp; stativa, standing camp; aestiva, summer camp; hiberna, winter quarters; nautica, place where ships are laid up; ponere castra, pitch a camp; movere, decamp; metari, measure out ground for a camp.
Casus, ús, m., (cado.) A fall; chance or misfortune; case.
Caterva, a, f. A multitude of men who belong together, a troop of soldiers.
Causa and Causa, a, f. A cause; suit at law; causā, abl., for the sake of.
Caveo, cavère, cavi, cautum. To beware, avoid, be on one’s guard; use precaution; provide.
Cedo, cedere, cessi, cessum. To give place, depart; yield; ces- serunt hæc ei prospere, these things fell out luckily for him; cedere vitā, to die.
Celēber, or ris, ris, re, adj. Frequent; renowned, celebrated.
Celebritas, átis, f., (celeber.) A great resort; renown, celebrity
Celebro, äre, (celeber.) To frequent; celebrate, make famous; solemnize; celebrare funus, perform funeral solemnities.
Celer, or eris, éris, ère, adj. Swift, nimble, speedy, quick.
Celèritas, átis, f., (celer.) Swiftness, quickness, speed, dispatch.
CELèRITUS, adv., (celer.) Quickly, speedily.
Celó, ãre. To conceal, hide.
Cena. See Caena.
Ceno. See Cæna.
Censo, ère, ui, um. To think, judge; deliver one’s opinion, decree; estimate the fortunes of the people, in order to tax them.
Censor, óris, m., (censeo.) A censor. At Rome there were two magistrates, called Censors, elected every five years, to take an account of the number and fortunes of the citizens, and to take cognizance of the public morals.
Censórius, a, um, adj., (censor.) Of or pertaining to the censor; homo censorius, one who has been censor.
Censura, a, f., (censeo.) The office of censor, censorship; censure.
Centies, adv., (centum.) A hundred times.
Centum, pl. adj., indecl. A hundred.
Cera, a, f. Wax; book, writing-tablet, because the Romans wrote upon tablets covered with wax.
Ceremónia, cæremónia, a, f. A ceremony; veneration, sanctity, Themist. viii.; splendor, pomp.
Cerno, ère, crévi, crétum. To separate with a sieve; see, discern, distinguish; deliberate, judge, determine.
Certamen, inís, n., (certo.) Contest, battle; rivalry.
Certe and certo, adv., (certus.) Certainly, at least.
Certus, a, um, adj., (cerno.) Sure, certain; trusty, steady; resolved; stated, appointed, fixed.
Ceterum. See Cæterum.
Ceterus, a, um, adj Not used. in nom. sing masc The other, the rest.
Chiliarchus, i, chiliarcha, a, m.
A commander of a thousand men.

Chordā, a, f. The string of a musical instrument; cord, rope.

Cibaria, ōrum, n., (cibus) Meat, victuals, food, provisions.

Cibus, i, m. Meat, food, victuals, provender.

Cingo, ēre, cinxi, cinctum. To gird, tie about, surround.

Circa, prep. About, around, round, round about.

Circiter, adv. About, near, somewhere about.

Circūlus, i, m., (dim. from circus.) Circle; company of people standing or sitting together in a ring.

Circumdo, ēre, ēdi, ētum, (circum, do.) To put or place round, to surround, encompass, environ, invest.

Circumeo, īre, īvi and ii, itum, (circum, eo.) To go round, encompass, surround.

Circumfundo, ēre, ēdi, ēsum, (circum, fundo.) To pour around, to surround.

Circumfusus. See Circumfundo.

Circumsedeo, circumsideo, ēre, ēdi, essum, (circum, sedeo.) To besiege, invest, blockade.

Circumvēho, ēre, exi, ectum, (circum, vē ho.) To carry round, sail round; classe circumvehens Peloponnesum, sailing round the Peloponnesian.

Circumvehor, vēhi, vectus sum, dep. To sail round, carry or go round.

Circumvēnio, īre, īni, entum, (circum, venio.) To come round, surround; circumvent, overreach, cheat.

Circumveneus. See Circumvenio.

Citerior, us, adj., comp. from citer, obsolete, sup. citimus; nearer, hither; sup. nearest, hithermost.

Citharizō, āre, (cithāra.) To play on the harp.

Cito, āre, āvi, ātum, (freq. from cieo.) To summon or call; to rouse, excite; to mention; celebrate, Auc. Praef.

Civilis, is, e, adj., (civis.) Of or pertaining to a citizen; affable, humane, civil; polite, courteous.

Civis, is, m. and f., (perhaps cieo.) A citizen, free man or woman of a city, fellow-citizen.

Civitas, ātis, f., (civis.) An assemblage of citizens living in the same place, and enjoying the same laws; city, or state; the inhabitants of a whole kingdom or country, having the same privileges and laws; right of citizens.

Clam, adv. Secretly; prep., without the knowledge of.

Clandestinus, a, um, adj., (clam.) Secret, clandestine.

Clare, adv., ius, issime. Clearly, evidently; brightly, loudly.

Claritas, atis, f., (clarus.) Clearness, brightness; celebrity, renown.

Clarus, a, um, adj. Clear, bright; renowned, famous, illustrious.

Classiārius, i, m., (classis.) One who fights in a fleet; a marine.

Classis, is, f. A number of ships, fleet; class of citizens; class of boys in a school.

Claudo, ēre, si, sum. To shut, close; surround, encompass, begirt; stop, stay; fig., preclude.

Claudus, a, um, adj. Lame, halting.

Clava, a, f. A club, a cudgel.

Clemens, tis, adj. Mild, calm; gentle, merciful.

Clementia, a, f., (clemens.) Gentleness, mercy, clemency.

Olypeus, i, m. A shield, buckler or target.

Ca. Abbreviation for Cnēus. Cneus.

Coarguo, ēre, ui, ētum, (con. arguo.) To detect, prove; rebuke; convict.

Coctus, a, um. See Coquo.
| **Coelum**, i, n., pl. caeli,orum, m. | **Collaudo**, ärë, ävi, åtum, (con. laudo.) To praise, commend. |
| **Caena**, æ, f. Supper; the principal meal among the Romans. | **Collectus**, a, um. See Colligo. |
| **Caeno**, ärë, (caena.) To sup; be at supper. | **Collèga**, æ, m., (con, lego.) A colleague, partner in office. |
| **Capi**, sse, and captus sum, def. | **Colligo**, ärë, ävi, åtum, (con, loco.) To tie, bind together; connect; comprehend. |
| To go or come together; meet, conspire. | **Colligo**, ère, ègi, ectum, (con, lego) To gather together, collect. |
| **Cogitatio**, önis, f., (cogito.) Thought, meditation, reflection. | **Collis**, is, m. A hill. |
| **Cogitatum**, i, n. A thought, cogitation, reflection; plan, design, intention. | **Collòquo**, qui, cátus or quutus, dep., (con, loquor.) To speak with one, speak together, have a conference. |
| **Cogito**, ärë, ävi, åtum. To think, consider, meditate; devise, intend. | **Colo**, ère, ui, ultum. To till, cultivate; inhabit; esteem; worship. |
| **Cognatio**, önis, f., (con, nascor.) Relation or connection by blood; fig., connection, likeness, resemblance. | **Colonia**, æ, f., (colo.) A colony; number of citizens sent to inhabit a foreign district; district so occupied. |
| **Cognatus**, i, m., (con, nascor.) A relation by blood; a kinsman, either by male or female descent. | **Colōnus**, i, m., (colo.) A husbandman, farmer; colonist, individual of a colony. |
| **Cognitius**, a, um, part. See Cognosco. | **Comes**, itis, m. and f., (con, eo.) Attendant, companion. |
| **Cognosco**, ère, övi, ultum, (con, nosco.) To find out, discover; know, understand; examine. | **Cominuscus**, comminuscus, adv., (con, manus.) Hand to hand; in close combat; forthwith, instantly. |
| **Cognomen**, inis, n., (con, nomen.) A surname, added to one's name for something remarkable. | **Comis**, is, e, adj. Mild, gentle, good-natured; affable, courteous, polite. |
| **Cogo**, ère, coëgi, coactum, (con, ago.) To gather together, assemble, collect; compel. | **Comitas**, atis, f., (comis.) Good humor, complaisance, affability. |
| **Cohortatio**, önis, f., (hortor.) An encouraging; exhortation. | **Comitium**, i, n., (con, eo.) A place near the Forum, in Rome, where the people assembled for the purpose of enacting laws, &c.; a popular assembly. |
| **Collabefacio**, ère, èci, actum, (con, labefacio.) To cause to fall, ruin, supplant. | **Comitia**, orum, n. An assembly of the Roman people. |
Comptumo, ascer-, alarm, deplore, commend, intrust.

Good componere, comprehend, confluence. To relate, mention, recount.

Commendatio, onis, f., (commendo.) Commendation, recommendation; commendatio oris, a prepossessing appearance.

Commendo, are, avi, atum, act., (con, mando.) To intrust, commit; recommend; commend, praise.

Commneo, are, avi, atum, (con, meo.) To come, go; move.

Commisincor, i, dep. To design, imagine, invent, contrive, devise.

Commiseror, ari, atus, dep., (con, miseror.) To pity; deploire, lament.

Commissonum, i, n., (committo.) A fault, crime; secret intrusted.

Commissonus. See Committo.

Committo, ere, isi, issum, (con, mitto.) To join; committere praeitum, join battle; intrust; commit a trespass.

Commode, adv. comp. ius, sup. issime, (commodus.) Fitly, conveniently; well; advantageously.

Commendum, i, n., (commodus.) Advantage, profit, convenience.

Commotti, atis, f., (commodus.) Convenience, advantage, utility.

Commutus. See Commoveo.

Commoveo, ere, ovi, etum, (con, moveo.) To move together; excite; alarm, disquiet.

Communio, ire, ivi, etum, (con, munio.) To move together; excite; alarm, disquiet.

Communis, is, e, adj.; (con, munus) Common; belonging to one as well as another.

Communitas, atis, f. A community, having all things in common, common right, fellowship, society.

Communiter, adv., (communis.) Promiscuously, in common; commonly.

Commutatio, onis, f., (commuto.) A change.

Commuto, are, avi, atum, (con, muto.) To change, alter; barter, exchange.

Compaeo, ere, u, (con, pareo.) To appear, be seen.

Compairo, are, avi, atum, (con, paro.) To procure, prepare, purchase; compare; exercitum, levy.

Compello, are, avi, atum, (con, pello, obs.) To address, speak to; to sue at law, to accuse.

Compello, ere, uli, ulsum, (con, pello.) To drive together; force, compel, restrain.

Compeliro, ere, eiri, ertum, (con, paro.) To find out; ascertain by inquiry; know accurately.

Complector, cti, xus, dep., (con, plecto.) To embrace, clasp; join; comprehend; express.

Compleo, ere, evi, etum. To fill up; complete, finish.

Complexus. See Complector.

Compleures, es, a and ia, adj., (con, plures.) Several; good many; considerable number.

Compomo, ere, osui, ositum, (con, pono.) To place together or in order; settle; componere bellum, finish a war by treaty.

Composite, adv., (con, pono.) In order; properly, neatly, elegantly.

Composito, adv., (con, pono.) On purpose, designedly.

Compositus. See Compono.

Comprehendo, ere, di, sum, (con, prehendo.) To lay hold of, apprehend, seize; perceive, comprehend.

Comprimo, ere, essi, essum, (con,
Confido, ēre, i., sum, (con, cludio.) To shut up, confine; contain; conclude.

Conclusio, ōnis, f., (concluido.) Long confinement, Eum. v.; an end, conclusion.

Concupisco, ēre, ivi, itum, (con, cupio.) To desire earnestly, covet; aspire to.

Concurro, currēre, curri and curri, cursum, (con, curro.) To run or meet together; engage in battle; join, agree.

Concursus, ēs, m., (concurro.) A running or meeting together, concourse; conflict, onset in battle.

Concutio, ēre, ssi, ssum, (conor.) To shake violently; alarm.

Condiscipulatis, ēs, m., (condis-

cipulus.) Fellowship at school.

Condiscipulus, i, m., (con, discip-

ulus.) A schoolfellow.

Condition, condicio, ōnis, f., (con-

do.) A state or condition, fortune; offer, proposal; terms of peace.

Conditor, ōris, m., (condo.) A founder or builder; author, inventor; writer, composer; compiler.

Conduco, ēre, xi, ctum, (con, duco.) To bring together, bring along with; hire, Auc. Pref.; undertake at an estimated price.

Conductitius, a, um, adj., (con-

duco.) Hired, mercenary.

Confectus. See Conficio.

Confēro, ferre, tuli, latum, (con, fero.) To bring together, collect; se, go; convey; pecuni-

am, contribute; arma, fight; facta illustrium virorum, com-

pare.

Confestim, adv. Immediately forthwith.

Conficio, ēre, éci, ec tum, (con, facio.) To finish, accomplish; subdue; kill; orationes, write.
To trust, confide; to be assured.

Configo, ēre, xi, xum, (con, figo.) To fix, fasten together; pierce.

Confinis, is, e, adj., (con, finis.) Adjoining, contiguous, bordering on.

Confirmo, āre, āvi, ātum, act., (con, firmo.) To strengthen, confirm, increase; affirm, declare solemnly.

Confecte, ēri, essus, dep., (con, fateor.) To confess.

Consizus. See Configo.

Confectio, āre, āvi, ātum, freq. and confictor, āri, ātus, dep., (con, figo.) To contend, struggle; encounter, fight.

Configo, ēre, xi, etum, (con, figo.) To contend, fight; strive.

Conflo, āre, āvi, ātum, (con, flo.) To blow together; metallum, melt; bellum, raise; as alicem, contract debt.

Conflo, ēre, xi, xum, (con, fluo.) To flow together; flock together, assemble.

Confodia, ēre, ōdi, ossum, (con, fodia.) To dig; pierce, stab.

Confugio, ēre, ugi, ugitum, (con, fugio.) To flee for refuge.

Congero, ēre, essi, estum, (con, gero.) To fill up, heap together, collect.

Congredior, di, ssus, dep., (con, gradior.) To meet, go together; accost, address; engage in battle; dispute.

Congruo, ēre, uī, —. To agree, accord.

Conjectus. See Conjicio.

Conjunctus, ās, m. A throwing, casting.

Conjicio, ēre, ēci, ectum, (con, jacio.) To throw together; aim; cast; conjecture.

Conjugium, i, n. A joining together, conjunction; marriage, matrimony, wedlock.

Conjunctē, adv. comp. ius, sup. iissime, (conjunctus.) Conjoint-ly; in a friendly manner; intimately.

Conjunctim, adv., (conjungo) Conjointly, together.

Conjunctus. See Conjungo.

Conjungo, ēre, xi, etum, (con, jungo.) To join together; unite in marriage; associate, procure.

Conjurator, ēnīs, f., (conjuro,) A conspiracy, combination.

Conclusus, (collatus.) See Confero.

Conor, āri, ātus, dep. To endeavor, try, attempt.

Conquiro, ēre, sivi, situm, (con, quaero.) To search, seek for diligently; collect; acquire.

Conscendo, ēre, ēi, sum, (con, scando.) To climb, mount; navem, to embark.

Conscisco, ēre, ivi, itum. To vote together by common consent; determine, resolve, decree.

Conscius, a, um, adj., (con, scio.) Privy to, being witness to, Milt. iii.; conscious, guilty.

Conscribo, ēre, psi, ptum, (con scribo.) To write, enroll, enlist

Conscripti, m., (sc. patres.) Conscript fathers, the title by which the Roman senators were addressed.

Conscriptus. See Conscribo.

Consector, āri, ātus, dep., (freq. consequor.) To follow after diligently, pursue; overtake; obtain.

Consecutus. See Consequor.

Consensio, ēnīs, f., (consentio.) Agreement, consent; combination.

Consentio, ēre, si, sum, (con, sentio.) To agree in sentiment, consent; combine, conspire.

Consequor, qui, quatus and cūtus, dep., (con, sequor.) To follow, pursue; overtake; get, obtain.

Conservo, ēre, ui, tum, (con, sero.) To join, knit together; manum, to fight in close combat.
the supreme magistrates of Rome: they were elected annually with regal authority, preceded by twelve lictors, and distinguished by the other ensigns of royalty.

Consularis, is, e, adj. Of or belonging to a consul, consular.

Consulatus, us, m. Consulship, consulate: it refers both to office and term of service.

Consulo, ère, ui, tum. To consult, ask or give advice; consulere, I ask your advice; consulo tibi, I provide for your welfare.

Consultus, a, um, part., (consulo) Adj., experienced, practised, skilful.

Consumo, ère, psi, ptum, (con, sumo) To waste, consume, spend.

Contego, ère, xi, ctum, (con, tego) To cover all over; hide, conceal.

Contemno, ère, psi, ptum, (con, tennu) To despise, contemn.

Contendo, ère, di, tum, (con, tendo) To stretch; strain; act with great effort; go or hasten to a place; contend, fight; affirm confidently, Att. xii.

Contentio, onis, f., (contento) A strong exertion, earnest endeavor; contest, dispute.

Contentus, a, um, part., (con, tendo) Stretched, strained.

Contentus, a, um, adj., (con, teneo) Content, satisfied.

Contexo, ère, vi, tum, (con, texo) To weave, join, or knit together; historia contexta, continued history, Att. xvi.

Continens, tis, adj. and part., (contento) Moderate, temperate, Epam. iii.; adjoining, successive, uninterrupted; terra, the continent, main land.

Continetia, æ, f. The contents; continuity, proximity; moderation, forbearance, restraint.

Contineo, ère, inui, entum. To
hold together; keep close, contain; restrain.
Contingit, igit, ingère, imp., (con, tango.) It happens.
Contingo, ère, igit, tæctum. To touch, touch upon.
Contra, prep. Against; opposite to; contrary to.
Contraho, ère, xi, ctum, (con, traho.) To draw together; assemble; contract or gather; bring on, cause; shorten; contract or bargain.
Contrario, adv., (contrarius.) On the contrary.
Contrarius, a, um, adj., (contra.) Contrary, opposite; e or ex contrario, on the contrary.
Contueor, èri, itus, dep., (con, tueor.) To see, behold steadily; survey.
Contumáciter, adv. comp. us, sup. ssime, (contumax.) Obstinately, proudly; rebelliously, Cim. ii.
Contumélia, æ, f., (con, tumeo.) An affront, insult, reproach, Them. i.; bad usage, injury.
Convenio, ère, Æni, entum, (con, venio.) To come together, meet with; agree; suit; be agreed on; imp., it is agreed.
Conventus, Æs, m., (convenio.) A meeting, assembly, agreement.
Converto, ère, ti, sum, (con, verto.) To turn, apply, convert, change.
Convictus, Æs, m., (convivo.) Living or boarding with; familiarity, acquaintance, society.
Conviva, æ, m. or f., (convivo.) A person invited to an entertainment, guest.
Convoco, áre, ávi, átum, (con, voco.) To call together, summon, assemble.
Coorior, õr, ortus sum, dep., (con, orior.) To arise with violence; burst forth, Epam. viii.
Copia, æ, f. Plenty, abundance; ability, leave; pl., forces.
Copiosus, a, um, adj., (copia.) Copious, plentiful, abundant; rich.
Copula, æ, f. A chain, fetter; bond, tie.
Coquo, ère, xi, ctum. To boil, to cook, or dress meat.
Coram, prep. Before, in presence of; adv., openly.
Corru, n. sing. indecl., plur. corno, um. A horn, trumpet; extremity of any thing; wing of an army.
Coróna, æ, f. A crown, garland, ring or circle of people.
Corono, ère, ávi, átum. To crown, surround.
Corpus, õris, n. A body; person, stature; substance; society or corporation.
Corripio, ère, ipui, uptum, (con, rapio.) To snatch or seize hastily; hasten; blame, censure.
Corrupmo, ère, õpi, uptum, (con, rumpo.) To spoil, corrupt; bribe.
Corruptus, a, um. See Corrumpo.
Coss., for consulibus, dat. and abl. pl. of consul.
Crastinus, æ, um, adj., (cras.) Of to-morrow; of the time to come.
Creber, ra, rum, adj. Frequent; thick, close.
Crêdo, ère, idì, itum. To believe; trust; think, suppose.
Cremo, ëre, ávi, ãtum. To burn, Crôe, áre, ávi, átum. To create, make; beget; elect.
Cresco, ère, vi, tum, (creo.) To grow, increase, increase in wealth or power; grow great.
Crimen, inis, n. A crime; impeachment, accusation.
Crudelis, ës, æ, adj., (crudus.) Cruel, inhuman.
Crudelitas, átis, f., (crudelis.) Cruelty, inhumanity.
Crudeliter, adv., (crudelis.) Cruelly.
Cruento, ëre, ávi, átum, (cruor.) To stain with blood.
Cubitus, i, m., (cubo.) The el-
bow; arm from the elbow to the end of the middle-finger; cubit, measure of a foot and a half.

Cubo, är, ui, itum. To lie down, be in bed, recline at table; dwell, reside.

Culeus and culleus, i, m. A leathern sack or bag; the greatest liquid measure among the Romans, containing twenty amphorae.

Cum, Cum, Culpa, Cultus, Culpa, Cunctus, Cum, Culeus. A fault, miscarriage, blame, guilt; involuntary offence.

Cultus, us, m., (colo.) Cultivation: worship; respect; dress; manner of living.

Cum, prep. With, together with.

Cum, adv. and conj. When, seeing that, since.

Cunctus, a, um, adj. All, whole.

Cupide, adv. comp. ius, sup. issime, (cupidus.) Eagerly, fondly.

Cupiditas, atis, f., (cupidus.) Desire, eagerness; covetousness; ambition.

Cupidus, a, um, adj., (cupio.) Desirous, eager, fond; covetous; ambitious.

Cupio, ère, ivi, itum. To covet, desire; wish.

Cur, adv. Why, wherefore; because.

Cura, e, f. Care, concern; charge; darling.

Curatio, önus, f., (cura.) A taking care or charge of; cure, healing of disease.

Curo, är, àvi, atum, (cura.) To take care of; cause; refresh; cure.

Curro, ère, curri and cúcurre, cursum. To run; pass away speedily.

Cursor, óris, m., (curro.) A runner, footman; courier, post.

Cursus, ús, m., (curro.) A running; race, course; voyage.

Custódia, a, f., (custos.) A keeping; charge; imprisonment, custody; prison.

Custódio, ìre, ìvi, itum, (custódia.) To guard, watch; keep, defend.

Custos, ödis, m. and f. A guardian, guard, keeper; watch.

D.

D., Decimus; in titles of emperors, Divus; five hundred.

Damnátio, önus, f., (damno.) Condemnation.

Damnó, är, ávi, atum, (damn.) To condemn, reprove; doom, consign over; damnatus voti, bound by his vow, in consequence of having gained the object for which the vow was made.

De, prep. Of, concerning, about, from; de die, by day; diem de die, day after day.

Dea, a, f., (deus.) A goddess.

Debeo, ère, ui, itum, (de, habeo.) To owe, be indebted; be obliged; with the infinitive it is translated ought, as, debeo ire, I ought to go; debui ire, I ought to have gone.

Debilito, är, àvi, atum, (debilis.) To weaken, enfeeble; discourage.

Debitum, i, n., (debeo.) A debt.

Decedo, ère, ssi, ssum, (de, cedo.) To depart; yield; de vita, die.

Decem, adj. indecl. Ten.

Decemplex, ícis, adj., (decem, plico.) Tenfold.

Decemviri, òrum, m. Ten men united in office.

Decemvirális, is, e, adj., (decem, vir.) Of or pertaining to the decemviri.

Decerno, ère, crévi, crétum, (de, cerno.) To decree, determine, resolve, Milt. ii.; fight.

Decerto, är, àvi, atum, (de, certo.) To contend vehemently, strive; fight.

Decessus, ús, m., (decedo.) A departure, decease, death.

Decet, ère, uit, imp. It becomes; is proper or suitable.

Decido, ère, i, —, (de, cado.) To fall down; die.
**DECIPIO**

| Decipio, ére, épi, ptum, (de, capio.) | To deceive, beguile, make to forget. |
| Decráro, áre, ávi, átum, (de, clarus.) | To show, make evident; declare. |
| Decórus, a, um, adj., (decor.) | Comely, beautiful; honorable. |
| Decrétum, i, n., (decerno.) | A decree, statute. |

**DEMONSTRO**

| Defectio, ónis, f., (de, facio.) | A revolt; failure of strength, weakness. |
| Defendo, ére, di, sum, (de, fendo, obs.) | To keep off; defend; support, preserve. |
| Defensio, ónis, f., (defendo.) | A defence. |
| Defêro, erre, táli, lätum, (de, fero.) | To bring, carry, report, tell; inform against, accuse; defer. |
| Deficio, ère, éci, ectum, (de, facio.) | To fail; be discouraged; revolt. |
| Deformitas, átis, f., (de, forma.) | Deformity, ugliness; disgrace, dishonor; indecency. |
| Degredior, édi, gressus sum, dep., (de, gradior.) | To depart. |
| Dehortor, ári, átus sum, dep., (de, hortor.) | To discourage, dissuade. |
| Dejicio, ére, éci, ectum, (de, jacio.) | To throw down, cast down; dispossess; degrade; remove. |
| Deinde, adv., (de, inde.) | Then, thereafter, after that. |
| Delatus, a, um, part. See Defero. |
| Delecto, áre, ávi, átum, (de, lacto.) | To allure; please, delight. |
| Delectus, a, um, part. See De-ligo. |
| Dedemis, ére, évi, étum, (de, levo, for lino.) | To blot out, efface; destroy utterly, raze, terminate, quash, Alcibi. viii. |
| Deltus, a, um, part. SeeDeligo. |
| Defatiglo, áre, ávi, átum. To weary or tire greatly, tire out, fatigue. |
| Defectus, a, um, part. See De-duco. |
| Defera, áre, ávi, átum. To plume or throw down, cast down; dispossess; degrade; remove. |
| Dedemis, áre, ávi, átum, (de, ligo.) | To bind up, tie, fasten. |
| Deligo, áre, ávi, átum, (de, ligo.) | To bind up, tie, fasten. |
| Deligo, áre, égi, ectum, (de, lego.) | To choose, pick out, select. |
| Demens, tis, - adj., (de, mens.) | Mad, frantic, outrageous; silly. |
| Dementia, a, f., (demens.) | Madness, phrensy; folly. |
| Demergo, ére, si, sum, (de, mergo.) | To dip or plunge into water; drown; sink. |
| Demigratio, ónis, f., (demigro.) | An emigration, change of place or abode. |
| Demigro, áre, ávi, átum, (de, migro.) | To remove, change one's place of abode, go from one place to another. |
| Demolior, íri, ítus, dep., (de, molior.) | To demolish or throw down a building; destroy. |
| Demonstror, áre, ávi, átum. To render. |
DEMUM. 295  DEVEHO

show, point out, prove evidently, demonstrate.

Demum, adv. At length, at last; tum demum, then, and not till then.

Denique, adv. Finally, in short, to conclude.

Denuncio, äre, avi, ätum, (de, nuncio.) To foretell, forewarn; denounce, threaten.

Depello, äre, uli, ulsum, (de, pello.) To drive away, repel, keep off.

Depingo, äre, xi, ctum, (de, pinggo.) To paint, describe.

Deponto, äre, ëwë, ostum, (de, pono.) To lay down; deposite; lay aside; resign.

Depopulor, äri, ëtus, dep., (de, populus.) To lay waste, de-populate; pillage, ravage.

Deporto, äre, avi, ätum, (de, porto.) To carry away, convey; banish.

Deprecor, äri, åtus, dep., (de, precor.) To pray for, prayer earnestly, entreat; depurate, pray against.

Deprimo, äre, essi, essum, (de, premo.) To press or keep down; sink; repress, check.

Depugno, äre, avi, ätum, (de, pugno.) To fight eagerly; strive, contend.

Depulsus. See Depello.

Descendo, äre, di, sum, (de, scando.) To go down, descend, dismount; condescend.

Descisco, äre, wi or ii, ëtum, (de, scisco.) To revolt, rebel.

Describo, äre, psi, ptum, (de, scribo.) To write over, copy; describe, define; distribute; assign.

Desero, äre, ui, ëtum, (de, sero.) To leave, forsake, desert.

Desiderium, i, n., (desidero.) Desire or regret for a thing lost; longing.

Desidero, äre, avi, ätum. To desire or regret a thing lost; long for.

Desino, äre, wi or ii, ëtum, (de, sino.) To leave off, give over; terminate.

Desisto, ëre, titi, ëtum, (de, sisto.) To desist from; discontinue, cease.

Despectus, a, um. See Despicio.

Desperatio, ofiis, f., (espero.) Despair.

Despero, äre, avi, ëtum, (de, spero.) To despair; be without hope.

Despicio, ëre, exi, ectum, (de, specio.) To look down upon, despise.

Despondes, ëre, di or spopoendi, sum, (de, spondeo.) To promise; betroth, promise in marriage; lose hope, despond.

Destino, äre, avi, ëtum. To bind or fasten; appoint, design.

Destituo, äre, ui, ëtum, (de, statuo.) To forsake, disappoint; break promise.

Desum, esse, fui, irreg. neut., (de, sum.) To be wanting, be absent; fail.

Detego, ëre, exi, ectum, (de, tego.) To uncover, expose; detect.

Deterior, ior, ius, adj. comp. Worse; sup. deterreimus, worst.

Deterreo, ëre, ui, ëtum, (de, terreo.) To frighten from, deter; dissuade, discourage.

Detector, äri, åtus, dep., (de, tester.) To witness against, Timol.; to pray that it may be removed; detest.

Detrahoh, ëre, xi, ëtum, (de, tra-ho.) To draw or drag down; draw or pull off; take from, detract.

Detrimentum, i, n., (detero.) Loss, damage, detriment.

Detruho, äre, si, sum, (de, trudo.) To thrust down; drive or thrust out; dispossess; compel.

Deus, i, m. A god, deity, divinity.

Deutor, ti, sus sum, dep., (de, utor.) To make an ill use of; abuse.

Devoho, ëre, xi, ëtum, (de, veho.) To carry down; convey.
Devĕnio, ire, ēni, entum, neut., (de, venio.) To come down; happen.
Deverto, ēre, ti, sum, (de, verto.)
To turn away, turn aside; wander, digress.
Devictus. See Devinco.
Devinco, ēre, xi, ctum, (de, vincio.) To bind fast; oblige; attach, or gain the affections of.
To subdue, vanquish completely.
Devius, a, um, adj., (de, via.) Out of the way or road, retired, sequestered; erring.
Devico, āre, āvi, ātum, (de, voco.)
To call; call away or aside; invite, Cim. iv.
Devotio, ōnis, f., (de, vocoe.) A devoting or giving up; curse.
Devoego, ēre, ōvi, ōtum, (de, vocoe.) To vow; devote; curse.
Dexter, ēra, ērum or ra, rum, adj. Right, on the right hand; prosperous, lucky.
Dextra, a, f., sc. manus, (dexter.) The right hand.
Diadēma, ātis, n. A diadem, crown.
Dicis, gen., (nom. dix, obsol.) Dicis gratiā, for form's sake; in word only, not in reality.
Dico, ēre, xi, ctum. To speak, say, tell; name; appoint; plead.
Dictātor, āris, m., (dicto.) A dictator, a Roman magistrate, created in times of extraordinary difficulty, with absolute power.
Dictito, āre, āvi, ātum, (freq. dicto.) To say commonly or frequently; give out.
Dictum, i, n., (dico.) A saying, word; wise saying, proverb.
Dies, ēi, m. and f., plur. m. A day; time, a season.
Differo, erre, stālī, latum, irreg. (dis, fero.) To scatter, disperse, spread abroad; differ; delay or put off.
Difficile, adv., (diffilcis.) Hardly; with difficulty.
Diffilcis, is, e, adj., (dis, facilis.) Difficult; morose, peevish, Att. v.
Diffido, ēre, sus sum, (dis, fido.) To distrust, to despair of.
Digitus, i, m. A finger; finger's breadth; inch.
Dignitas, ātis, f., (dignus.) Dignity, authority.
Dignus, a, um, adj. Worthy, deserving of.
Digredior, di, ssus sum, dep., (dis, gradior.) To depart, go away or aside.
Dilabō, bi, psus sum, dep., (di, labor.) To slip or steal away, go away; fail or decay.
Dilatus. See Differo.
Diligens, ēis, adj., (diligo.) Fond, studious, diligent, careful.
Diligenter, adv., (diligens.) Diligently, carefully.
Diligentia, ā, f., (diligens.) Diligence, attention.
Diligo, ēre, exi, ectum, (di, lego.) To love, esteem highly.
Dimico, āre, āvi, seldom ui, ātum, (di, mico.) To fight, contend.
Dimidius, a, um, adj., (di, medius.) Half.
Dimitto, ēre, si, ssus, (di, mitto.) To dismiss, disband; let go or let slip; discard; divorce; arrange or draw up an army; order.
Dirigo, ēre, exi, ectum, (di, rego.) To direct, guide.
Diripio, ēre, ipūi, eptum, (di, rapio.) To take away by violence, plunder; tear in pieces.
Dīruo, uēre, ui, ātum, (di, rūo.) To pull down, overthow, destroy.
Discedo, ēre, ssi, ssus, (dis, cedo.) To go in another direction; go away, depart; die.
Discerno, ēre, crēvi, crētum, (dis, cerno.) To separate; discern, distinguish; determine.
Disciplina, a, f., (discipulus.) Instruction, learning; discipline; skill.
Disco, ēre, didici. To learn.
Discrimen, inis, n., (discerno.)
A difference, distinction; danger; contest.

Diserte, adv. Clearly, expressly; eloquently.

Disertus, a, um, adj., (dissero.) Clear and copious in expression; fluent, eloquent.

Disjicio, ére, éci, ectum, (dis, jacio.) To disperse, scatter, Milit. ii.; cast down, overthrow.

Dispálor, ári, átus, dep., (dis, palor.) To scatter up and down; wander here and there, straggle.

Dispenseo, áre, ávi, átum, (dis-pendo.) To manage, regulate or take care of, Con. iv.; to dispense, afford, distribute; determine.

Dispergo, ére, si, sum, (di, spargo.) To disperse, scatter.

Dispertio, ēre, évi, ētum, and dispertior, éri, ētus sum, dep., (dis, partio.) To divide, distribute.

Displaceo, ére, ui, ētum, (di, placeo.) To displease.

Dispono, ére, ónvi, ētum, (dis, pono.) To arrange, put in order, dispose; appoint; distribute.

Dispúto, áre, ávi, átum, (dis, puto.) To reason or discourse of, discuss; dispute.

Dissentio, ónis, f., (dissentio.) Difference in sentiment or opinion, disagreement, dissent; strife, dissension.

Dissentio, ére, sensi, sensum, (di, sentio.) To differ in opinion or sentiment, dissent, disagree.

Dissideo, ére, édi, —, (dis, sedeo.) To be at variance; differ, quarrel.

Dissimilis, is, e, adj., (dis, similis.) Unlike.

Dissimilitudo, tnis, f., (dissimilis.) Unlikeness, dissimilitude; diversity.

Dissocio, áre, ávi, átum, (dis, socio.) To dissolve partnership; disjoin, disunite, separate.

Dissoluto. See Dissolvo.

Dissolutus, a, um, adj. Loose; careless; profligate, Alcib. i.

Dissolvo, ère, vi, ētum, (dis, solvo.) To loose, dissolve; disengage; destroy; as alienum, pay debt.

Distino, ère, üi, entum, (dis, teneo.) To hold or keep asunder; separate, divide; distract, perplex, Att.ix.

Distraho, ère, xi, ctum, (dis, troho.) To draw asunder or into different parts; separate, divide or distract.

Distringo, ère, nxi, ctum, (dis, stringo.) To bind fast, wound slightly, graze; rub; pass., be much engaged.

Ditissimus, a, um, adj. sup., (dives.) Very rich; richest.

Diu, adv. comp. diutius, sup. diutissime, (dies.) Long, a long time.

Diutinus, a, um, adj., (diu.) Long, lasting, continual.

Diuturnitas, átis, f., (diuturnus.) Long continuance, length of time.

Diuturnus, a, um, adj., (diu.) Long, lasting.

Diverse, adv. Different ways, hither and thither; in different parts, here and there; in a different manner, differently.

Diversus, a, um, adj., (diverto.) Turned aside or out of the way; different.

Diverto, ère, ti, sum, (di, vero.) To turn aside or out of the way; take lodgings.

Dives, itis, adj. Rich, wealthy; able. It wants the nominative, accusative, and vocative, plural neuter.

Divido, ère, isi, isum, (dis, iduo, obs.) To divide, distribute; separate.

Divinatio, anis, f., (divino.) The foreseeing or foretelling future events, divination; conjecture.
Divino, āre, āvi, ātum, (divinus.)
To foresee or foretell, divine; judge, conjecture.
Divinus, a, um, adj., (divus.) Divine, godlike, heavenly; subst., a diviner, a soothsayer.
Divisus. See Divido.
Divitia, ārum, f., (dives.) Riches.
Divum, or Dium, i, n. The open air.
Divus, i, m. A god.
Do, āre, dedi, datum. To give, to grant; dare manus, to yield, Hamil. i.; dare fidem, to promise, to swear.
Doceo, ēre, ui, tum. To teach; inform, tell.
Docilis, is, e, adj., (doceo.) Apt to learn or to be taught, docile.
Docilitas, atis, f., (docilis.) Aptness to learn, docility.
Doctor, ėris, m., (doceo.) A teacher, instructor.
Doctrina, æ,f., (doctor.) Learning, instruction, doctrine.
Dodrans, tis, m. Nine ounces, or three-fourths of a pound; three-fourths of any thing.
Dolor, ėris, m., (doleo.) Grief, sorrow; pain.
Dolus, i, m. Deceit, guile, falsehood; wile, trick, stratagem.
Domesticus, a, um, adj., (domus.) Belonging to a house or family; domestic.
Domicilium, i, n., (domus, colo.) A place of abode, lodging; dwelling-place, residence.
Dominatio, ōnis, f., (dominus.) Power, sway, sovereignty; usurpation, tyranny.
Dominatus, ës, m., (dominus.) Rule, power, sovereignty, tyranny.
Dominus, i, m. A master of slaves; owner; master, ruler; lord.
Domus, ës, f. A house, a dwelling; gen. domi, at home.
Donec, adv. Until.

Donicium, conj. Until
Donus, āre, āvi, ātum, (donum.) To give freely, present.
Donum, i, n. A gift, offering; bribe.
Dos, dotis, f., (do.) A dowry, marriage portion; endowment of body or mind.
Dubito, āre, āvi, ātum, (dubius.) To doubt; hesitate; distrust.
Dubium, i, n., (dubius.) Doubt, hesitancy, distrust.
Dubius, a, um, adj. Doubtful, dangerous, uncertain.
Duecenti, æ,a, adj., (duo, centum.) Two hundred.
Duco, ěre, xi, ctum. To lead, conduct, bring; tempus, pass the time, delay; think, reckon, esteem.
Ductor, ōris, m., (duco.) A leader, commander, captain, general.
Ductus, a, um. See Duco.
Ductus, ës, m., (duco.) A leading, conduct.
Dulcis, is, e, adj. Sweet; pleasant, delicious, Att. xviii.
Dum, adv. While, whilst; until, provided.
Duo, æ,o, adj. Two.
Duodécim, adj. pl. indecl., (duo, decem.) Twelve.
Duplex, icis, adj., (duo, plico.) Double, twofold; crafty.
Duplica, ěre, āvi, ātum, (duo, plico.) To double, to increase twofold.
Duritia, æ,f., (durus.) Hardness; austerity, frugality, Alc. xi.; rudeness, cruelty, harshness.
Durus, a, um, adj. Hard, solid; hardy; rough, harsh, unpleasant.
Dux, ducis, m. and f., (duco.) A guide; leader, general.
Dynasta or dynastes, æ, m. A prince; ruler, governor.
E. 

E or ex, prep. Of, out of, from; e or ex contrario, on the contrary; e or ex regiooe, over, against, opposite; e or ex longinquus, afar off; e or ex vestigio, instantly; e or ex republicâ, for the good of the commonwealth. 

Edictum, i, n. (edico.) An edict or order, proclamation. 

Editus, a, um, part. and adj. (edo.) Sprung or descended; published, declared; high, lofty. 

Edo, ere, idì, itum, (e, do.) To bring forth; utter, give out, Dat. vi.; publish, Att. xvi.; exhibit or show. 

Educo, äre, avi, âtum, (e, duco.) To bring up, maintain; instruct; train, form. 

Educo, ère, xi, ctum, (e, duco.) To lead forth or out; draw out; bring up. 

Effero, erre, extuli, clâtum, (ex, fero.) To carry out; bury, Cim. iv.; extol, Alc. xi.; transport, elate, puff up, Alc. vii.; produce. 

Efficio, ere, éci, ectum, (ex, facio.) To effect; accomplish, effect; cause, bring about, Ages. iii. 

Efflo, âre, avi, âtum, (ex, flo.) To breathe out, exhale; animam, to die, to expire. 

Effractus, a, um, part. See Effringo. 

Effringo, âre, égi, actum, (ex, frango.) To break open; break in pieces. 

Effugio, âre, ugi, ugitum, (ex, fugio.) To flee from; escape, elude. 

Effundo, âre, údi, úsum, (ex, fundo.) To pour out, lavish, squander. 

Effusus, a, um, part., (effundo.) Lavished; too common, Mil. vi. 

Ego, mei, m. and f., pron. I. 

Egönet, meimet, pron. I myself. 

Egrèdior, di, ssus sum, dep., (e, gradior.) To go out; n avi, disembark. 

Egregius, a, um, adj., (e, grex.) Eminent, remarkable, excellent. 

Ejectus. See Ejicio. 

Ejicio, ère, èci, ectum, (e, jacio.) To cast out; discard; banish; throw off. 

Ejusmodi, (is, modus.) Of that sort. 

Elâbor, bi, psus sum, dep., (e, labor.) To slide or slip away; escape; fall out. 

Elaboro, äre, âvi, âtum, (e, labor.) To labor greatly or diligently; procure by great labor. 

Elâte, adv., (elatus.) Proudly, haughtily, loftily. 

Elégans, tis, adj., (e, lego.) Elegant without splendor, Att. xiii.; handsome, polite. 

Elegantia, a, f., (elegans.) Elegance, politeness. 

Elephantus, i, m. An elephant, ivory. 

Elicoio, âre, ui, itum, (ex, lacio, obs.) To draw or bring out; allure; elicit or strike out. 

Eligo, ère, égi, ectum, (e, lego.) To choose, elect. 

Eloquentia, a, f., (eloquens.) Eloquence. 

Eluceo, ère, xi, —, (e, luco.) To shine forth; be conspicuous. 

Emax, acis, adj., (emo.) Fond of buying. 

Emendo, âre, avi, âtum, (e, men- da.) To amend or correct. 

Emergo, ere, si, sum, (e, mergo.) To rise up, emerge; extricate, Att. xi. 

Emineo, ère, ui, —, (e, mineo, obs.) To rise or grow up as a tree; be raised above others; be conspicuous or eminent. 

Eminus, adv., (e, manus.) At a distance. 

Emitto, ère, isi, issuam, (e, mitto.) To send out; throw away; let
go; discharge; animam, ex-pire, die.

Emo, ere, eni, emptum. To buy; take; bribe.

Enarro, are, avi, atum, (e, nar-ro.) To relate from beginning to end; recite, declare.

Enim, adv. and conj. For, in deed.

Enimvero, conj. Truly, of a truth, indeed, surely.

Enumero, are, avi, atum, (e, numero.) To reckon up, recount; enumerate.

Enuncio, and Enuntio, are, avi, atum, (e, nuncio.) To pronounce, utter; declare; publish.

Ev, ere, ivi, itum, irreg. neut. To go.

Ev, adv. Thither, to that place; therefore.

Eodem, adv. To the same place; to the same purpose.

Ephesus, i, m. A youth; a young man who has reached the age of puberty, or fifteen.

Ephéméris, idis, f. A journal; a book in which are recorded the events and transactions of each day.

Ephórus, i, m. One of the Ephori, or magistrates of Sparta. They were five in number, elected annually, and their power was so great, as even to control their kings.

Epigramma, attis, n., dat. pl. atis, seldom atibus. An inscription; an epigram, or short pointed poem.

Epistóla, æ, f. A letter, epistle.

Epulor, ãri, ãtus, dep., (epulum.) To feast.

Epulum, i, n., pl. æ, arum, f. A feast or banquet.

Eques, itis, m., (equus.) A horseman; knight,—a title of rank among the Romans.

Equester, or ris, ris, re, adj., (equus.) Of or pertaining to a horse or cavalry; equestrian.

Equitatus, ús, m., (eques.) Cavalry; the equestrian rank.

Equus, i, m. A horse.

Ereptus, a, um. See Eripio.

Erga, prep. Towards; over against; against.

Ergo, conj. Therefore, then; ergo, adv., on account of, for the sake of, governs the genitive.

Erigo, ere, exi, ectum, (e, rego) To raise up, erect, build; encourage.

Eripio, ère, ipui, uptum, (e, rapio.) To take or snatch by force, wrest from, Con. ii.; rescue.

Error, òris, m., (erro.) A wandering; mistake or false opinion; offence.

Erudio, ìre, ìvi, and ìi, ìtum, (e, rudis.) To teach, instruct.

Eruditus, a, um, part. and adj. Learned; skilful.

Erumpo, ère, õpi, uptum, (e, rumpo.) To break or burst out; sally forth; attack with violence.

Eruo, ère, ui, õtum, (e, ruo.) To pluck or tear up by the roots; dig up; overturn; overthrow; search or find out; discover.

Eruptio, õnis, f., (erumpo.) A bursting forth; sally; violent assault.

Escendo, ère, di, sum, (e, scando.) To disembark, land; ascend, mount, climb up to, step up.

Esse. See Sum.

Et, conj. And, both. When it is repeated in successive clauses of a sentence, it first signifies both, then and.

Etiamim, conj. For; because that; truly.

Etiam, conj. Also; even; yes; etiam atque etiam, again and again.

Etii, conj. Though, although.

Evádo, ère, si, sum, (e, vado.) To go out; escape; turn out, fall out, Dion. viii.; happen; become.
Evenio, ire, èni, entum, (e, venio.)
To come out; fall out or happen; evenit, imp., it happens.
Evito, are, avi, atum, (e, vito.)
To shun, to avoid.
Evisco, are, avi, atum, (ex, voco.)
To call out; send for, summon; invite.
Ex, prep. Of, out of, from.
Exacuo, ere, ui, utum, (ex, acuo.)
To whet or sharpen; irritate, Phoc. iv.
Exadversum, or us, adv. Opposite to; over against.
Exagito, are, avi, atum, (ex, agito.)
To drive out; harass or vex; agitate; excite.
Exanimo, are, avi, atum, (ex, animus.)
To astonish, terrify; frighten to death; kill; pass., die.
Exardeo, ere, si, sum, (ex, ardeo.)
To blaze, be on fire; rage, as war or sedition; be inflamed with rage.
Exardesco, ere, arsi. See Exardeo.
Exaudio, ire, ivi, itum, (ex, audio.) To hear perfectly; attend to or regard.
Excedo, ere, ssi, ssun, (ex, cedo.)
To go out, depart; exceed or go beyond; die.
Excellens, tis, adj. and part. Excelling, excellent; eminent, Alc. i.; high, rising.
Excellenter, adv., (excellens.) Transcendently, in an excellent manner.
Excello, ere, ui, —, (ex, cello, obs.)
To excel or surpass; be eminent.
Exceptus. See Excipio.
Excio, ire, and excicio, iere, ivi, itum, (ex, cio.) To raise; rouse; incite; excite; call or send for, Han. viii.
Excipio, ere, epi, eptum, (ex, capio.)
To take; receive; sustain or withstand, Chab. i.; entertain; except; attack by surprise; catch; follow or succeed.
Excito, are, avi, atum, (ex, cio, or cieo.) To stir or raise up; excite, rouse, animate; instigate, Han. x.; awaken.
Excludo, ere, si, sum, (ex, claudio.) To shut out, exclude; reject or refuse.
Excogito, are, avi, atum, (ex, cogito.) To think; find out by intense thinking; invent, devise.
Exculpo. See Exsculpo.
Excurso, onis, f., (excurro.) An excursion; sally; inroad or invasion.
Excutio, ere, ussi, ussum, (ex, quatio.) To shake off or out; extort or press out; search; consider.
Exemplum, i, n. An example; copy or model; way or manner.
Exeo, ire, ivi, or ii, itum, irreg. neut., (ex, eo.) To go out, abroad; be divulged; die; end.
Exerceo, ere, ui, itum, (ex, ardeo.) To exercise; train.
Exercitatio, onis, f., (exercito.) Exercise, practice, custom.
Exercitatus, a, um, part. and adj. Practised, experienced, disciplined.
Exercitus, us, m., (exerceo.) An army.
Exhaedo, are, avi, atum, (ex, haeres.) To exclude from an inheritance, disinherit.
Exhaurio, ire, si, stum, seldom hausum, (ex, haurio.) To draw or drink out; empty; drain, exhaust.
Exiguus, a, um, adj. Small, little; scanty.
Exilis, is, e, adj. Slender, lean; poor, mean; empty.
Exilium, exsiliun, i, n., (exul.) Banishment, exile.
Eximie, adv. Particularly, excellently, remarkably.
Eximo, ere, emi, emptum, (ex, emo.) To take from; exempt; discharge or free.
Exisse. See Exeo.

Existimo, āre, āvi, ātum, (ex, aestimo.) To think, judge; determine; esteem.

Existimatio, ōnis, f., (existimo.) An opinion; estimation; character, reputation, credit.

Existo, ēre, stiti, seldom stittum, (ex, sisto.) To be, exist; become; appear.

Exitus, ūs, m., (exeo.) A going out; end; event; death.

Exordior, ēri, susp, (ex, ordior.) To begin.

Expectatio, ōnis, f., (expecto.) Expectation, desire.

Expecto, āre, āvi, ātum, (ex, specto.) To look or wait for; hope or wish for; fear; expect.

Expedio, ēre, īvi, ītum, (ex, pes.) To disentangle, extricate, free; finish or accomplish; explain; produce.

Expetīt, imp., (ex, pedio.) It is expedient or profitable, Milt. iii.

Expetitus, a, um, adj. and part., (expedio.) Disengaged, not encumbered; free; ready; light.

Expello, ēre, āli, ulsum, (ex, pello.) To drive out, expel.

Expendo, ēre, īdi, sum, (ex, pendo.) To weigh, pay; atone or suffer for; consider.

Expensum, i, n., (ex, pendo.) Expense, cost.

Expensus, a, um, part. See Expendo.

Experior, īri, tus, dep. To try; prove; experience.

Expers, tis, adj., (ex, pars.) Destitute, void of; free from.

Exsplendesco, ēre, ādi, n. To shine; fig., to distinguish one’s self.

Explico, āre, ui, ītum, or āvi, ātum. To explain, narrate at length, Pelop. i.

Explōro, āre, āvi, ātum, (ex, ploro.) To search out; examine diligently; explore.

Expōnō, ēre, õsui, ositum, (ex, pono.) To lay or put out; disembark; expose; set forth to view; explain; mention, relate.

Expasco, ēre, pūposci, — (ex, posco.) To ask earnestly; demand urgently; entreat.

Expriō, ēre, essi, essum, (ex, premo.) To press or squeeze out; extort; express; resemble.

Expulbro, āre, āvi, ātum, (ex, probrum.) To upbraid or reproach.

Expugno, āre, āvi, ātum, (ex, pugno.) To take by storm or assault; attack with success; vanquish.

Expulsor, ōris, m., (ex, pello.) An expeller; one that drives out.

Exsculpo, ēre, si, tum, (ex, sculo.) To scratch out; erase.

Exspectatio, ōnis, f. An awaiting, expecting, expectation.

Exspecto, āre, āvi, ātum. To look out, be on the look-out, watch or wait for.

Exsplendesco, ēre, ui, —. To shine forth; become eminent.

Externus, a, um, adj., (exter.) Outward, foreign, alien.

Extimesco, ēre, ui, — (ex, timeo.) To be greatly afraid of; dread.

Extinguo, ēre, xi, ctum, (ex, stinguo, obs.) To extinguish; wipe away, Them. i.; suppress, kill.

Exsto, or Extō, āre, tīti, titum, or tātum, neut., (ex, сто.) To stand or be above; remain, be extant.

Extra, prep. Without, opposed to within; beyond; besides; except.

Extraho, ēre, xi, ctum, (ex, traho.) To draw out, extract; disengage.

Extrēmo, adv. Lastly, at last
**FEROCITER**

**F.**

**Faber, ri, m.** One that works in wood, metal, stone, ivory, or the like materials; workman, artificer, mechanic.

**Facies, eti, f.** The face; form, figure, shape; appearance.

**Facile, adv., (facilis.)** Easily, readily.

**Facilis, is, e, adj., (facio.)** Easy; gentle, good-natured, indulgent; propitious.

**Facilitas, atis, f.** Easiness, facility, readiness; gentleness, courtesy, kindness, good humor.

**Facinus, oris, n., (facio.)** A deed, action, exploit, either good or bad; wickedness, villainy.

**Facio, ere, feci, factum.** To do, make, cause, effect. **Facio** takes various significations, according to the word with which it is connected.

**Factio, ominis, f., (facio.)** A doing or the power of doing; faction, party.

**Factiosus, a, um, adj., (factio.)** Factious, seditious, contentious.

**Factum, i, n., (facio.)** Deed or action.

**Factus, a, um, part.** See Facio.

**Facultas, atis, f., (facio.)** Ability, power; occasion, opportunity; faculty, power of the mind; wealth, riches.

**Falso, adv., (falsus.)** False, unfaithfully; wrongfully.

**Falsus, a, um, adj., (fallo.)** False; mistaken, deceived.

**Fama, æ, f.** Report, rumor; fame, reputation, renown.

**Fames, is, f.** Hunger, famine.

**Familia, æ, f.** The slaves of one master; family; branch of a clan; patrimony or family estate.

**Familiarius, is, e, adj., (família.)** Of the same family; intimate, familiar.

**Familiatetas, atis, f., (familiares.)** Intimacy, familiarity.

**Familiariter, adv., (famíliares.)** Familiarly, intimately.

**Fanum, i, n., (fari.)** A temple, church, fane.

**Fastigium, i, n., (fastus.)** The top or roof of a house, height; declivity, slope; dignity, rank.

**Fateor, eri, sis sum, dep.** To confess, acknowledge.

**Fatigus, ære, ani, atum.** To fatigue, weary; harass, importune.

**Fautor, oris, m., (faveo.)** A favorer, supporter, partisan.

**Fautrix, icis, f., (faveo.)** A female partisan or favorer.

**Faveo, ere, favi, factum.** To favor; linguis, listen in silence.

**Febris, is, f., (ferveo.)** A fever.

**Fefelli.** See Fallo.

**Felicitas, is, f., (felix.)** Happiness, felicity, good fortune, **Milt. ii.**

**Fenestra, æ, f.** A window, inlet.

**Fenus.** See Fænus.

**Fere, adv.** Almost; for the most part; generally.

**Fero, ferre, tali, latum.** To bear or carry; advance, approach; endure; tell, report; **ferre sufragium, vote.**

**Ferocia, æ, f., (ferox.)** Fierce-ness; cruelty; insolence.

**Ferociter, adv.** Fiercely, savagely, impudently, insolently;
courageously, bravely, valorously.

Ferox, ócis, adj. Fierce, bold, warlike; insolent, cruel.

Ferrous, a, um, adj., (ferrum.) Of iron; hard-hearted; cruel.

Ferrum, i, n. Iron; a sword.

Ferus, a, um, adj. Wild; savage, cruel, fierce.

Festinatio, ónis, f., (festino.) Haste, speed; dispatch.

Festum, i, n. A stated festival; holiday; feast.

Festus, a, um, adj. Festival, joyful; pleasant.

Fictilis, is, e, adj., (fingo.) Earthen; made of earth or clay.

Fidelis, is, e, adj., (fides.) Faithful, trusty; sure.

Fideliter, adv., (fidelis.) Faithfully.

Fidens, tis, part. and adj., (fidéo.) Trusting in; confident, courageous, bold.

Fides, ei, f. Faith; credit; protection, Them. viii.; a promise.

Fido, ère, fidi or fíus sum. To trust; to confide in.

Fiducia, æ, f., (fido.) Trust, confidence; pledge.

Fidus, a, um, adj., (fido.) Faithful, trusty.

Figura, æ, f., (fingo.) A figure, shape; image.

Filia, æ, f. A daughter.

Filius, i, m. A son.

Finge, ère, nxi, ctum. To form, fashion, frame; feign.

Finio, ère, ivi, itum. To confine in limits, circumscribe, limit; bound, restrain, check.

Finis, is, m. and f. The end; purpose, design; plur. m., boundaries of a field, territories of a state.

Finitimus, a, um, adj., (finis.) Bordering upon; neighboring.

Fio, féri, factus sum, (pass. of facio) To be made, become; happen.

Firmitas, ätis, f., (firmus.) Firmness; strength, constancy.

Firmus, a, um, adj. Firm; strong; steady; constant.

Fistula, æ, f. A pipe for conveying water; pipe, flute; disease in the anus, Att. xxi.

Flagitium, i, n. A flagrant crime; profanity, lewdness; infamy, disgrace.

Flagitio, ære, àvi, àtum. To ask with importunity; crave; solicit; demand; accuse, impeach.

Flagro, ære, àvi, àtum. To burn; be inflamed with desire.

Flamma, æ, f. A flame; ardent; love.

Flecto, ère, xi, ctum. To bend, turn; bend or direct one's course; persuade, move; change.

Fleo, ère, évi, étum. To weep; lament.

Floreo, ère, ui, —, (flo.) To flourish, blossom; be conspicuous, make a figure.

Floris, oris, m. A flower, blossom.

Fluctus, ës, m., (fluo.) A wave, billow; commotion.

Flumen, inis, n., (fluo.) A river.

Faéderatus, a, um, part. and adj., (fóadus.) Allied, confederate.

Fánus, orís, n. The interest of money, usury; money lent at interest.

Forem, fore, def. I might, or should be.

Forensis, is, e, adj., (forum.) Of or pertaining to the forum, or court of law; homo forensis, a lawyer, advocate; usus foren-
sis, practice at the bar; opera forensis, attendance in the fo-
rum, or at the bar.

Foris, is, f. More frequently used in the plural. A door.

Foris, adv. Without doors, without; answering to the question, ubi? Foras, out of doors, out; forth, abroad,—to the question, quo?

Forma, æ, f. A form, shape, figure; beauty.
FORMOSUS

Formosus, a, um, adj., (forma.) Handsome, beautiful.

Fors, tis, f. Chance, luck; fortune, lot; destiny.

Forte, adv. By chance; perhaps.

Fortis, is, e, adj. Brave, valiant; stout, vigorous, manly.

Fortiter, adv., (fortis.) Bravely, manfully; stoutly; strongly.

Fortitudo,inis, f., (fortis.) Bravery; fortitude.

Fortuito, adv. By chance, accidentally.

Fortuna, æ, f., (fors.) Fortune, chance; the goddess of fortune.

Forum, i, n. A public place in Rome, where assemblies of the people were held, justice administered, and other public business transacted, particularly what concerned the borrowing and lending of money. A market-place.

Frango, ère, égi, actum. To break; impair, weaken; subdue, vanquish, Them. ii.; discourage, Them. i.

Frater, ris, m. A brother.

Fraternus, a, um, adj., (frater.) Of a brother; fraternal.

Fratricida, æ, m. and f., (frater, cædo.) A murderer of a brother; fratricide.

Fraus, dis, f. Fraud, deceit.

Frequens, tis, ‘adj. Thronged, crowded; frequent; constant.

Frequentia, æ, f., (frequens.) A crowd, throng; great company.

Fretus, a, um, adj. Trusting to, relying on.

Fructus, ìs, m., (fruor.) Fruit; reward, advantage, profit.

Frumentum, i, n., (as if frugementum, frugis.) Corn of all kinds, especially wheat.

Fruor, i, ìtus and ìtus sum, dep. To enjoy.

Frustra, adv. In vain; ineffectually; to no purpose.

Frustror, àri, àtus, dep., (frustra.) To disappoint, deceive; frustrate.

Fuga, æ, f. Flight, running away.

Fugio, ère, fugi, ìtum. To flee, run away; chase, escape.

Fugo, àre, avi, àtum. To put to flight, rout; drive away.

Fulgeo, ère, si, —. To shine, be bright.

Fumus, i, m. Smoke.

Fundamentum, i, n., (fundus.) A foundation, basis.

Funditor, òris, m., (funda.) A slinger.

Fundus, i, m. The bottom of any thing; farm or estate in the country; site of buildings in the city.

Funestus, a, um, adj., (funus.) Fatal; doleful, lamentable.

Fungor, i, ìtus sum, dep. To discharge a duty; to bear an office or honor.

Funus, éris, n. A funeral; death; dead body.

Fundo, ère, fudi, ì fusum. To pour; melt; defeat, rout.

Fusus, a, um. See Fundo.

Futurus, a, um, part. See Sum.

G.

Galea, æ, f. A helmet, covering for the head.

Gaudeo, ère, gavisus. To rejoice; be glad.

Gaza, æ, f. The treasure of a prince; wealth, riches.

Gener, èri, m., (gigno.) A son-in-law.

Generatus. See Genero.

Genero, ère, avi, àtum, (gigno.) To beget; bring forth, produce, create.

Generósus, a, um, adj., (genus.) Of noble birth; generous; brave, excellent.

Gens, tis, f., (gigno.) A nation; clan, comprehending all of the same general name, and divided into several families.

Genu, n. A knee; pl., genua, um, ibus or ubus, &c.
Genui. See Gigno.

Genus, ēris, n., (gigno.) Race, lineage, descent; kind, containing several species or sorts.

Gero, ēre, ssi, stup. To carry; wear; conduct; rem bene, be successful; rem male, be unsuccessful; manage, behave.

Germana, ā, f., (germen.) A sister by the father's side.

Gesta, ōrum, n., (gero.) Exploits, achievements, deeds.

Gestus, a, um. See Gero.

Gigno, ēre, genāi, genītum. To beget; conceive, bring forth; produce; cause.

Gladius, i, m. A sword.

Globus, i, m. Any round body; globe, ball, bowl; band, crowd.

Gloria, ā, f. Glory, renown; desire of glory.

Glorior, āri, ātius sum, dep., (gloria.) To boast; glory.

Gloriose, adv., (gloriosus.) Boastfully, vaingloriously.

Gloriosus, a, um, adj., (gloria.) Glorious, renowned; vaunting, boasting.

Gradus, ās, m., (gradior.) A step; step of a ladder or stair; degree; station, rank.

Grecia, adv., (Græcus.) In Greek.

Græcus, a, um, adj., (Gracia.) Of Greece, Greek.

Graius, a, um, adj. Of or pertaining to the Grecians, Greek.

Grandis, is, e, adj. Large, big, very large; great, noble, brave; grand, lofty, sublime.

Gratia, ā, f. Favor, partiality, influence; thanks; gratiā, for the sake of.

Gratis, adv. Freely; for nothing.

Gratus, a, um, adj. Grateful, thankful; acceptable, pleasant.

Gravis, is, e, adj. Heavy; grievous; severe; important; dignified.

Gravitātis, ātis, f., (gravis.) Heaviness; gravity; dignity; authority.

Graviter, adv., (gravis.) Heavily; grievously; severely.

Gubernator, ēris, m., (guberno.) The pilot of a ship; governor, ruler.

Gymnasium, i, n. A place of exercise; school.

Gynaeconitis, īdis, f., (called likewise gynæcum.) An inner apartment in Grecian houses, appropriated to the women.

H.

Habeo, ēre, āi, ātum. To have; possess; suppose; esteem.

Habito, āre, āni, ātum, (freq. ha-beo.) To dwell, inhabit.

Habitus, ās, m. A habit; state, or condition; a manner.

Hac, adv., (or abl. of hic, viā being understood.) By this way.

Hactenus, adv., (hac, tenus.) Thus far, hitherto.

Hæreditas, ātis, f., (hāres.) An inheritance.

Hæredium, i, n., (hāres.) A small estate or farm.

Haruspex, īcis, m., (ara, or haruga, specio obs.) One who foretold future events by inspecting the entrails of victims; a soothsayer, diviner.

Hasta, a, f. A spear, pike, lance.

Hastilē, īs, n., (hasta.) The shaft of a spear; spear or rod.

Haud, adv. Not.

Hemerodrōmus, i, m. A post, day courier.

Herma, and Hermes, ā, m. A statue of Mercury.

Hetaëriæ, ēs, f. The social band; name given to a body of cavalry among the Macedonians.

Hiberna, and Hibernacula, ōrum, n., (sc. castra.) Winter quarters.

Hic, hæc, hoc, pron. This; opposed to is, hic signifies the latter, is, the former.

Hic, adv. Here, in this place; hereupon, upon this.
Hiemalis, is, e, adj., (hiems.) Of winter, wintry.

Himeo, āre, āvi, ātum, (hiems.) To winter; pass the winter.

Hiems, ēmis, f. Winter; storm, tempest; year.

Hierophanta, or es, ā, m. An interpreter of sacred mysteries; priest at Athens, whose office was to instruct the initiated in the knowledge of holy ceremonies and rites.

Hilāris, is, e, or us, ā, um, adj. Cheerful, gay.

Hilāritas, ātis, f., (hilaris.) Cheerfulness, mirth, gayety.

Inc, adv. Hence, from this place; from this cause; henceforth.

Hirtus, a, um, adj. Shaggy; rough; rude, rugged, unpolished.

História, ā, f. History; a continued narrative of events in the order of time.

Historicus, i, m. An historian.

Hodie, adv., (hoc, die.) To-day, this day.

Homo, inis, m. and f. A man or woman; human being.

Honestas, ātis, f., (honestus.) Honesty, probity; dignity, decency, respectability, Auc. Praef.; reputation.

Honestus, a, um, adj., (homo.) Honorable; respectable; honest.

Honor, or, os, ēris, m. Honor, respect; public office; beauty, gracefulness.

Honorātus, a, um, adj., (honor.) Honored, honorable; respected; having borne or bearing a public office.

Honorificus, a, um, adj., (honor, facio.) Confering or causing honor; honorable.

Hortatus, ās, m., (hortor.) An exhortation, encouragement, advice.

Hortor, āri, ātus, dep. To exhort, encourage; advise.

Hortus, i, m. A garden, orchard

Hospes, ītis, m. and f. A host, entertainer; guest, person entertained; stranger, foreigner.

Hospitium, i, n., (hospes.) Friendship arising from mutual hospitality; an inn, place of lodging.

Hostia, a, f., (hostis.) A victim; animal sacrificed.

Hostis, is, m. and f. An enemy; public enemy; originally, a stranger.

HS. See Sestertius, and Notes iv., v., Att.

Huc, adv. Hither, to this place.

Hujusmodi, or hujuscemodi, (gen. of hic, modus.) Of this kind.

Humānitas, ātis, f., (humanus.) Humanity; gentleness, politeness; learning.

Humānus, a, un, adj., (homo.) Of or pertaining to a man; human, humane; polite, gentle.

Humilis, is, e, adj., (humus.) Low; humble; mean, poor.

Humo, āre, āvi, ātum, (humus.) To cover with earth; bury, inter.

Hyems. See Hiems.

I.

Ibi, adv. There, in that place; then, thereupon.

Ibidem, adv. In the same place.

Ico, eře, ūci, ictum. To strike; fœdus, to make a league.

Ictus, a, un, part. See Ico.

Idem, eādem, idem, pron., (is.) The same.

Ideo, conj. Therefore; for that cause.

Idoneus, a, un, adj. Fit, proper, suitable.

Ignitus, conj. Therefore, then.

Ignis, is, m. Fire; lightning.

Ignominia, a, f., (in, nomen.) Disgrace, ignominy.

Ignorō, āre, āvi, ātum, (ignarus.) Not to know, be ignorant of.
Ignorantia, a, f., (ignoro.) Ignorance.

Ignosco, ère, óvi, ótum, (in, nosco.) To pardon; overlook.

Ignótus, a, um, adj. Unknown; not knowing, ignorant.

Ille, a, ud, pron. That; he, she, it.

Illic, adv. There, in that place.

Illo, adv. Thither, to that place.

Illuc, adv. Thither.

Illūdo, ère, si, sum, (in, ludo.) To make sport of; mock; deceive.

Illustris, is, e, adj., (in, lustro.) Bright, clear; evident; conspicuous, illustrious.

Illustrō, ère, ávi, átum, (in lux.) To make clear or evident; illustrate; render famous.

Illūsus, a, um, part. See Illudo.

Imago, inis, f. An image, picture; likeness, representation of any thing; vision, apparition.

Imbue, ère, ui, átum. To wet, moisten; dye, stain; animum, fill, impress, bias, instruct.

Imitātor, òris, m., (imitor.) An imitator, one who imitates.

Immērens, tis, adj., (immereo.) Undeserving; innocent, unworthy of punishment, Dion. x.

Immīneō, ère, ui, - , (in, mineō, obs.) To hang over; watch an opportunity of injuring, Eum. x.; threaten.

Immīnuō, ère, ui, átum, (in, minuo.) To lessen, diminish; impair.

Immittō, ère, īsi, iissum, (in, mittō.) To send, let or drive in; throw in; se, rush.

Immoderatus, a, um, adj., (in, modus.) Without bounds or moderation; immoderate, excessive.

Immodestia, a, f., (immodestus.) Want of, modesty or moderation; insubordination, disobedience, Lysan. i., Alc. viii.; intemperance.

Immolō, ère, ávi, átum, (in, mo-

la.) To sprinkle a victim with the salted cake; immolate; sacrifice.

Immortalis, is, e, adj., (in, mortalis.) Free from death, immortal.

Immütātus, a, um, part., (immuto.) Changed greatly.

Imparātus, a, um, adj., (in, paratus.) Unprepared.

Impedimentum, i, n., (impedio.) An encumbrance or hinderance; impediment; plur., the baggage and beasts of burden of an army.

Impedio, ère, ivi, ītum, (in, pes.) To entangle; encumber; hinder.

Impello, ère, āli, ulsum, (in, pello.) To drive or push forward; impel; instigate, incite, persuade.

Impendeo, ère, di, sum, (in, pendo.) To hang over, impend; threaten.

Impensa, a, f., (impendo.) Expense, cost, charge.

Imperātor, òris, m., (impero.) A commander-in-chief, generalissimo, emperor.

Imperatorius, a, um, adj., (imperator.) Of or pertaining to a commander or emperor; imperial, imperial.

Imperātum, i, n., (impero.) The command of a general; peremptory command.

Imperiōsus, a, um, adj., (impero.) Possessed of command; uncontrollable; imperious, tyrannical, Pelop. ii.

Imperēte, adv., (imperitus.) Unskilfully.

Imperitus, a, um, adj., (in, peritus.) Unskilful, inexperienced, ignorant.

Impērium, i, n., (impero.) Military command, empire, sway, dominion, Milt. vi.

Impēro, ère, ávi, átum, (in, paro.) To command, order, rule over.
Impertio, ire, (in, pars.) To impart, bestow.

Impertior, īri, ītus, (in, pars.) To be furnished or instructed, Att. i.

Impetro, āre, āvi, ātum, (in patrio.) To obtain; finish, effect.

Impetus, ēs, m., (in, peto.) An attack, assault; vehemence; violent desire, instinct.

Impiger, ra, rum, adj., (in, piger.) Not sluggish, active, diligent.

Impius, a, um, adj., (in, pius.) Impious, irreligious; undutiful; wicked.

Implacābilis, is, e, adj., (in, plac.) That cannot be appeased or reconciled, implacable.

Implicitus, a, um, part. and adj., (implico.) Entangled, involved, intricate; in morbum, seized with a disease.

Implico, āre, āvi, ātum, and ui, ātum, (in, plico.) To wrap in; infold, entangle, involve.

Impōno, ēre, osui, ostium, (in, pono.) To place, put, or lay upon; impose on or deceive, Eum. v.

Impōtens, tis, adj., (in, potens.) Weak; unable to restrain, as impotens irae, doloris, etc.; incapable of being restrained, as, impotens ira, amor, latitia, etc.; insolent, cruel, impotens dominatio, Lys. i.

Impræsentiarum, adv., (in presentia rerum.) In present circumstances, as things are, (were, or shall be;) for the present, at present, for now, now.

Imprimis, adv., (in, primus.) In the first place, chiefly, especially.

Imprudens, tis, adj., (in, prudens.) Not knowing, Lys. iv.; off our guard, unawares, Ages. ii.; imprudent, inconsiderate.

Imprudenter, adv., (imprudens.) Ignorantly, unwittingly; imprudently, heedlessly.

Imprudentia, a, f., (imprudens.) Want of knowledge or foresight; imprudence, unskillfulness, Epam. vii.

Impugno, āre, āvi, ātum, (in, pugno.) To fight against, attack; thwart, oppose, resist.

Impulsus, a, um. See Impello.

Impulsus, ēs, m., (impello.) A pushing on, impulse; advice, instigation, Pelop. i.

Impūne, adv., (in, pana.) Without hurt, punishment, or danger; with impunity or safety.

Imputo, āre, (in, puto.) To impute or ascribe; reckon, account.

Imus, a, um. See Inerus.

In, prep. When it governs the abl. it signifies, in, among, during; when the accus., into, towards, upon, against, &c.

Inānis, is, e, adj. Empty, void; vain, fruitless; frivolous, insignificant.

Incendium, i, n., (incendo.) Fire, burning flame, conflagration.

Incendo, ēre, di, sum, (in, candeo.) To set on fire, kindle; burn, inflame.

Incensus. See Incendo.

Inceptum, n., (incipio.) A beginning, undertaking.

Incido, ēre, idi, āsum, (in, cado.) To fall into or upon; fall in with, meet, happen, occur.

Incido, ēre, di, sum, (in, cado.) To cut; carve or engrave, Alcid. iv.

Incipio, ēre, epi, eptum, (in, capio.) To begin, attempt.

Incito, ēre, āvi, ātum, (in, cito.) To incite, spur on, provoke.

Inclinor, āre, āvi, ātum, (in, clino, obs.) To incline, lean towards; dispose or direct towards.

Incognitum, a, um, adj., (in, cognitus.) Unknown, unheard of; causa incognita, his cause not being tried.
Incōla, a, m., (incolō.) An inhabitant.

Incōlo, ēre, olui, ultum, (in, colō.) To inhabit, reside in a place.

Incolōmis, is, e, adj. Safe, entire, sound.

Incolōmitās, ātis, f. Safety.

Incommōdum, i, n., (in, commodo.) Inconvenience, disadvantage, damage, loss.

Incommōdūs, a, um, adj., (in, commodo.) Inconvenient, troublesome; detrimental, disadvantageous.

Inconsiderātus, a, um, adj., (in, consideratus.) Inconsiderate, thoughtless; injudicious.

Incredibilis, is, e, adj., (in, credo.) Not to be believed, incredible.

Incresto, ēre, ēvi, ētum, (in, cresco.) To grow up, increase.

Incūria, ā, f., (in, cura.) Carelessness, negligence.

Incurro, ēre, curri or cucurri, currsum, (in, curro.) To run against, attack; fall into, incur; meet by chance.

Inde, adv. Thence, from that place; ever since.

Index, icis, m. and f. An informer, Paus. iv.; indication or mark, sign; index or title; index or pointer.

Indicium, i, n., (index.) A discovery or proof; information; accusation.

Indico, ēre, ēvi, ētum, (index.) To show, discover; to indicate.

Indico, ēre, xi, etum, (in, dico.) To declare or proclaim, denounced.

Indidem, adv., (inde, idem.) From thence, from the same place.

Indigens, tis, part. and adj., (indigēo.) Wanting, needy, indigent.

Indigeo, ēre, ui, —, (in, egeo.) To want, stand in need of.

Indigne, adv., (indignus.) Unworthy, shamefully, basely.

Indignor, āri, ātus, dep., (in, dignor.) To be very angry or displeased; be ignant at; disdain.

Indignor, āri, ātus sum, dep. To consider as unbecoming or unseemly; scorn, disdain, be enraged or highly offended at.

Indignus, a, um, adj., (in, dignus.) Unworthy; base, shameful.

Indiligens, tis, adj., (in, diligēns.) Careless, negligent.

Indoles, is, f., (in, oleo.) Natural disposition or inclination; natural talents or abilities.

Inducia, ārum, f. A truce, cessation of hostilities.

Induco, ēre, xi, etum, (in, duco.) To bring in, introduce; cover, put on; persuade; in animum, think.

Inductus, a, um. See Induco.

Indulgeo, ēre, si, tum. To indulge; grant; be kind to.

Indulgens, tis, part. and adj., (indulgeo.) Indulgent, kind, gracious.

Indulgentia, ā, f., (indulgeo.) Indulgence, favor.

Industria, ā, f. Industry, diligence.

Indutia. See Inducia.

Ineo, ēre, ēvi and ii, etum, (in, ea.) To go into, enter upon, begin; consiliūm, form a scheme or resolution; gratiam, obtain favor.

Inermis, is, e and us, a, um., adj., (in, arma.) Unarmed, defenceless.

Inertia, ā, f., (in, ars.) Want of art or skill; inactivity, sloth.

Inexercitiātus, a, um, adj., (in, exercitiātus.) Unexercised, undisciplinary; untrained, unskilful.

Infamia, ā, f. Ill report, disgrace, dishonor, infamy.

Infamis, is, e, adj., (in, fama.) Infamous, disgraceful.
Inservio, ¯ere, aví, átum, (in, fama.) To defame, to slander.

Infectus, a, um, part. and adj., (in, facio.) Not done, unfinished.

Inferior. See Inferus.

Inferus, a, um, adj. Below, low; comp. iror, lower, inferior; sup. infimus and infus, lowest.

Infestus, a, um, adj. (in, festus.) Hostile, inveterate against, exasperated.

Inficius, Inflertas, f. Used only in the acc. pl., and always joined with ire. A denial; ire inficius, to deny.

Inflicio, ére, éci, ectum, (in, facio.) To stain, dye; taint, infect; season, instruct.

Inficior, ári, átus sum, dep., (infectias.) To deny.

Infimus. See Inferus.

Infinitus, a, um, adj. (in, finis.) Unbounded, endless, vast, infinite.

Infirmus, a, um, adj. Infirm, weak; unsteady, fickle.

Inficior. See Inflcior.

Infodio, ére, ódi, ossum, (in, fodi.) To inter, bury.

Ingénium, i, n., (in, gigno.) Natural disposition; genius, ability, capacity.

Ingratiis, Ingratis, abl., (in, gratia.) In spite of; against one's will.

Ingratus, a, um, adj., (in, gratus.) Ungrateful; unpleasant, disagreeable.

Inflcio, ére, éci, ectum, (in, jacio.) To throw into or upon; inspire, infuse.

Inimicitia, a, f., (inimicus.) Enmity, hostility.

Inimicus, a, um, adj., (in, amicus.) Unfriendly; hostile, hurtful, injurious.

Inimicus, i, m., (in, amicus.) An enemy.

Initium, i, n. (ineo.) A beginning; pl. elements; mysteries of Ceres.

Injuria, a, f., (in, jus.) Injury, wrong; damage, hurt.

Injuste, adv., (injustus.) Unjustly, wrongfully.

Inflitor, i, sus and xus sum, dep., (in, nitor.) To lean upon, depend upon.

Innocens, tis, adj., (in, nocens.) Innocent, harmless.

Innocentia, a, f., (innocens.) Innocence; integrity, Arist. ii.

Innoxius, a, um, adj., (in, noxius.) Harmless, inoffensive; innocent.

Inopia, a, f., (inops.) Want; indigence, poverty.

Inopinatus, a, um, part. and adj., (in, opinor.) Unexpected, sudden.

Inops, ópis, adj., (in, opes.) Poor, needy, destitute; mean, humble.

Inpressiúrum, adv., (for inpressitia rerum.) At present.

Inprimis. See Inprimis.

Inquam, is, it, def. I say.

Inrideo. See Irirdeo.

Inscienis, tis, adj., (in, scio.) Not knowing, ignorant.

Inscientia, a, f., (inscius.) Ignorance, unskilfulness.

Insciens, a, um, adj., (in, scio.) Not knowing, ignorant; unskilful.

Inscribo, ere, psi, ptum, (in, scribo.) To inscribe, write; mark; indicato, show.

Inssequor, qui, quatus and cútus sum, dep., (in, sequor.) To pursue; persecute, harass.

Inservio, ¯ere, neut., (in, servio.) To serve, attend to; firmitati corporis, to study, attend to, Alc. xi; temporibus, avail himself of.
Insidia, ārum, f., (insideo.) Snare, ambush, ambuscade; treachery.

Insidiātor, ēris, m., (insidiae.) One that lieth in wait.

Insidiōr, āri, dep. Lie in wait, deceive.

Insigne, and insigniter, adv., (insignis.) Remarkably, excellently.

Insolens, tis, adj., (in, soleo.) Unusual; unaccustomed to; insolent, proud, haughty.

Insolentia, āe, f., (insolens.) Want of custom; insolence, haughtiness, disdain.

Instituo, ēre, uī, ūtum, (in, statuo.) To institute, appoint, ordain; resolve, Alc. v.; begin, Cat. iii.; be accustomed, Att. xiv.

Institutum, i, n., (instituo.) A custom, institution, Praef.; law; settled plan of life, Att. vii.

Insto, āre, īti, ītum, and ātum, (in, sto.) To press on, urge; be at hand; instans periculum, impending danger; affirm; be eager for.

Instruo, ēre, uxi, uctum, (in, struo.) To furnish, prepare; draw up in order of battle; equip, fit out; build.

Insuesco, ēre, ēvi, ētum, (in, suesco.) To accustom, train, train; be accustomed to.

Insula, āe, f. An island.

Insum, esse, sui, (in, sum.) To be in or within.

Intēger, ra, rum, adj. Entire, whole; fresh, new; sound, vigorous; equitatus, undiminished; upright, honest.

Integritas, ātis, f. Soundness, integrity, honesty.

Intelligo, ēre, exti, ectum, (inter, sego.) To understand, be sensible of; know.

Intemperans, tis, adj., (in, temperans.) Intemperate, immoderate, excessive, violent.

Intemperanter, adv. Immoderately, excessively, extravagantly.

Intemperantia, āe, f., (intemperans.) Intemperance; violence; insolence.

Inter, prep. Between, among.

Intercedo, ēre, ssi, ssum, (inter, cedo.) To be or go between, intervene.

Intercipio, ēre, cepi, ceptum, (inter, capio.) To intercept; seize or cut off by surprise.

Interdico, ēre, xi, ctum, (inter, dico.) To forbid, interdict; prohibit.

Interdiu, adv., (inter, dies.) In the daytime.

Interdum, adv. Sometimes.

Interea, adv., (inter, ea.) In the meantime.

Intere, īre, īvi and īti, ītum, irreg. neut. To perish, die; be lost, Them. ii.

Interfector, ēris, m., (interficio.) A slayer, murderer, assassin.

Interficio, ēre, feci, sectum, (inter, facio.) To kill, destroy.

Intērim, adv., (inter, id.) In the meantime.

Interimo, ēre, ēmi, emptum, (inter, emo.) To take away; kill.


Interitus, īs, m., (interoe.) Destruction, ruin, death.

Internecio, onis, f., (inter, nexe.) Utter destruction, Eum. iii.; a massacre, slaughter, carnage.

Internuncius, and Internuntius, i, m., (inter, nuncius.) A messenger that goes between two parties; a go-between.

Interpōno, ēre, ośui, ositum, (inter, pono.) To put in or between, interpose; become surety for, Att. ii. and ix.

Interpretor, āri, ātus sum, dep., (interpreps.) To interpret, explain, translate.

Interrogō, āre, axi, ātum, (inter, rogo.) To interrogate or question, ask; examine; accuse.

Intersēro, ēre, īi, tum, (inter, sero.) To insert, intermingle;
interserens causam, alleging as a reason.

Intersum, esse, fui, irreg. neut., (inter, sum.) To be present; engage, take part in; differ.

Intestinus, a, um, adj., (intus.) Internal; intestine; bellum, a civil war.

Intestinum, i, n., (intestinus.) An entral, bowel, gut.

Intime, adv., (intimus.) Intimately, affectionately.

Intimus, a, um, adj. sup., (interus, obs.) Innermost, familiar, intimate.

Intra, prep. Within.

Intro, åre, åvi, åtum, (intra.) To enter; penetrate; insinuate.

Introeo, åre, åvi, or å, åtum, irreg. neut., (intra, eo.) To enter, go in.

Introitus, ås, m., (introeo.) An entrance.

Intromitto, åre, åsi, åsum, (intra, mitto.) To let in, admit; allow.

Intueor, åri, åtus, dep., (in, tueor.) To look at, behold; consider; regard; imitate.

Intuor, åi, åtus, dep., (in, tuor.) To see, behold.

Inutiles, ås, å, adj., (in, utilis.) Useless, unprofitable; hurtful.

Invado, åre, åsi, åsum, (in, vado.) To go or come upon; seize; invade; attack.

Invectus. See Inveho.

Inveho, åre, exi, ecutum, (in, veha.) To import; carry in; inveigh against.

Invenio, åre, åmi, ecutum, (in, veneo.) To find; invent.

Inventum, å, n., (invenio.) A contrivance, device, invention; stratagem.

Inventrasco, åre, —, —, incompet., (in, veterasco.) To grow old, continue long; become inveterate or incurable.

Inveteratus, a, um, part., (in, vetero.) Old, long-continued, confirmed, inveterate.

Invictus, a, um, part. and adj., (in, vinc(o.) Unconquered, invincible; unwearied, indefatigable.

Invideo, åre, ådi, åsum, (in, video.) To envy, hate.

Invidia, å, å, (invidus.) Envy; hatred; ill-will, odium, Then. viii.

Invidus, a, um, adj., (invideo.) Envious; malicious, spiteful.

Inviolatus, a, um, part. and adj., (in, violatus.) Inviolate, unhurt, uninjured; incorrupt, pure, immaculate.

Invisus, a, um, part. and adj., (invideo.) Unseen; hated, odious.

Invito, åre, åvi, åtum. To invite.

Invitus, a, um, adj. Unwilling, reluctant.

Invoco, åre, åvi, åtum, (in, voco.) To call upon, invoke; implore; beg assistance.

Ipse, a, um, pron. Himself, herself, itself.

Ira, å, å. Anger, wrath, rage, displeasure.

Irascor, å, —, dep., (ira.) To be angry, to be in a passion.

Iratus, a, um, adj., (irascor.) Angry, enraged.

Irrideo, åre, åsi, åsum, (in, rideo.) To laugh at.

Irritus, a, um, adj., (in, ratus.) Not ratified; vain, of no effect; spei, disappointed in hope.

Is, åa, åid, pron. He, she, it, or that; such; opposed to hic, it sometimes signifies the former, and hic, the latter.

Iste, a, ud, pron. That; he, she, it; iste is generally used in contempt.

Ita, adv. So, thus; yes.

Itaque, conj. And so; therefore.

Item, adv. Also, likewise.

Iter, itineris, å, (eo.) A journey, a march; a road.

Iterum, adv. Again, the second time.
J aceo, ére, ài. To lie, be situated; be low; be fallen or slain.

Jacío, ére, éci, jactum. To throw, cast, fling, hurl.

Jacta, àre, àvi, àtum, (freq. jacio.)
To throw; toss; throw out; alter; boast; revolve in one’s mind.

Jactus, a, um. See Jacio.

Janua, æ, f., (Janus.) A gate, entry, beginning.

Jocor, àri, àtus sum, dep. To joke or speak in jest.

Jocöse, adv. (jocosus.) Sportively, merrily, in jest.

Jocus, i, m., pl. joci- and joca, òrum. A joke, jest.

Jubeo, ère, jussi, jussum, (jus, habeo.) To order, command, charge.

Jucundus, a, um, adj., (juvo.)
Pleasant, agreeable, delightful; joyful, merry.

Judex, icis, m. and f., (jus, dico.)
A judge.

Judicium, i, n. Judgment; opinion.

Judico, àre, àvi, àtum, (judex.)
To judge, think; decide, give sentence.

Jugërum, i, n., and juger, not used, gen. jugeris, abl. jugere, pl. jugera, jugerum, jugeribus, (jugum.) An acre of ground.

Jugulo, àre, àvi, àtum. To cut the throat, butcher, kill, slay; fig., silence, confute, convict.

Jumentum, i, n., (juvo.) A beast of burden; a beast used for the assistance of man.

Junctus, part. See Jungeo.

Jungo, ère, xi, etum. To join; couple, yoke; unite.

Jurisconsultus, i, m., (jus, consul- ló.) A lawyer.

Juro, àre, àvi, àtum. To take an oath; swear, conspire.

Jus, jurius, n. Right, law

Jusjürandum, jurisjurandi, n., (jus, juvo.) An oath.

Jussum, i, n., (jubeo.) An order, command; mandate.

Jussus, üs, m., (jubeo.) A command, charge.

Justitia, æ, f., (justus.) Justice.

Justus, a, um, adj., (jus.) Just, honest; lawful, proper.

Jucencus, i, m. A bullock, a steer.

Juvo, àre, jüvi, jütum. To aid, help; profit, be advantageous; delight.

Juxta, prep. Nigh, near to.

K.

Kalendæ, and Calendæ, àrum, f., (calo, obs.) The kalends, the first day of the month. See Att. xxii.

L.

Labor, or os, öris, m. Labor, toil; distress.

Laboriòsus, a, um, adj., (labor.) Laborious, toiling; painstaking.

Laboro, àre, àvi, àtum, (labor.)
To labor, toil; be in distress; be ill of a disease; be in danger.

Lacrëra, àre, àvi, àtum, (lacer.)
To tear, mangle; rend; waste; revile.

Lacesso, ère, ìvi, ìtum. To provoke; challenge, attack.

Lacrìma, or Lachryma, Lacro- ma, æ, f. A tear.

Lacrýmo, Lacrumo, Lacrimo, àre, àvi, àtum, (lacryma.) To weep, shed tears.

Laëdo, ère, si, sum. To hurt, injure, offend.

Laëttia, æ, f., (latus.) Joy, gladness; mirth.

Lapídeus, a, um, adj., (lapis.) Of stone.

Lápis, ìdis, m. A stone.

Largitio, önis, f., (largior.) Liberality; prodigality; bribery, largess, bribe.
Lassitudo, inis, f., (lassus.) Wea
riness, fatigue; lassitude.
Late, adv., (latus.) Widely, ex-
tensively, far and wide.
Lateo, ère, ui. To lurk, be hid; 
be concealed.
Latine, adv., (Latinus.) In Latin.
Latinus, a, um, adj., (Latinum.) 
Latin; of the people of Latium.
Latus, a, um, adj. Broad, wide; 
spacious, extensive.
Laudatio, ònis, f., (laudo.) Com-
mandation, praise.
Laudo, àre, àvi, àtum, (laus.) 
To praise, commend.
Laus, dis, f. Praise; glory, re-
nown; excellence; merit.
Laute, adv., (lautus) Elegantly; 
sumptuously, splendidly, Chab. 
iii.
Lautus, a, um, part., (lavo.) 
Washed, dressed; adj., elegant, 
spendid, sumptuous, rich.
Laxo, àre, àvi, àtum, (laxus.) To 
loose; open; slacken, relax.
Lectica, æ, f., (lectus.) A couch; 
sedan, chair.
Lecticula, æ, f., (dim. lectica.) 
A small horse-litter or sedan.
Lectio, ònis, f., (lego.) A gathering, 
choosing; reading, lesson, 
Att. xiv.
Lector, òris, m., (lego.) A reader.
Lectus, i, m., (lego.) A bed, 
couch, Dion. ix.
Legatio, ònis, f., (lego.) An em-
bassy; lieu tenantcy; office of 
delegate or deputy.
Legatus, i, m., (lego.) A dele-
gate, deputy; ambassador; lieu-
tenant.
Legitimus, a, um, adj., (lex.) 
Lawful, just; required by law.
Lego, ëre, légí, lectum. To 
gather; choose, select, pick, 
Paus. i.; read.
Lenio, ëre, xvi, ëtum, (lenis.) To 
mitigate, soften; calm, sooth; 
appease, tame.
Lenis, is, e, adj. Gentle, mild, 
tame, calm.
Leo, ònis, m. A lion.
Lepor, or os, òris, m. Polite wit 
or humor; elegance; graceful-
ness in speech.
Lethum, or Letum, i, n. Death.
Levis, is, e, adj. Light; nimble, 
swift; small; slight, trivial, in-
significant; fickle, inconstant.
Levo, ëre, ëvi, ëtum, (levis.) To 
raise or lift up; assist, relieve; 
mitigate, lighten.
Lex, légis, f., (lego.) A law; 
statute, ordinance; condition.
Libenter, Lubentur, adv., (libens.) 
Willingly.
Liber, èra, èrum, adj. Free, frank.
Liber, ri, m. The inner bark, 
rind of a tree; a book.
Liberalis, is, e, adj., (liber.) Lib-
eral, becoming a gentleman; 
bountiful, generous.
Liberalitas, àtis, f., (liberalis.) 
Liberality, bounty; generosity.
Liberator, òris, m., (libero.) A 
deliverer.
Libere, adv. Freely, frankly, lib-
erally, cheerfully.
Liberi, òrum, m. Children, off-
spring.
Libero, ère, èvi, àtum, (liber.) 
To free, to deliver, let go.
Libertas, àtis, f., (liber.) Liberty, 
freedom.
Libet, uit, or ëtum est, imp. It 
pleases.
Libido, inis, f., (libet.) Desire, 
lust, passion; pleasure; unlawful 
dulgence; caprice, extravag-
ance.
Libidinosus, a, um, adj., (libido.) 
Lustful, libidinous, sensual, Alc. 
i.; arbitrary, capricious.
Libría, i, m., (liber.) A clerk, 
amanuensis; copier or transla-
tor of books.
Licenter, adv., (licet.) Licen-
tiously, too freely.
Licentia, æ, f., (licet.) Excess of 
liberty, license; licentiousness.
Lice, uit, and ëtum est, ëre, imp 
It is lawful, it is allowed.
Ligneus, a, um, adj., (lignum.) 
Wooden, made of wood.
Lignum, i. n. Wood, timber; log of wood.
Limen, inis, n. A threshold; entrance; beginning.
Lingua, a, f. A tongue; language.
Lineus, a, um, and Lineus, a, um, adj., (linum.) Made of flux or liut; fluxen, linen.
Lis, litis, f. A lawsuit; fine imposed by law, Milt. vii; controversy, strife, debate.
Littera, Littera, a, f. A letter of the alphabet; pl., letter or epistle; learning.
Litteratus, Litteratus a, um, adj., (litera.) Marked with letters; learned.
Litius, or Litus, oris, n. The shore; coast.
L.L.S., duae librae et semissis. Two pounds and a half, a seserterce.
Locupleto, are, avi, atum, (locuples.) To enrich, make rich.
Locus, i, m., pl. loci, or local, orum. A place, rank, condition; dignity; occasion; locus, places, loci, topics of discourse.
Longe, adv., (longus.) Far off; at a distance; comp. longius, sup. longissime.
Longinquus, a, um, adj., (longus.) Far off, distant, remote; long continued.
Longus, a, um, adj. Long, tall; lasting, tedious; longior, longissimus.
Loquor, qui, quitus or cutus, dep. To speak; say, tell; declare.
Lorica, a, f. A corslet; coat of mail; breastwork, parapet.
Lorum, i, n. A thong; pl., the reins of a bridle.
Lucide, adv., (lucidus.) Clearly, plainly, evidently.
Lucrum, i, n. Gain, profit, advantage.
Luctor, ari, aitu sum, dep. To wrestle, struggle; contend.
Lucus, i, m. A wood or grove consecrated to some deity.
Ludus, i, m. Play, sport, diversion; school, place of exercise.
Lumbus, i, m. The loin, reins.
Lumen, inis, n. Light; the eye; day.
Luna, a, f. The moon.
Luxuria, a, f. Luxury, delicate living; superfluity, excess.
Luxuriöse, adv., (luxuosus.) Luxuriously, wantonly.
Luxuriösus, a, um, adj., (luxuria.) Luxurious, excessive; luxuriant.

M.
Macrochir, iris, or iros. Long-handed. A surname of Arta.
xerxes.
Maculo, are, axi, âtum, (macula.) To stain; pollute, defile.
Magis, adv. More.
Magister, ri, m. A master, teacher; ruler.
Magistratus, âs, m., (magister.) A magistrate; magistracy, the office of a magistrate.
Magnifice, adv., (magnificus.) Magnificently, nobly; splendidly.
Magnificus, a, um, adj., (magnus, facio.) Great, noble, Thras. i.; magnificent, splendid, pompous, Att. xiii.
Magnitudo, inis, f., (magnus.) Greatness, power.
Magnopere, adv., (magnus, opus.) Greatly, very much.
Magnus, a, um, adj. Great, large; comp. major, sup. maximus.
Majestas, âtis, f., (major.) Majesty, grandeur; power, authority.
Major, Majus, oris. See Magnus.
Majores, um, m., (major.) Ancestors, forefathers.
Male, adv., (malus.) Ill, badly; wickedly, amiss.
Maledicus, a, um, adj., (male, dico.) Evil speaking, slanderous, scurrilous, reviling, abusive.
Maleficus, a, um, adj., (male, facio.) Mischievous, hurtful.
Malitiose, adv., (malitiosus.) Spitefully, maliciously, craftily.
Malitiosus, a, um, adj., (malitia.) Spiteful, malicious; crafty.
Malo, malle, malui, irreg. neut., (magis, volo.) To be more willing; wish rather.
Malus, a, um, adj. Bad, evil, wicked, comp. pejor, sup. pessimus.
Malum, i, n., (malus.) An evil, misfortune; mischief.
Moneps, ipis, m. and f.; (manus, capio.) A farmer of the public taxes, Att. vi.; undertaker of any public work.
Mandatum, i, n., (mando.) A command or charge, commission.
Mando, äre, àvi, àtum. To commit, intrust, give in charge; command.
Manco, ère, si, sum. To stay, remain; wait; expect.
Manubiae, ärum, f., (manus.) Spoils taken in war.
Manus, às, f., A hand; band or body of men; handwriting.
Mare, is, n. The sea.
Marimus, a, um, adj., (mare.) Of or belonging to the sea, lying near the sea, maritime.
Mater, ris, f. A mother.
Matricida, æ, m. and f., (mater, caedo.) A murderer of his mother.
Matrimonium, i, n., (mater.) Marriage.
Maturo, äre, àvi, àtum, (maturus.) To ripen, hasten, mature.
Maxime, adv., (maximus.) Very much, most.
Medeor, eri, —, dep. To heal, cure; prevent; provide against, Pelop. i.
Medicina, æ, f. Physic, medicine; remedy, consolation.
Medicus, i, m., (medeor.) A physician, a surgeon.
Medimnus, m., and Medimnum, i, n. A measure of corn among the Athenians, containing six modii or pecks, Att. ii.
Mediocris, is, e, adj., (medius.) Moderate; middling; indifferent, ordinary.
Meditor, ári, átus sum, dep. To think, muse upon, meditate.
Medius, a, um, adj. Mid, middle; ordinary, common.
Megalesia, òrum, n., (Megale.) Games celebrated on the fourth or fifth of April, in honor of Megale or Cybele, the mother of the gods.
Mel, lis, n. Honey.
Melior, us, adj. com., (bonus.) Better.
Memini, isse, def. To remember, mention, think of, call to mind, recollect.
Memor, oris, adj. Mindful; abl. ori, gen. pl. orum, wants the nom. acc. and voc. sing. and plur. neut. and the dat. and abl. plur. in all the genders.
Memoria, æ, f. Memory, remembrance; record, mention.
Mendacium, i, n., (mendax.) A lie, falsehood, untruth.
Mens, tis, f. The mind, understanding; judgment, opinion.
Mensa, æ, f. A table; a course of dishes.
Mensis, is, m., (metior.) A month.
Mensura, æ, f., (metior.) Measure, capacity, proportion; quantity, quality, length.
Mentio, onis, f., (memini.) Mention, a making mention or speaking of.
Mentior, ïri, itus, dep. To lie,
tell a falsehood, deceive, impose upon; feign, counterfeit, pretend.

**Mercator, oris, m.** (mercor.) A purchaser, merchant.

**Mercenarius, a, um, adj.,** (merces.) Mercenary; hired, bribed.

**Mercenarius, i, m.,** (merces.) A mercenary soldier; one that works for hire; day-laborer.

**Merces, edis, f.** Hire, wages, pay, reward for labor; rent.

**Mereo, ere, ui, itum, and Mereor, eri, itus sum, dep.** To serve, earn, gain; stipendia, serve as a soldier.

**Meridies, ei, m.,** (medius, dies.) Mid-day, noon, the south.

**Merito, adv.,** (mereo.) Deservedly.

**Meritum, i, n.,** (mereo.) Merit, desert; reward, kindness.

**Meritus, a, um, part.,** (mereo and mereor.)

**Metallum, i, n.** Metal, a mine.

**Metior, eri, mensus sum, dep., (meta.)** To measure, survey, estimate, judge of, value.

**Metuo, ere, ui, (metus.)** To fear, be afraid of.

**Meus, a, um, pos. pron.,** (mei, gen. of ego.) My, mine.

**Migro, are, avi, atum.** To remove from one place to another, change one's place of abode, migrate.

**Mile.** See Mille.

**Miles, itis, m. and f.** A soldier, military man, warrior.

**Militaris, is, e, adj.,** (miles.) Of or pertaining to a soldier, military, warlike, martial, soldier-like.

**Mille, ind. adj.** A thousand; plur. millia, um, n., thousands.

**Minime, adv.** Very little; not at all; by no means.

**Minimus, a, um, superl.** See Parvus.

**Minor, comp.** See Parvus.

**Minuo, ere, ui, utum, (minor.)** To lessen, diminish, impair, abate, lower, weaken.

**Minus, adv. comp.** See Parum.

**Minutus, a, um, adj.** Minute, small, little; low, insignificant, mean.

**Mirabilis, is, e, adj.,** (miror.) Wonderful, strange, marvellous, astonishing, amazing, stupendous, extraordinary.

**Mirabiliter, adv.,** (mirabilis.) Wonderfully, admirably, exceedingly, very much.

**Miror, ari, atus sum, dep., (mirus.)** To wonder; be astonished at; to admire.

**Mirus, a, um, adj.** Wonderful, strange, marvellous.

**Misceo, ere, ui, tum, and xtum.** To mix, mingle, blend; confound, throw into confusion; embroil.

**Miserandus, a, um, part. and adj.** Lamentable, pitable, deplored, mourned over.

**Misereor, eri, miseritus and misertus sum, dep.** To pity, compassionate.

**Misericordia, a, f.,** (misereor, cor.) Compassion, pity.

**Miseror, ari, atus sum, dep., (miser.)** To lament, bewail; pity, have compassion upon.

**Missus.** See Mitto.

**Missus, us, m.** A sending, dispatching, deputing; throwing, hurling, discharge; a match, course, heat in a race; course at an entertainment.

**Mitto, ere, misi, ssus.** To send; throw, cast.

**Mobilitas, atis, f.,** (mobilis.) Fickleness, inconstancy.

**Moderate, adv.,** (moderatus.) Moderately.

**Moderatio, onis, f.,** (moderor.) Moderation, temperance; rule, government.

**Moderatus, a, um, part. and adj.** Moderate, discreet, temperate, gentle, unassuming, modest.
Moderor, āri, ātus sum, dep., (modus.) To moderate, restrain; rule, govern.

Modestia, æ, f., (modestus.) Modesty, humility; temperance, moderation.

Modestus, a, um, adj., (modus.) Moderate, keeping within due bounds; modest; gentle.

Modicus, a, um, adj., (modus.) Moderate; small.

Modius, i, m. The chief Roman measure for things dry, somewhat more than an English peck; a bushel.

Modo, adv. Lately, just now; sometimes; only; provided that.

Modus, i, m. A measure; manner or fashion; method, rule.

Mœnia, um, n. Fortified walls; town.

Molestus, a, um, adj. Troublesome; irksome; painful; uneasy.

Molior, iri, ītus sum, dep., (mole.) To attempt or perform anything difficult; contrive, plot, manage.

Molitia, ōnis, f., (molior.) A great effort, an attempt, an enterprise.

Momentum, i, n., (moveo.) Motion or any thing that causes motion; force, power, weight; importance, value; moment of time.

Moneo, ēre, ēi, ītum. To put in mind; admonish, advise; warn; inform.

Mons, ēris, m. A mountain.

Monstro, āre, āvi, ātum. To show, point out; tell, declare.

Monumentum, i, n., (moveo.) Memorial, record; monument; tomb, sepulchre.

Mora, æ, f. Delay, hinderance; leisure; division or body of men, Íph. ii.

Morbūs, i, m. A disease, distemper, disorder, malady.

Moriōr, i, tuus sum, dep. To die, expire, perish.

Moror, āri, ātus sum, dep., (mora.) To delay, retard; hinder, stay, linger.

Mors, ēris, f. Death.

Mortalis, is, e, adj., (mors.) Mortal, subject to death; belonging to men.

Mortaliter, era, erum, adj., (mors, fera.) Deadly, causing death.

Mós, oris, m. Manner or custom; gerere morem, to comply with, obey; plur., morals.

Motus, a, um. See Moveo.

Motus, ūs, m. Motion, gesture; commotion.

Moveo, ēre, mōvi, mōtum. To move; excite, provoke; persuade.

Mulcta. See Multa.

Mulcto. See Multo.

Muliebris, is, e, adj., (mulier.) Of or pertaining to a woman; effeminate; inconstant.

Mulier, eris, f. A woman; matron.

Multa, and cta, æ, f., (mulgeo.) A fine, penalty.

Multimodis, for multis modis. In many ways.

Multiplico, āre, āvi, ātum, (mul tus, plico.) To multiply, increase, augment, enlarge.

Multitudo, inis, f., (multus.) Multitude, a great number.

Mulo, and cto, āre, āvi, ātum, (multa.) To fine, to punish.

Mulo, and um, adv. Much, greatly; by much, by far.

Multum, adv. Much, very much, frequently, often, many times, far, very, greatly.

Multus, a, um, adj. Much, many, comp. plus. neut., plur. plures, es, a or ia, sup. plurimus.

Mundities, ēi, f., (mundus, adj.) Neatness; cleanliness.

Mundus, i, m. The world, the universe.

Municipium, i, n., (muniis, capio.) A town, the citizens of which enjoyed, in whole or part, the rights of Roman citizens.
Munio, ēre, īvi, ītum, (mēnia.)
To fortify, enclose with walls, defend, secure, strengthen; itinerā, make or pave roads, Han. iii.

Munītio, ēnis, f., (munio.) A fortifying; fortification.
Munitor, ēris, m., (munio.) A fortifier; pioneer.
Munītus, a, um, part. and adj. Enclosed with walls, fortified, defended, guarded, secured, protected.
Munus, ēris, n. A gift, present; office, charge, function.
Munuscūlum, i, n., (dim. munus.) A small gift or present.
Murus, i, m. A wall of a city; any kind of wall.
Musica, or e, æ, or es, f., (musa.) Music.
Musicus, i, m. A musician.
Mutātio, ēnis, f., (muto.) A change, alteration; an exchange.
Muto, āre, āvi, ātum. To change, alter; exchange, barter.
Mutus, a, um, adj. Dumb, mute.
Mutuus, a, um, adj. Borrowed or lent; mutual.
Mystērium, i, n. A mystery; secret religious rite.

N.

Nam, conj. For; as for; but.
Namque, conj. For; as for.
Nancisor, i, nactus sum, dep.
To get, obtain; find, meet with, stumble upon.
Narro, āre, āvi, ātum. To tell, relate, recount, recite, set forth, report, declare, affirm, express.
Nascor, nasci, nātus sum, dep.
To be born; spring up, arise, grow.
Natalis, is, e, adj., (nascor.) Natural; native; belonging to one's birth.
Natio, ēnis, f., (nascor.) A nation, people, tribe, sect.

Nativus, a, um, adj., (nascor.) Natural, native.
Nuto, āre, āvi, ātum, (freq. no.) To swim, sail, float about, flow; fluctuate, waver, doubt.
Natu, abl. m., (nascor.) By birth; minor natu, younger; major natu, older.
Natūra, a, f., (nascor.) Nature, disposition.
Naturalis, is, e, adj. Natural, by birth; natural, usual, customary.
Natus, a, um, adj. and part. Born, brought forth, sprung; fit, apt, suited.
Natus, īus, m. See Natu.
Naufragium, i, n., (navis, frango.) A shipwreck; fig., ruin, loss, destruction; pl., shattered remains, the wreck.
Nauticus, a um, adj., (navis.) Belonging to ships or mariners.
Navālis, is, e, adj., (navis.) Of or pertaining to ships, naval.
Navis, is, f., (no.) A ship, bark, vessel, galley, boat.
Ne, adv. Not; conj., lest, that not; ne, in the end of a word, asks a question, and is equivalent to, an.
Nec, conj. Neither, nor.
Necessārio, adv., (necessarius.) Of necessity, necessarily.
Necessārius, a, um, adj., (necessae.) Necessary, needful; subs., a friend, a connection.
Necesse, adj. n. ind. Necessary, unavoidable.
Necessitas, ātis, f., (necesse.) Necessity; force, constraint.
Necessitudo, inis, f., (necesse.) Necessity; intimacy, relation, connection.
Necne, conj. Or not, whether or not.
Nefas, n. indecl., (ne, fas.) An impious or unlawful action; horrid crime; adj., impious, unlawful, wicked.
Negligenter, adv., (negligens.) Carelessly, negligently.
<table>
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| Negligible, careful, 
attend, to neglect, overlook; 
slight; scorn, despise. | Negligens, ēre, xi, etum, (ne, lego.)
To neglect, overlook; slight; scorn, despise. |
| Nego, aere, avi, ātum. To deny, 
refuse, say no, be unwilling. | Nego, ēre, avi, ātum. To deny, refuse, say no, be unwilling. |
| Negotium, i, n., (nec, otium.) 
Employment, business; affair, 
matter, thing; trouble. | Negotium, i, n., (nec, otium.) Employment, business; affair, matter, thing; trouble. |
| Nemo, inis, m. and f., (ne, homo.) Nobody, no one. | Nemo, inis, m. and f., (ne, homo.) Nobody, no one. |
| Nepos, otis, m. A grandson; prodigal; pl., posterity. | Nepos, otis, m. A grandson; prodigal; pl., posterity. |
| Neptis, is, f. A grand-daughter. | Neptis, is, f. A grand-daughter. |
| Ne qui, adv. Not even, not so much as; not only, (sometimes. | Ne qui, adv. Not even, not so much as; not only, (sometimes. |
| Nescio, ire, i and ii, itum, (ne, scio) Not to know, to be igno- 
rant of. | Nescio, ire, i and ii, itum, (ne, scio) Not to know, to be ignorant of. |
| Neuter, ra, rum, adj., (ne, eter.) Neither of the two. | Neuter, ra, rum, adj., (ne, eter.) Neither of the two. |
| Nex, nēcēs, f. Violent death, 
| Niger, ra, rum, adj. Black, sa- 
| Nikil, contr. nil, n. indecl., and 
| Nikilominus, adv., (nikilum, mi- 
minus) By nothing less, nevertheless, notwithstanding. | Nikilominus, adv., (nikilum, minus) By nothing less, nevertheless, notwithstanding. |
| Nimis, adv. Too much, exces- 
sively; very much. | Nimis, adv. Too much, excessively; very much. |
| Nimius, a, um, adj., (nimis.) 
Too much, excessive, above measure, superfluous. | Nimius, a, um, adj., (nimis.) Too much, excessive, above measure, superfluous. |
| Nisi, conj., (ne, si.) Unless, if not, except, but, and yet, however, only. | Nisi, conj., (ne, si.) Unless, if not, except, but, and yet, however, only. |
| Nisus, a, um, part. See Nitor. | Nisus, a, um, part. See Nitor. |
| Nitidus, a, um, adj., (nīteo.) 
Shining, neat, sleek, fat, Eum.v. | Nitidus, a, um, adj., (nīteo.) Shining, neat, sleek, fat, Eum.v. |
| Nitor, i, nīsus or nīxus, dep. To 
strive, endeavor; lean upon, 
depend upon, Milt. iii. | Nitor, i, nīsus or nīxus, dep. To strive, endeavor; lean upon, depend upon, Milt. iii. |
| Nixus, a, um, part. See Nitor. | Nixus, a, um, part. See Nitor. |
| No, ēre, avi. To swim; sail. | No, ēre, avi. To swim; sail. |
| Nobilas, ātis, f., (nobilis.) No- 
bility, high rank; fame, ren- 
nown, Thras. i.; excellence. | Nobilitas, ātis, f., (nobilis.) Nobility, high rank; fame, renown, Thras. i.; excellence. |
| Nobilīto, āre, avi, ātum, (nobilis.) 
To ennoble, make famous or re- 
nowned. | Nobilīto, āre, avi, ātum, (nobilis.) To ennoble, make famous or renowned. |
| Noceo, ēre, avi, ātum. To hurt, 
iinjure, harm, do mischief to. | Noceo, ēre, avi, ātum. To hurt, injure, harm, do mischief to. |
| Noctu, abī., (nox.) By night, in 
the night-time. | Noctu, abī., (nox.) By night, in the night-time. |
| Nocturnus, a, um, adj., (nox.) 
Of night, nightly, nocturnal. | Nocturnus, a, um, adj., (nox.) Of night, nightly, nocturnal. |
| Nolo, nolle, nolūi, irreg. neut., 
(non, volo.) To be unwilling, 
not to wish, be unfavorable. | Nolo, nolle, nolūi, irreg. neut., (non, volo.) To be unwilling, not to wish, be unfavorable. |
| Nomen, inis, n., (nosco) A 
name; renown, reputation, 
| Nominātīm, adv., (nomen.) By 
name, expressly, Milt. i.; par- 
ticularly, especially. | Nominātīm, adv., (nomen.) By name, expressly, Milt. i.; particularly, especially. |
| Nomino, āre, avi, ātum, (nomen.) 
To name, call; say, tell; nom- 
inute, appoint; accuse, ar- 
raign. | Nomino, āre, avi, ātum, (nomen.) To name, call; say, tell; nominate, appoint; accuse, arraign. |
| Non, adv. Not, even not. | Non, adv. Not, even not. |
| Nondum, adv. Not yet, not as 
yet. | Nondum, adv. Not yet, not as yet. |
| Nonnihil, n. indecl., (non, nihil.) Something, somewhat, a little. | Nonnihil, n. indecl., (non, nihil.)Something, somewhat, a little. |
| Nonnullus, a, um, adj., (non, 
nullus.) Some; pl., some per- 
sons. | Nonnullus, a, um, adj., (non, nullus.) Some; pl., some persons. |
| Nonnunquam, adv., (non, nun- 
quam.) Sometimes, now and then, occasionally. | Nonnunquam, adv., (non, nunquam.) Sometimes, now and then, occasionally. |
| Nonus, a, um, adj., (novem.) Ninth. | Nonus, a, um, adj., (novem.) Ninth. |
| Nona sc. hora, ninth hour of the day, when the Ro- 
mans took their dinner, cæna. | Nona sc. hora, ninth hour of the day, when the Romans took their dinner, cæna. |
| Nosco, ēre, avi, nōtum. To 
know, understand, learn, get a 
knowledge; examine, consid- 
er. | Nosco, ēre, avi, nōtum. To know, understand, learn, get a knowledge; examine, consider. |
| Noster, ra, rum, pron., (nos.) 
Our, ours, our own; convenient 
for us, favorable to us. | Noster, ra, rum, pron., (nos.) Our, ours, our own; convenient for us, favorable to us. |
| Notitia, æ, f., (nosco.) Know- 
ledge, acquaintance; notion, 
idea. | Notitia, æ, f., (nosco.) Knowledge, acquaintance; notion, idea. |
Noto, āre, ēvi, ātum, (nosco.) To mark, observe; note, censure.

Notus, a, um, part. and adj., (nosco.) Known; acquainted with, remarkable, noted.

Novem, adj., pl. indecl. Nine.

Novi. See Nosco.

Novitas, ātis, f., (novus.) Newness, novelty; strangeness.

Novus, a, um, adj. New, strange, unusual, fresh, recent; extraordinary, wonderful.

Nox, cisis, f. Night, night-time, the night.

Noxius, a, um, adj., (noceo.) Hurtful, pernicious; guilty, criminal.

Nubilis, is, e, adj., (nubo.) Marriageable, applied to females.

Nubo, ēre, psi, ptum, neut. To veil; marry, be married, applied to females.

Nudo, āre, ēvi, ātum, (nudus.) To make naked or bare; to uncover, strip, strip bare; lay open, expose.

Nullus, a, um, adj. No, none, not any, nobody.

Num, adv. Whether; whether or no.

Numen, inis, n., (nus.) A deity; divine power or will, divinity.

Numero, āre, ēvi, ātum, (numerus.) To number, count, reckon, value; pay, count out; recite, adduce.

Numerus, i, m. A number, quantity; value.

Nummus, i, m. A coin, piece of money; of the value of two oboli or a drachma.

Nunc, adv. Now, at this time.

Nuncio and Nuntio, āre, ēvi, ātum, (nuncius.) To bring news; announce, report, tell.

Nuncius and Nuntius, i, m. A messenger; news, message.

Nuncūpo, āre, ēvi, ātum, (nomen, capio.) To name, call; recite; declare publicly.

Nunquam, adv. Never, at no time.

Nuptiae, ārum, f., (nubo.) Nuptials, marriage, wedding, nuptial feast.

Nuptus, us, m., (nubo.) Marriage, wedlock.

Nusquam, adv., (ne, usquam.) Nowhere, in no place; never.

Nutus, us, m., (nuo.) A nod; will, pleasure, consent.

O.

O, interj. O! Oh!

Ob, prep. For, on account of; before.

Obduco, ēre, xi, ctum, (ob, duco.) To lead against; bring or draw over, cover, overspread, Han, v.

Obductus, a, um, part. See Obduco.

Obédio, ēre, ēvi, itum, (ob, audio.) To obey, to comply with, give obedience to, conform to.

Obeo, ēre, ēvi and ii, itum, irreg. neut., (ob, eo.) To go to or about; be present at; enter upon, undergo; discharge, execute; diem, (sc. supremum,) die, Milit. vii.; Dion. x.

Objectus, us, m., (ob, jacio.) An interposition, opposition; object, spectacle, sight, Han, v.

Objicio, ēre, ēci, ectum, (ob, jacio.) To throw to or against; expose; present before; object; oppose.

Obitus, us, m., (obeo.) A coming or meeting; death; setting of the sun.

Oblivio, onis, f., (obliviscor.) Forgetfulness, oblivion.

Obliviscor, i, obitus sum, dep. To forget, let slip from the memory, be unmindful.

Obnitor, i, obnitus sum, dep., (ob, nitor.) To struggle or strive against, contend with.

Oborior, iri, ortus sum, dep., (ob, orior.) To arise; spring up, rise on a sudden.

Obortus. See Oborior.
Obruó, ēre, ui, ātum, (ob, ruo.)
To fall upon; cover over, conceal, Dút. xi.; overwhelm, Dion. iv.; bury.

Obscrúrus, a, um, adj. Dark, obscure, gloomy, darksome, dusky, dun, shady.

Obsecreo, āre, āvi, ātum, (ob, sacer.) To beseech by what is sacred; entreat, conjure.

Obsequium, i, n. Deference to another’s wishes, deference, yieldingness, submission, compliance, &c.

Obsequeor, i, quátus and cútus sum, dep., (ob, sequor.) To comply with, humor; oblige.

Obseró, āre, āvi, ātum, (ob, sera.) To bolt, to bar; to lock, fasten, shut out.

Observantia, æ, f., (ob, servo.) Observance, respect, honor, courtesy, Att. vi.

Obses, idis, m. f., (ob, sedeo.) A hostage, pledge, sponsum, surety.

Obsideo, ēre, ēdi, essum, (ob, sedeo.) To besiege, invest; blockade; beset.

Obsigno, āre, āvi, ātum, (ob, signum.) To seal; seal up, mortgage, impress, stamp.

Obsisto, ēre, titi, seldom titum, (ob, sisto.) To oppose, obstruct, withstand.

Obsoletus, a, um, adj., (ob, oleo.) Obsolete, out of use.

Obsōniwm, and Opsonium, i, n. Meat, fish, flesh, any thing eaten with bread.

Obstinatío, onis, f. Inflexible resolution; obstinacy.

Obsto, āre, tti, ātum and ītum, (ob, sto.) To stand in the way; obstruct; oppose, sunder.

Obstrueo, ēre, xi, ctum, (ob, struo.) To shut or block up; obstruct.

Obsum, esse, fui, irreg. neut., (ob, sum.) To hurt, be prejudic’al; hinder.

Obtempére, āre, āvi, ātum. To obey, comply with.

Obtero, ēre, rivi, ritum, (ob, teca.) To crush, bruise; trample upon; undervalue, Timol. i.

Obtestatía, onis, f., (obtestor.) An earnest or solemn injunction; earnest entreaty.

Obtineo, ēre, inui, entum, (ob, teneo.) To hold, retain; gain, obtain, procure; effect; prove.

Obtingit, ingère, igit, imp., (ob, tango.) It happens; sometimes used personally, to fall by lot; happen, Cat. i.

Obiectatía, onis, f., (obrecto.) A disparaging, detracting, slandering; envious opposition, Eum. x.; Att. v., xx.

Obiectator, oris, m. A detracting, disparager, traducer, slanderer, calumniator, spiteful or malicious person.

Obrecto, āre, āvi, ātum, (ob, tracto.) To disparage, detract from; oppose, Arist. i.

Obviwm, adv., (ob, via.) In the way; ire obvium, go to meet.

Obvisus, a, um, adj., (ob, via.) Meeting in the way; opposing, hindering.

Occásio, onis, f., (occido.) An occasion; opportunity.

Occásus, us, m., (occido.) Fall or decay; sunset; the west; death.

Occido, ēre, ēdi, āsum, (ob, cado.) To fall down; set, die.

Occido, ēre, di, sum, (ob, cado.) To kill.

Occisus, a, um, part. See Occido.

Occulo, ēre, ui, tum, (ob, colo.) To hide, conceal.

Occulto, āre, āvi, ātum, (freq. occulto.) To hide; keep secret.

Occupatío, onis, f. A seizing, taking possession, occupation; anticipation.

Occupo, āre, āvi, ātum, (ob, capio.) To take hold of, seize upon, occupy; anticipate.

Occurro, ēre, curri or cucurri, cursum, (ob, curro.) Run up,
meet; oppose, resist; obtrude; prevent, Pelop. i.

Octo, pl. adj. ind. Eight.

Octogesimus, a, um, adj., (octo.) Eightieth.

Octoginta, pl. adj. ind., (octo.) Eighty.

Oculus, i, m. The eye.

Odi, isse, def. To hate, detest, have aversion for, abominate, loathe.

Odiosus, a, um, adj., (odium.) Hateful, burdensome, disgusting, offensive, irksome, tedious, vexatious.

Odium, i, n., (odi.) Hatred, hate, animosity, aversion.

Offendo, ère, di, sum, (ob, fendo obs.) To strike against; hurt; offend, displease.

Offensio, ènis, f., (offendo.) A striking against; hurt, calamity; offence, displeasure.

Offensus, a, um. See Offendo.

Offèro, re, obtuli, obtáum. To offer, bring to or before; se periculó, expose; se alícius, present, meet.

Officina, a, f. A workhouse, shop, manufactory, forge.

Officiúm, i, n., (ob, facio.) Duty; office; attendance on a great man.

Oleáginus, a, um, adj., (olea.) Of an olive-tree.

Olim, adv. Formerly, of old; once on a time; hereafter, long hence.

Omittò, ère, èsi, èssum, (ob, mitto.) To lay aside, let pass; neglect, omit.

Omníno, adv., (omnis.) At all, altogether, wholly.

Omnis, ès, e, adj. Every, all, the whole.

Oneràrius, a, um, adj., (onus.) Serving for burden or carriage; navis oneraria, a ship of burden.

Onus tus, a, um, adj., (onus.) Loaded or laden, burdened, heavy.

Opera, æ, f., (opus.) Work, labor, endeavor; help, means.

Operio, ère, vi, tum, (ob, pario.) To cover, shut, hide.

Opinio, ènis, f., (opinor.) An opinion, expectation, Milit. ii.; imagination, belief.

Opinor, ari, atus sum, dep. To think, imagine, judge.

Opis, gen. of ops, obs. Help; pl., power, strength, resources.

Oportet, ère, uit, imp. It behooves, it is meet or fit.

Oppérior, èri, tus sum, dep. To wait or tarry for; expect.

Oppidánum, a, um, adj., (oppi- dum.) Of a town; subs., a townsman.

Oppidum, i, n. A walled town.

Oppóno, ère, òsui ositum. To place against or in the way; oppose.

Oppórtunus, a, um, adj., (ob, por-tus.) Commodious, fit; seasonable.

Oppressus, a, um. See Opprimo.

Opprímó, ère, essi, essum, (ob, premo.) To press or crush down; oppress, overwhelm; ruin; grieve; dispirit.

Opprobrium, i, n., (ob, probrum.) A reproach, disgrace, injury.

Oppugnátor, èris, m., (oppugno.) Assaulter, enemy; besieger.

Oppugno, ère, àvi, atum, (ob, pugno.) To fight against, assault, besiege.

Opsonium. See Obsonium.

Optimas, átis, m. and f., (optimus.) One who supports the cause of the nobles, an aristocrat; a person of high rank; used chiefly in the plural.

Optime, adv., (optimus.) Very well, right well; best, excellently; most opportunely, most seasonably; in the very nick of time.

Optimus, a, um, adj. Very good best; excellent, right good.

Opulens, tis, adj. Wealthy, rich, abundant.
Opulentia, a., f. Wealth, riches; power, greatness.

Opus, éris, n. Work, labor, difficulty.

Opus, adj. ind. Needful, necessary; expedient; subs., need, necessity.

Ora, a., f. A coast, border, region, country.

Oraculum, i., n., (oro.) An oracle, an answer or response given by a priest or priestess, inspired by a god.

Oratio, énis, f., (oró.) A speech, oration; persuasion, Milt. vii.

Orator, éris, m., (oro.) A speaker, deputy, orator.

Orbis, is, m. A circle, globe; the world.

Ordino, áre, ávi, átum, (ordo.) To set in order; arrange, ordain.

Ordior, íri, orsus, dep. To spin or weave; begin; speak or write of, Alc. xi.

Ordo, énis, m. Order, arrangement; rank, condition.

Origo, énis, f., (orior.) An origin, beginning; source, cause; pedigree.

Orior, íri, tus sum, dep. To rise, spring; be descended.

Ornamentum, i., n., (orno.) An ornament, dignity, honor, title, distinction.

Ornatus, a., um, adj. and part., (orno.) Adorned, furnished, provided, accomplished.

Ornatus, ús, m., (orno.) Dress, apparel, finery.

Orno, áre, ávi, átum. To deck, adorn; equip, Dion. ix.; furnish; invest with honors.

Oro, áre, ávi, átum, (os.) To plead as an orator; entreat.

Os, óris, n. The mouth; face; countenance, appearance, visage.

Ossis, n. A bone.

Osculor, ári, átus sum, dep., (os.) To kiss, buss.

Ostendo, ére, di, sum. To show, display; set forth; declare.

Ostentatio, énis, f., (ostento.) An ambitious display, parade; ostentation; boasting.

Ostracismus, i., m., (ostrea.) A judgment or sentence by shells; ostracism; the manner of voting at Athens for the banishment of a citizen, the name of the person to be banished being written on shells.

Otium, i., n. Leisure, freedom from business; repose, peace.

P.

P., Publius. See H. and G. Index.

Pabulum, i., n., (pasco.) Food for cattle, pasture; fodder, forage.

Pactio, énis, f., (pacificor.) A bargain, contract or agreement, a condition, term; way, manner.

Pactum, i., n., (pacificor.) A bargain, contract, agreement.

Pæne, adv. Almost, well-nigh, nearly, all but, as it were, in a manner; wholly, entirely.

Palaestra, a., f. A school for wrestling; place for exercise; wrestling, exercise.

Palam, adv. Openly, plainly manifestly, evidently.

Panis, is, m. Bread; plur. loaves

Par, paris, adj. Equal; alike the same; meet, proper; match for.

Paratus. See Paro.

Parcimonia, a., f., (parco.) Sparseness, frugality, parsimony.

Parco, ére, peperci, seldom pars, pars, and parsitum. To spare; forbear; pardon.

Parens, tis, m. and f. A parent.

Parento, áre, ávi, átum. Toperform the funeral solemnities of parents or near relations; to make oblations in honor of the dead; expiate; revenge one's death.

Pareo, ére, ui, itum. To appear,
be seen, be present or at hand; obey, submit to, comply with, indulge, gratify, humor, be subject to, be ruled or governed by.

**Pario, e·re, pepērī, partum, and partītum.** To bring forth; get, procure, Alc. vii.; gain, acquire.

**Parius, a, um, adj.** Parian.

**Parma, a, f.** A round shield or buckler, larger than the pelta.

**Paro, āre, āxi, ātum.** To prepare, make ready; procure, purchase; copias, levy forces.

**Pars, tis, f.** A part, share; party in the state.

**Particeps, īpis, adj.,** (pars, ca·pio.) A sharer, partaker, partner.

**Partim, adv., (pars.)** Partly; some.

**Partior, ōri, ōtus sum, dep., or partio, ēre, (pars.)** To distribute, divide into parts, share.

**Partus, a, um, part.** See Pa·rio.

**Parum, adv., (parvus.)** A little, too little, not much.

**Parvulus, a, um, adj., (dim. of parvus.)** Very little, young; tender.

**Parvus, a, um, adj., comp. minor, sup. minimus.** Little, small, puny, slight; minoris aēstimare, to value at a lower rate or less; non minimum, not a little.

**Passus, part.** See Pa·tior.

**Passus, ēs, m., (pando.)** A pace, step.

**Patefācio, ēre, fēcī, factum, (pa·teo, facio.)** To open, lay open, discover, detect.

**Pateo, ēre, ui.** To be open, lie open, be clear, be manifest.

**Pater, ris, m.** A father.

**Paterfamilias, patris familias, m. pater familiae, patris familiae.** The master of a family.

**Paternus, a, um, adj., (pater.)** Of a father, fatherly, paternal.

**Patiens, tis, adj. and part., (pa·tior.)** Able to bear or endure, patient.

**Patientia, a, f.** The power of enduring or suffering, patience.

**Patior, pati, passus sum, dep.** To suffer, endure.

**Patria, a, f., (pater,) sc. terra.** The land of one's fathers; one's native country.

**Patrimonium, i, n., (pater.)** A paternal estate or fortune; inheritance, patrimony.

**Patrius, a, um, adj., (pater.)** Of a father, paternal; native.

**Patrocinium, i, n., (patronus.)** Protection, patronage.

**Patruus, i, m.** An uncle, a father's brother.

**Pauci, a, a, pl. adj.** Few.

**Paucitas, ōtis, f., (pauci.)** Fewness, scarcity.

**Paucus, a, um, adj.** See Pau·ci.

**Paulo and Paullo, adv.** A little, little, somewhat.

**Paululum and Paulllum, adv., (paulo.)** A little, very little.

**Paululatim, adv., (paulo.)** By degrees.

**Pauper, ēris, adj.** Poor, needy, feeble, in want.

**Paupertas, ōtis, f., (pauper.)** Need, poverty, indigence.

**Pausa, a, f.** Stop, pause, cessation, stay, end.

**Pax, cis, f.** Peace, quiet, tranquillity.

**Pecco, āre, āvi, ātum.** To do wrong, offend, sin.

**Pecūnia, a, f., (pecu.)** Money, wealth, property, riches.

**Pecuniosus, a, um, adj., (pecu·nia.)** Rich, wealthy.

**Pedes, ātis, m., (pes.)** A footman, foot-soldier; pl., infantry.

**Pedester and tris, tris, tre, adj., (pedes.)** On foot, belonging to footmen, foot-soldiers.

**Pedisēquus, Pedissēquus, i, m., (pes, seguor.)** A foot-attendant, footman.

**Peditatus, īs, m., (pedes.)** Infantry, foot-soldiers.
Pellicio, ère, xi, ctum, (per, lacio, obs.) To allure, inveigle, wheedle, decoy.

Pellis, is, f. A skin, hide; tent.

Pello, ère, pepuli, pulsum. To drive away; defeat, banish; strike.

Pelta, ë, f. A short buckler or target, in the shape of a half-moon.

Pellasta and tes, ë, m. A targeteer, one armed with a target or pelta.

Penates, ium, m., (penu.) Gods worshipped at home, household gods.

Pendo, ère, pependi, pensum. To weigh; value, esteem; pay; pænas, suffer punishment; ponder, deliberate upon.

Pene, adv. Almost.

Penes, prep. In the power of.

Penetro, ëre, avi, atum. To penetrate, pierce; enter into.

Peritus, adv. Inwardly, deeply, far within, Alc. ix.; wholly, altogether, quite.

Per, prep. By; through; for, during; per in composition greatly heightens the signification of the simple word.

Peractus. See Perago.

Peradolescentulus, è, m., (per, adolescens.) A very young man.

Peræque, adv. Very equally.

Perago, ère, ègi, actum, (per, ago.) To perform; accomplish, finish.

Peragro, ère, avi, atum, (per, ager.) To wander or travel through; traverse; survey.

Percello, ère, culi, culsum, (per, cello.) To strike down, overthrow, destroy, astonish.

Perceptus, a, um. See Percipio.

Percipio, ère, èpi, eptum, (per, capio.) To take entirely, reap; receive; understand.

Percusus. See Percello.

Percutio, ère, ssi, ssum, (per, quatio.) To strike, beat down, kill.

Perditus, a, um. See Perdo.

Perdo, ère, ëdi, itum, (per, duco.) To lose; ruin; destroy; waste, consume.

Perduco, ère, xi, ctum, (per, duco.) To lead through or all the way; conduct, convey; bring over; persuade, Eum. ii.

Peregrinatio, oùis, f., (peregrini.) Travelling or residing in foreign countries.

Pero, ère, ivi and ii, itum, irreg. neut., (per, eo.) To perish; be ruined; die.

Perexiguus, a, um, adj., (per, exiguus.) Very little, very small.

Perfero, re, tuli, latum, (per, fero.) To carry or bring through, or all the way; bear, endure; pass a law.

Perficio, ère, èci, ectum, (per, facio.) To perform, accomplish, finish; effect, bring about.

Perfidia, ë, f., (perfidus.) Perfidy, treachery, perfidiousness, falsehood.

Perfuga, ë, m., (perfugio.) A deserter, runaway, fugitive, renegade.

Perfugio, ère, agi, ugitum, (per, fugio.) To fly or flee for succor.

Perfunctus, a, um. See Perfugor.

Perfungor, i, cts sum, dep., (per, fungor,) To discharge an office or duty, undergo; be freed from.

Pergamenus, a, um, adj. Of, from, in, or belonging to Pergamus.

Periculum, i, n. Danger, hazard; facere, make trial.

Perillustris, is, e, adj., (per, illustris.) Very illustrious.

Perinde, adv., generally construed with, ac. Just as, so as, so equally.

Peritus, a, um, adj. Skillful, expert.
Perjurium, i, n. (per, jus.) Perjury, false swearing, false oath
Perlátus. See Perfero.
Permaneo, ère, si, sum, (per, maneo.) To stay to the end; remain, continue.
Permitto, ère, ísi, issum, (per, mitto.) To yield; deliver over, give up, Ham. i.; permit, allow.
Permutus, a, um, part. See Per-móreo.
Permáveo, ère, óvi, ótum, (per, moveo.) To move greatly; disquiet, vex; persuade.
Pernicios, èti, f. (per, neco.) Utter destruction, ruin; death.
Pernícosus, a, um, adj., (pernicies.) Destructive, pernicious, fatal.
Pernocto, ère, ávi, átum, (per, nox.) To pass the night; tarry all night.
Peróro, ère, ávi, átum, (per, oro.) To plead a cause; de ceteris, answer, Epam. vi.; conclude an oration.
Perpauci, a, a, pl. adj., (per, pauci.) Very few.
Perpetior, èti, essus sum, dep., (per, patior.) To suffer, bear, allow.
Perpetuo, adv., (perpetuus.) Perpetually, constantly.
Perpetuus, a, um, adj., (perpes.) Perpetual, continual, permanent; entire, complete.
Perscribo, ère, psi, ptum, (per, scribo.) To write, prepare in writing; write down accurately and fully, write down in full or at length.
Persequor, i, quàtus and cütus sum, dep., (per, sequor.) To pursue, prosecute, persecute.
Persevero, ère, ávi, átum, (per, severus.) To persevere, persist; continue constant.
Persona, æ, f. A mask; disguise, borrowed character; person.
Persuádeo, ère, si, sum, (per, suadeo.) To persuade, advise.
Persuasus, a, um. See Persuadeo.
Pertádet, ère, dút, sum est, imp., (per, tādet.) It very much wearieh or disgusteth.
Pertasus, a, um, part. See Pertádet.
Perterreo, ère, ui, òtum, (per, terreo.) To frighten, terrify.
Pertimesco, ère, ui, —, (pertimo.) To fear greatly; be greatly afraid.
Pertinácia, a, f., (pertinax.) Obstnacy, stubbornness; perseverance.
Pertineo, ère, inui, entum, (per, teneo.) To reach or extend to; to belong or pertain to.
Perturbo, ère, ávi, átum, (per, turba.) To disturb greatly, trouble; confound, embroil; alarm greatly.
Perveho, ère, xi, ctum, (per, veho.) To carry along, convey.
Pervenio, ère, èni, entum, (per, venio.) To come to, arrive at, regain.
Perverto, ère, ti, sum, (per, ver-to.) To turn upside down, to overthrow, to ruin; to corrupt; to bring over to a party, Lys. ii.
Pervulgoatus. See Pervulgo.
Pervulgo, ère, ávi, átum, (per, vulgus.) To publish, spread abroad, make known.
Pes, edis, m. A foot.
Peto, ère, tvi, òtum. To seek, aim at; go to, Them. ii.
Petulans, tis, adj., (peta.) Petulant, saucy; wanton, insolent.
Phalanx, gis, f. A large body of men drawn up in close order, a phalanx. The Macedonian phalanx generally consisted of 16,000 men.
Philosophia, æ, f. Philosophy, the love or study of wisdom.
Philosophus, i, m. A philosopher; a lover of learning and wisdom.
Pietas, ëtis, f. Piety; duty to parents or relations; natural affection.
Pila, ã, f. A pillar, Alc. iv.; pile; prop.

Plus, a, um, adj. Pious, religious; dutiful or affectionate to one's parents, relations, or country.

Placeo, ère, ùi, àtum. To please; imp. placet, it pleases; placet senatus, the senate decrees; philosophi, philosophers think.

Placo, ãre, àvi, àtum, (placeo.) To please by sacrifice or gifts; appease, pacify.

Plaga, ã, f. A wound, a stripe, a blow; plâga, ã, f., a climate, zone or portion of the heavens; region, country; net.

Plane, adv. Plainly, evidently; certainly.

Plebiscitum, i, n., (plebs, scisco.) A decree of the people.

Plebs, ebis, f. The common people; all the people exclusive of the nobles; the vulgar, rabble.

Plecto, ère, xi and xui, xum. To twist; plait, knit; punish, Mill. viii.

Plenus, a, um, adj. Full; plentiful, bountiful, abundant.

Plerumque, adv. For the most part, commonly.

Plerique, ãque, àque, pl. adj. The most or greatest number; many; it is sometimes used in the singular, with collectives.

Plumbum, i, n. Lead.

Plurimum, adv. Most of all.

Plurimus, a, um, adj. Most, very much or many; very great.

Plus, pluris, comp. See Multus.

Plusquam, adv., (plus, quam.) More than.

Poëma, ãtis, n. A poem.

Pâna, ã, f. Punishment, penalty; pain.

Pâniteo, ère, ui, —. To repent; generally impers. pânitet; it repenteth.

Poëtu, ã, m. A poet.

Poëtica, ã, and Poëtice, es, f. The art of poetry.

Poëticus, a, um, adj. Poetical, of or pertaining to poetry.

Policheor, éri, ètus sum, dep., (liceor.) To promise, make liberal offers.

Pollicitatio, ònis, f., (pollicheor.) A promise, a free or voluntary promise.

Pompa, ã, f. A solemn procession; parade, pomp, ostentation.

Pondero, ãre, àvi, àtum, (poundus.) To weigh; consider, ponder, examine; judge.

Pondus, eris, n. Weight, heaviness; a load, burden.

Pono, ère, òsui, ositum. To put or place; lay down, lay aside; lay a foundation.

Pons, tis, m. A bridge.

Populâris, is, e, adj., (populus.) Popular; of the same country or nation.

Populiscitum, i, n., (populus, scisco.) A decree of the people.

Populor, ári, átus sum, dep. To lay waste; ravage a country, plunder.

Populus, i, m. The people, a nation.

Porrigo, ère, exi, ectum, (per, rego.) To stretch or reach out, extend, spread out, lengthen, protract, prolong.

Porta, ã, f. A gate, entrance, passage.

Porticus, ús, f., (porta.) A covered walk, surrounded with pillars; portico, gallery, porch.

Porto, ère, àvi, àtum. To bear, carry, convey, conduct, bring.

Portus, ús, m., (porto.) A harbor, haven or port.

Posco, ère, poposci, —. To ask, demand, importune, entreat.

Positus, a, um, part. See Pono.

Possessio, ònis, f., (possideo.) A possession, estate, any thing possessed, property.

Possideo, ère, èdi, essum, (pos for potis, sedeco.) To possess, have, hold, enjoy, occupy.
Possum, posse, potui, irreg. neut., (pois, sum.) To be able, have power, weight or influence.

Post, prep. After, behind; since.

Postea, adv., (post, ea.) Afterwards, hereafter.

Posteaquam, adv., (post, ea, quam.) After that, after.

Posterius, adv., comp. Afterwards, in time to come.

Posterus, a, um, adj. That comes after, following; future.

Postquam, adv. After that, after; since.

Postremo, adv. Lastly, finally, at last.

Postremus, a, um, adj., (posterus.) The last, final, ultimate, extreme.

Postridie, adv., (postero, die.) The day after, the day following.

Postulatum, i, n., (postulo.) A demand, request, petition.

Postulatus, us, m., (postulo.) A demand, request, petition, suit.

Postulo, åre, ävi, åtum. To desire; demand as a right; sue at law; accuse.

Potens, tis, adj., (potis.) Powerful, strong, mighty, able, capable, efficacious.

Potentia, æ, f., (potens.) Power, might, force, influence.

Potestas, atis, f. Power, authority; a civil office or magistracy.

Potio, onis, f. The act of drinking, drink, draught, potion; poisonous drug.

Potior, ird, itus sum, dep., (potis.) To be master of, possess; obtain.

Potior, or, us, adj. Better, preferable; more excellent, more powerful.

Potius, adv. Rather.

Potissimum, adv. Chiefly, especially; most of all; in preference to all, Milt i.

Præ, prep. Before; in comparison of; for, on account of.

Præbeo, ère, üi, itum, (præ, habeo.) To afford, give; show; præbuit se, he behaved himself, Dat. ii.

Præceptor, òris, m., (præcipio.) An instructor, teacher, preceptor, master.

Præceptum, i, n., (præcipio.) A precept, maxim; direction, admonition; command.

Præceptus, a, um, part. See Præcipio.

Præcipio, ère, èpi, eptum, (praæ, capio.) To teach, instruct; command; foresee, anticipate.

Præcipito, ère, åvi, åtum, (freq. præcipio.) To throw headlong; precipitate; hasten, hurry; urge or press on.

Præcipue, adv., (præcipius.) Chiefly, especially.

Præcipius, a, um, adj. Chief, principal; singular, peculiar, special.

Præclare, adv. Very clearly; very well, eminently, nobly.

Præclarus, a, um, adj. Very clear or bright; illustrious; excellent.

Præcurro, currire, curri or curcurri, cursum, (præ, curro.) To run before; outrun; surpass, excel.

Præda, æ, f. Prey, booty, plunder, prize.

Prædicto, åre, åvi, åtum, (praæ, dico.) To declare, proclaim; tell, relate; boast, extol.

Prædicto, ère, xi, etum, (praæ, dico.) To foretell, prophesy, predict, announce beforehand.

Prædium, i, n., (præs.) A farm; estate or property in houses or land, whether in town or country.

Prædor, åri, åtus sum, dep., (præda.) To plunder, rob.

Prædo, onis, m., (præda.) A robber; maritimus, pirate.

Præfatio, onis, f. That which is said before one does any thing, introduction, opening, proem, preface.
Prefectura, a, f., (praeficio.)
The office of prefect or governor; province governed by a prefect.

Prefectus, i, m., (praeficio.) A commander; governor; superintendent.

Prefero, ferre, tuli, latum, irreg. act. (prae, fero.) To carry before; prefer.

Praeficio, cre, eci, ectum, (praeficio.) To set over; invest with the command of.

Praefinio, ire, ivi and ii, itum, (praeficio.) To determine beforehand, Epam. viii.; limit, prescribe.

Praedium, i, n. A battle, engagement; war.

Premium, i, n. A reward, prize.

Prenuncio and Praenuntio, are, avi, atum, (praeficio, nuncio.) To foretell; intimate beforehand.

Praenuntio. See Praenuncio.

Praeoccupatio, onis, f, (praecoccupo.) A seizing or taking possession of beforehand.

Praeoccupo, are, avi, atum. To seize on beforehand, preempt, anticipate, take by surprise, Dion. iv.; prevent, do before another.

Praeopto, are, avi, atum, (praeficio, opto.) To wish rather, prefer.

Praepono, cre, osui, ostum, (praepono.) To put or place before; set over or appoint to the command of, Thras. i.; prefer.

Praepositus. See Praepono.

Pres, dis, m. and f. A surety for money; one who engages for another.

Prescribo, cre, psi, ptum, (praeficio, scribo.) To write before; prescribe or set bounds; direct, appoint, Att. xxii.

Presens, adj. and part., (praeficio, sum.) Present; propitious, favorable.

Presentia, a, f., (praeficio.) Presence; presence of mind, resolution, courage, power, efficacy, effect.

Præsertim, adv. Especially, chiefly, principally, particularly.

Præsidium, i, n., (praes, sedeo.) A guard; garrison; protection, security, defence.

Præstans, tis, adj. and part. Extraordinary, superior, excelling, excellent, distinguished, remarkable, notable.

Præsto, are, tidi, titum, and tatum, (praeficio, sti.) To stand before; perform, make good; show; excel; imp., it is better.

Præstituo, cre, üi, utum, (praeficio, statuo.) To determine or appoint beforehand; prescribe.

Præsum, esse, fui, irreg. neut., (praeficio, sum.) To be over or beforehand, others, command.

Præter, prep. Besides, except; beyond, contrary to.

Præterea, adv. Besides; moreover.

Prætero, ire, ivi and ti, titum, (praeficio, eo.) To go or pass by, Ages. iii.; omit, Lys. iv.; surpass, excel.

Prætermitto, cre, isi, issum, (praeficio, mitto.) To pass over, omit; neglect, Cim. iv.

Præterquam, adv. Besides, besides that.

Prætor, oris, m., (praeeo.) A chief commander or magistrate; a Roman magistrate, next in power to the consuls; lieutenant-general; lieutenant-governor.

Prætorius, a, um, adj., (praeficio.) Of or pertaining to a prætor, prætorian.

Prætura, æ, f., (praeficio.) The office of prætor; prætorship.

Prævideo, cre, idi, isum, (praeficio, video.) To foresee; provide beforehand; use precaution, Han. ix.

Precis, f. gen. of prex, obs. A prayer, an entreaty.

Precor, æri, atus sum, dep., (praeficio.)
cis.) To pray, beseech, supplicate.

Premo, ère, ssi, ssnum. To press; oppress, enslave; pursue closely, to harass, vex, to urge.

Pretiosus, a, um, adj., (pretium.) Costly, valuable, excellent.

Pretium, i, n. A price, value, reward.

Pridie, adv., (prior, dies.) The day before.

Primo, or um, adv., (primus.) First, the first time, in the first place.

Primum, adv. In the beginning, first, in the first place.

Primus, a, um, adj. First, chief, best.

Princeps, ipis, m. and f., (primus, capio.) First, foremost, the chief; prince or princess; grandee; author, adviser, instigator; ringleader.

Principatus, us, m., (princeps.) The first place; pre-eminence; sovereignty, dominion.

Principium, i, n., (princeps.) A beginning; origin or race; pl., the first line of an army in order of battle; an open space in the middle of the camp.

Prior, or, us, adj. Former, better, preferable; superior.

Pristinus, a, um, adj. Ancient, former.

Prius, adv. Sooner, before.

Prior quam, adv. Before that.

Privatus, a, um, adj., (privó.) Private, invested with no public office; peculiar; one’s own; part., deprived of.

Privigenus, i, m. A step-son.

Privo, ère, ávi, átum. To deprive of, bereave.

Pro, prep. For; as; before, in presence of; according to; in comparison of, in proportion to, on account of.

Probabilis, is, e, adj., (probo.) Probable, likely; plausible, not contemptible, Cato iii.

Probo, ère, ávi, átum, (probus.)

To prove, approve of, to recommend to; to try, examine.

Procáctitas, àtis, f., (procax.) Petulance, impertinence, wantonness.

Procédo, ère, ssi, ssnum, (pro, ce-do.) To go forth, advance, proceed; prosper.

Procella, a, f. A tempest, storm; civil commotion, tumult, Att. x.

Proclivis, is, e, adj., (pro, clivus.) Sloping downwards, inclining, prone; subject, liable, easy.

Procreo, ère, ávi, átum, (pro, creo.) To beget, procreate, produce, cause.

Procul, adv. At a distance, afar, far off.

Procūrátio, onis, f., (procuró.) The administration or doing of a thing; charge, office.

Procurró, ère, ávi, átum, (pro, cu-ro.) To manage for another; take care of, refresh.

Prodeo, ère, ívi and ii, ítum, ir-reg. neut., (pro, eo.) To go forth, proceed, advance; go before one.

Prodiá, onis, f., (prodo.) A discovery; treachery, treason.

Prodivor, òris, m. A discoverer, betrayer, traitor.

Prodo, ère, ídi, ítum, (pro, do.) To betray, give up; disclose, violate, a promise.

Producó, ère, xi, ítum, (pro, du-co.) To lead or bring forth, produce, draw out.

Prælium. See Prælius.

Profanus, a, um, adj., (pro, fa-num.) Profane, not sacred; not initiated; impious, irreligious.

Profictio, onis, f., (proficiscor.) A setting out or departure; journey, march, voyage.

Profecto, adv. Certainly, surely, truly, in truth, indeed, doubtless, assuredly, really.

Profèro, ferre, tali, látum, (pro: fero.) To hold out, bring out set forward, advance; show publish.
Propicio, ère, èci, ectum, (pro, facio.) To do good, profit, avail; make progress.

Proficiscor, i, ectus, dep. To set out, go on a journey, advance; go.

Profiteor, èri, essus sum, dep., (pro, fator.) To declare openly, profess; discover.

Profligo, âre, âvi, âtum, (pro, fligo.) To rout, put to flight; overwhelm.

Proflugio, ère, âgi, âgitum, (pro, fugio.) To flee, run away; escape.

Progèntes, èi, f., (progigno.) Progeny, offspring; race.

Progenitor, òris, n., (progigno.) An ancestor, forefather, progenitor.

Progridior, ère, èvi, ètum, (pro, gradior.) To go forward, advance, proceed.

Prohibeo, ère, èvi, ètum, (pro, habeo.) To forbid; prohibit, hinder, debar; defend.

Projectus. See Projicio.

Projicio, ère, èci, ectum, (pro, jacio.) To throw away, cast off; banish; to stretch out or extend, Chab. i.

Province, adv. Therefore; quasi, just as if.

Prolabor, bi, psus sum, dep., (pro, labor.) To slip, glide forward, fall down; let grow in length, Dat. iii; promise.

Promitto, ère, isi, issum, (pro, mittto.) To throw forward.

Promptus, and Promtus, a, um, part., (promoto.) Drawn or brought out; adj., ready; prompt, inclined to.

 Pronuncia, and Pronuntio, ère, âvi, âtum, (pro, nuncio.) To pronounce, recite, Att. i; declare or tell plainly, Ages. iii; nominate, appoint.

Propago, ènis, f., (pro, pango.) A race, stock, offspring, lineage.

Propago, ère, âvi, âtum, (propa-
Prosèquor, i, quitus and cútus sum, dep., (pro, sequor.) To follow after; attend, accompany; prosecute, pursue. Prose- quor often takes the meaning of the word with which it is connected; thus, Prosequi laude, to praise; honore, honor; pra- mio, reward.

Prosíkunain, προσκυνεῖν. To ven- erate, worship.

Prosper, ēra, ērum, adj. Prosperous, fortunate, successful.

Prosperè, adv., (prosper.) Prosperously, successfully.

Prospéritas, átis, f., (prosper.) Good success, prosperity.

Prospectio, ēre, exi, ectum, (pro, specio.) To view or behold from a distance; foresee, provide for, take care of.

Prosterno, ēre, trávi, trátum, (pro, sterno.) To overthrow, lay prostrate; discomfit, rout.

Prosum, desse, fui, irreg. neut., (pro, sum.) To do good, benefit, avail.

Protinus, and Proténuς, adv., (porro, tenus.) Right forward, straightway, immediately.

Provectus. See Proveho.

Provehio, ēre, exi, ectum, (pro, veho.) To carry forward, to convey; provectus ætate, advanced in years.

Provido, ēre, ìdi, ìsum, (pro, video.) To foresee, provide, furnish; provide for, take care of, provide against, beware, Phoc. ii.

Provincia, α, f., (pro, vinco.) A province, conquered country; province or office assigned to any one.

Prout, adv. Even as, according as.

Proximus, Proximus, a, um, adj. Nearest, next; last.

Prudens, tis, adj., (prividens.) Foreseeing; prudent, wise; skilful, expert.

Prudentia, a, f., (prudens.) Fore- sight, prudence, discretion, Milt. ii.; skill.

Pubes, is, f. The first down on the chin; puberty, youth.

Pubes, and er, ēris, adj. At the age of puberty; of ripe years; full-grown.

Publicè, adv., (publicus.) Publicly, in name or behalf of the public; openly.

Publico, are, āvi, ātum, (publicus.) To confiscate, sell publicly; publish.

Publicus, a, um, adj., (populus.) Public, belonging to the people.

Pudet, ēre, uit, imp. It makes ashamed; — me, I am ashamed.

Puer, ēri, m. A boy, a child; young slave.

Puerilis, is, e, adj., (puer.) Of a boy or child; puerile, weak, childish.

Pueritia, a, f., (puer.) Childhood, boyhood, youth—to the age of 16 or 18.

Puerulus, i, m., (dim. puer.) A little boy or child.

Pugna, α, f., (pugnus.) A fight, battle, skirmish.

Pugno, are, āvi, ātum, (pugna.) To fight, struggle with, contend; resist, oppose, dispute.

Pulcher, ra, rum, adj. Fair, beautiful, honorable, glorious.

Pulchre, adv., (pulcher.) Beautifully, nobly, finely, very well.

Pullulo, are, āvi, ātum, (pullus.) To spring or sprout up; grow, increase.

Pulvinar, aris, n., (pulvinus.) A pillow, cushion; couch in temples, on which the images of the gods used to be placed on solemn occasions.

Pulvinus, i, m. A pillow, cushion.

Punicus, a, um, adj. Of Carthage or Africa; faithless, treacherous. The Carthaginians had the reputation of being false and faithless; hence, pu-
nica fides, bad, treacherous faith.

Puppis, is, f. The stern or poop of a ship; ship.

Pus, puris, n. White and viscous matter, pus. Fig. it is used of malicious language.

Puto, àre, ávi, átum. To lop off, prune; think.

Puter and Putris, is, e, adj. Rotten, putrid, corrupt; wanton, lascivious.

Q.

Q., Quintus. See H. and G. Index.

Qua, adv. Which way, where, in which direction; by what method.

Quacunque, adv., sc. parte. Wheresoever, wherever; whencesoever; whithersoever.

Quadrāginta, pl. adj., indec., (quatuor.) Forty.

Quadringenī, and Quadrīngentī, æ, a, pl. adj., (quattuor, centum.) Four hundred.

Quero, ère, sivi, situm. To ask, inquire; seek, search for; examine.

Quæstio, ònis, f., (quero.) A seeking, inquiring, searching; question, investigation; inquisition, examination by torture.

Quæstor, óris, m., (quero.) A questor, a Roman magistrate who took care of the public treasury; the paymaster of a legion or army.

Quæstus, us, m., (quero.) Gain, profit; trade.

Qualis, is, e, adj. Of what kind or manner; talis, qualis, such, as.

Quam, adv. or con. after tam. As; after comparatives, than; how, how much; with superlatives, it expresses the highest possible degree, as, quam plurimas copias, as many forces as possible.

Quandiu, adv. How long.

Quamprimum, adv. As soon as possible, very soon.

Quamquam. See Quanquam.

Quannis, adv. Although, very much, ever so much.

Quando, adv. When.

Quanquam and Quamquam, conj. Though, although.

Quantum, adv., (quantus.) As much as; as far as.

Quantus, a, um, adj. How great, how much; tantus quantum, as great as.

Quare, adv., (qua, re.) Wherefore, why, for what reason.

Quartus, a, um, adv., (quattuor.) Fourth.

Quaterni, æ, a, pl. adj., (quattuor.) Four by four.

Quatuor, adj. ind. Four.

Que, in the end of words, conj. for, et. And, both.

Quemadmodum, adv., (quis, ad, modus.) How, in what manner.

Quero, ère, sivi, situm, irreg. neut. To be able.

Querimonia, æ, f., (queror.) A complaint; moaning.

Queror, i, estus sum, dep. To complain, bemoan, lament.

Qui, ques, quod, rel. pron. Who, which, or that; qui, abl., where-with, how, by which.

Quiæ, conj. Because.

Quicunque, quæcunque, quocunque, pron. Whosoever, whatsoever.

Quid. See Quis.

Quidam, quædam, quoddam, or quiddam, pron. Some; a certain person or thing.

Quidem, adv. Indeed, truly; ne quidem, not even.

Quies, ètis, f. Rest, ease, quiet, repose, peace; Attici quies, the neutrality of Atticus.

Quiesco, ère, èvi, ètum, (quies.) To be quiet, to rest, be at rest.

Quietus, a, um, adj., (quies.) Quiet, peaceable, calm.
Quilibet, quælibet, quodlibet, and quidlibet, pron. Any one, any, whosoever, whatsoever.

Quin, con. and adv. for qui, ne. Why not? but generally used after a negative, as, non possum quin lacrymem, I cannot but weep; I cannot refrain from weeping; necare non potuit quin eum arcesseret, he could not refuse to send for him, Dion. ii.

Quingenti, æ, a, pl. adj., (quinque, centum.) Five hundred.

Quini, æ, a, pl. adj., (quinque.) Five by five, by fives, five each.

Quinquageni, æ, a, pl. adj., (quinquaginta.) Fifty each; fifty by fifty.

Quinquaginta, adj. ind. Fifty.

Quinque, adj. ind. Five.

Quinquies, adv., (quinque.) Five times.

Quippe, adv. For, because, since; as being, quippe erudito homini, as being a learned man. Quippe is often construed with the relative, as, quippe quem venundari jussisset, since he had ordered him to be sold.

Quis, que, quod or quid, inter. pron. Who? which, what.

Quisnam, quænam, quodnam or quidnam, pron., (quis.) Who, which, what.

Quisquam, quequam, quodquam or quidquam, pron., (quis.) Any one, any thing.

Quisque, quæque, quodque or quidque, pron., (quis.) Each, every one, every thing; any one or thing.

Quisquis, —, quidquid or quicquid, pron., (quis, quis.) Whosoever, whatsoever.

Quivis, quævis, quodvis or quidvis, pron., (qui, volo.) Whosoever, whatsoever, who or what you please.

Quo, adv. Whither, to what place, to what end; conj., that, to the end that.

Quoad, adv., (quod, ad.) As long as, Eum. xii.; as far as, Chab. iii.; until, Epam. ix.

Quod, conj. Because, that, in that; though, although.

Quodammodo, adv., (quidam, modus.) In a certain manner, after a sort.

Quodsi, conj. If then, if now, if accordingly.

Quominus, adv., (quo, minus.) That—not, but—that.

Quomodo, adv., (quis, modus.) How, after what manner, after what fashion, in what way.

Quondam, adv., (quidam.) In time past, formerly, once on a time; at some future time.

Quoniam, conj., (quum, jam.) Because; since, seeing that.

Quoquam, adv. To some place; any whither.

Quoque, conj. Also; truly.

Quorsum, adv., (quo, versum.) Whitherwards, towards what place.

Quotannis, adv., (quot, annus.) Yearly, annually.

Quotidianus, a, um, adj., (quotidianus.) Daily; ordinary, common, familiar.

Quotidie, adv., (quot, dies.) Daily, every day.

Quotiescumque, adv., (quoties.) As often as.

Quum, or cum, adv. and conj. When, seeing, since.

R.

Radix, ics, f. A root; the bottom of a hill.

Rapio, ère, æi, tum. To snatch or seize by force; carry or sweep away by force; plunder, ravish.

Rarus, a, um, adj. Thin, not close or thick; uncommon, rare; pl., few.

Ratio, onis, f. Reason, cause, manner, fashion; account, calculation; consideration, regard-
Ratus, a, um, adj. Ratified, confirmed.
Recédo, ére, ssi, ssum, neut., (re-tro, cedó.) To retire or withdraw; retract, go back; depart.
Recens, tis, adj. New, fresh; late, recent.
Recenter, adv., (recens.) Newly, lately.
Recéptus. See Recépio.
Recédo, ére, tdi, tsum, (retro, cedó.) To fall back or recoil; fall or light upon; relapse.
Recédo, ére, di, tsum, (re, cado.) To cut off, cut down, cut away, pare away, cut up; lop off, re-trench, reduce.
Recépio, ére, épi, eptum, (re, capiu.) To take or get again, recover; receive; se, return, betake one’s self.
Reconciliaió, are, àri, átum, (re, concilia.) To regain, recover; reinstate, re-establish, restore; reconcile, make friends.
Recréo, are, ávi, átum, (re, creo.) To recover, refresh, recruit, repair.
Rectus, a, um, part. and adj. Right, straight, direct, not crooked.
Recubó, are, ui, itum, (re, cubo.) To lie down, lie down again, recline.
Recumbó, ére, cubuí, cubitum. To lay one’s self down, lie down again; lean against, fall down, recline, settle down, subsides.
Recúperó, are, ávi, átum, (recipio.) To regain, recover, get back, get again.
Recúso, are, ávi, átum, (re, causa.) To refuse, deny, reject; to plead in defence.
Reddo, ére, idi, itum, (re, do.) To give back, restore; make or render; deliver.
Redeo, ére, ini and iti, itum, irreg. neut., (re, co.) To go or come back, return; be restored.
Redígo, ére, égi, actum, (re, ago.) To bring or drive back; reduce, collect, restore.
Redímo, ére, émi, emptum, (re, emo.) To purchase back, ransom, redeem; recover, get back.
Redítus, ús, m., (redeo.) A return; income, revenue; interest of money.
Reduco, ére, xi, ctum. To bring or lead back, conduct back; reinstate, restore.
Refectus. See Reñicío.
Reñeró, ferre, táli, látum, (re, fero.) To bring back, restore; bring back word, report; refer; reply; se, return; referre alie-nos mores ad suos, to compare foreign customs with their own.
Reñert, imp., (res, fero.) It concerns, it is the interest of.
Reñicio, ére, éci, ectum, (re, facio.) To repair, refit; rebuild; refresh, recruit, recover or cure.
Reñrénó, are, ávi, átum, (re, feno.) To bridle, curb, check, restrain.
Reñringo, ére, égi, actum, (re, frango.) To break open; weaken or impair; subdue.
Reñúgio, ére, úgi, úgitum, (re, fugio.) To flee away; fly back; shun, dread.
Regia, a, f., (sc. domus.) A public building at Rome where the Pontífices assembled.
Regio, ónis, f. A region, district, country.
Regiús, a, um, adj., (rex.) Of a king, royal; princely; fame cum ad regios (sc. prefectos) perlata esset, when the report had been brought to the king’s prefects.
Regno, are, ávi, átum, (rex.) To reign, rule as a king.
Regnúm, i, m., (rex.) A kingdom, realm.
Rego, ére, rexi, rectum. To rule or govern, manage, direct.
Relatus. See Refero.
Relégo, àre, àvi, àtum, (re, lego.) To send away or remove, banish.
Religio, onis, f. Religion, devotion, veneration; religious obligation, oath, Dion. viii.; religious scruple.
Religioso, adv., (religiosus.) Religiously, scrupulously, cautiously, Att. xv.
Relinquo, ère, ìqui, íctum, (re, linquo.) To leave, forsake, relinquish, quit, abandon.
Reliquiæ, àrum, f., (relinquo.) Leavings, remains, relics.
Reliquus, a, um, adj., (relinquo.) Remaining, left; tempus, future.
Remanéo, ère, è, sì, sum., (re, maneo.) To remain behind; continue, abide.
Remédium, i, n., (re, medeor.) Remedy, cure.
Remex, iGIS, m., (remus.) River, boatman.
Remigro, ère, àvi, àtum, (re, migro.) To go back, return.
Reminiscor, è, —, (re, memini.) To call to mind, remember.
Remissus, a, um, part. and adj. Relaxed, languid; faint, sluggish, remiss, negligent; gentle, mild, moderate.
Remitto, ère, ìsi, issum, (re, mitto.) To send or throw back; slacken, abate, remit, forgive.
Remótus, a, um, part. and adj. Remote; fig., having nothing to do with, not connected with, not feeling, not enjoying.
Removeo, ère, òvi, òtum, (re, moveo.) To remove, drive or send away.
Renovo, ère, àvi, àtum, (re, novo.) To renew, make or build anew; refresh.
Renuncio, and Renuntio, ère, àvi, àtum, (re, nuncio.) To bring back word, report; renounce, disclaim; proclaim by the voice of a herald.
Reor, réri, rátus sum, dep. To think, judge, suppose.
Repello, ère, ùli, ulsum, (re, pello.) To drive or thrust back, repel; reject, refuse, Lys. iii.
Repente, adv., (repens.) Suddenly, unexpectedly.
Repentinus, a, um, adj., (repens.) Sudden, hasty, unexpected.
Reperto, ère, ìvi, ìtum, (re, pario.) To find, discover; invent, contrive.
Repertus, a, um, part. See Reperto.
Repeto, ère, ìvi, ìtum, (re, peto.) To seek back, return to; repeat, recollect.
Repo, ère, psi, ptum. To creep, crawl, go with difficulty and caution, Han. iii.
Repono, ère, posui, positum, (re, pono.) To lay, set, put or place back, backwards or behind one's self; bring forward, repeat, renew.
Reprehendo, ère, di, sum, (re, prehendo.) To catch again, lay hold of, seize; blame, reprove, reprehend.
Reprimo, ère, essi, essum, (re, prema.) To repress, check, restrain, keep within bounds, confine.
Repudio, ère, àvi, àtum, (repudiwm.) To divorce, reject, forsake.
Repugno, ère, àvi, àtum, (re, pugno.) To fight against, resist, oppose, be at variance.
Repulsa, æ, f., (repello.) A repulse, refusal, denial.
Reputo, ère, àvi, àtum, (re, puto.) To think, over and over again; consider, reflect, revolve.
Requiro, ère, sivi, situm, (re, quaero.) To ask or inquire; seek again, to require.
Res, ei, f. A thing, affair, business, fortune; action, deed, exploit, undertaking, performance; res Persica, Persian history; potiri rerum, to obtain the power in the state, to have the superiority, sovereignty or supreme power; res, the state.
Resacro. See Resecro.

Rescio, ère, èvi, ètum, (re, scio.) To come to the knowledge of, know, understand.

Rescisco, ère, èvi, ètum, (rescio.) To learn again, learn, hear, ascertain, find out, gain information.

Rescindo, ère, èdi, èssum, (re, scindo.) To cut off; cut or break down, Milt. iii.; pierce, annul, repeal.

Resecro, and Resacro, ère, àvi, àtum, (re, sacro.) To take off a curse or execration, Alc. vi.; pray again, consecrate anew.

Reservo, ère, àvi, àtum, (re, servo.) To keep, retain, reserve.

Resideo, ère, èdi, èssum, (re, sedeo.) To sit down, rest, subside, remain.

Resido, ère, èdi, èssum, (re, sidó.) To sit down, settle or take up one's abode in order to rest; sink, settle down, subside; fig., cease, become calm or still; grow weary, faint; withdraw, retire; terminate.

Resisto, ère, titti, ètum, (re, sisto.) To stand up, rise again; stand still, stop; resist, oppose, prevent.

Respícid, ère, exi, ecctum, (re, specio.) To look back; review; consider, regard.

Respondeo, ère, di, sum, (re, spondeo.) To answer, reply; agree, correspond to.

Responsum, i, n. An answer; response of an oracle.

Respublica, reipublicae, f., (res, publica.) A republic, commonwealth; state.

Restituio, ère, ài, àtum, (re, statuo.) To restore, Alc. v.; rebuild, Them. vi.; reinstate, Timol. i.; renew.

Restiti. See Resisto.

Restruo, ère, èxi, èctum, (re, struo.) To rebuild, erect again, restore.

Retardo, ère, ávi, átum, (re, tardo.) To stop, delay, retard.

Rete, is, n. A net.

Retineo, ère, àvi, èntum, (re, te-neo.) To hold or keep back, restrain, retain; preserve.

Retraho, ère, axi, etctum, (re, traho.) To draw or pull back; withdraw; save, rescue, Thebas ab interitu retraxit, saved Thebes from destruction, Epam. viii.

Reus, a, um, adj. Accused, impeached; sued at law; subst., a defendant.

Recéra, adv. Indeed, really, truly.

Revertor, i, sus sum, dep., and Reverto, ère, ti, sum, (re, verto.) To turn or come back, return.

Revoco, ère, àvi, átum, (re, voco.) To recall, call back; restore.

Rex, ègis, m. A king.


Rhétor, orís, m. A rhetorician; teacher of oratory, orator.

Risus, ús, m., (video.) Laughing, laughter.

Robur, orís, n. The hardest oak; fig., strength, vigor.

Robustus, ã, um, adj., (robur.) Made of oak; fig., strong, robust.

Rogátus, ús, m., (rogo.) A desire, request; question.

Rogo, àre, ávi, átum. To ask, interrogate; request, entreat.

Rostrum, i, n., (rodo.) The beak or bill of a bird; snout; beak of a ship.

Ruber, ra, rum, adj. Red, ruddy.

Rudis, is, e, adj. Rude, ignorant, untaught, inexperienced.

Rumor, orís, m. A common report, rumor.

Rursus and um, adv. Again.

Rusticus, a, um, adj., (rus.) Of the country; rude, clownish, rustic.
S.


Sacellum, i. n. A little temple; chapel, oratory.

Sacer, ra, rum, adj. Sacred, holy, consecrated.

Sacerdos, otis, m. and f., (sacer, do.) A priest or priestess.

Sacrarium, i. n., (sacer.) A sanctuary, chapel, small temple.

Sacrifico, är, ávi, átum, (sacer, facio.) To sacrifice, offer or perform sacrifice.

Sacrilegium, i. n., (sacer, lego.) Sacrilege, stealing of things sacred; violation or profanation of sacred things.

Acriticalus, a, um, adj., (sacer, lego.) Guilty of sacrilege; impious, profane.

Sacrum, i. n. Any thing sacred or consecrated to the gods; any sacred rite or sacrifice; any thing secret.

Sepe, adv. Often, oftentimes, many times, frequently.

Sævitia, æ and es, ëi, f., (sævus.) Cruelty, barbarity.

Sævus, a, um, adj. Cruel, savage, barbarous, fierce.

Sagacitas, átis, f., (sagax.) Penetration, sagacity, shrewdness.

Sagax, aæcis, adj. Quick-scented; foreseeing, shrewd, sagacious.

Sal, átis, m., sometimes n. Salt, the sea; wit, humor, the seasoning of conversation; taste, elegance, Att. xiii.; pl., witty sayings.

Salto, är, ávi, átum, (freq. salio.) To dance, leap.

Saltuosus, a, um, adj., (saltus.) Full of wood or forests.

Saltus, ús and i. m., (salio.) A leap; lawn; forest, thicket.

Salum, i, n., (sal.) The sea.

Salus, útis, f. Safety, preservation; health; wants the plural.

Salutarius, is, é, adj., (salus.) Healthful, salutary; profitable, advantageous.

Salutare, är, ávi, átum, (salus.) To salute, wish health to.

Salvus, a, um, adj., (salus.) Safe, sound; in good health.

Sancio, ère, xi, ctum, and civi, ctum. To make sacred; ratify, establish, confirm; enact.

Sancte, adv., (sanctus.) Religiously, inviolably, solemnly, piously, conscientiously, blamelessly, sacredly, chastely, decently.

Sanctitas, átis, f., (sanctus.) Piety, devotion, sanctity; integrity, Lys. iv.; honor.

Sanctus, a, um, adj., (sancio.) Holy, sacred; venerable; inviolable, Pel. v.; upright, innocent.

Sanguis, inis, m. Blood; kindred; strength; pl. wanting.

Sano, är, aví, átum, (sanus.) To heal, to cure, restore to health; correct, repair.

Sanus, a, um, adj. Sound, whole, in health, healthful.

Sapiens, tis, adj. Wise, judicious, knowing.

Sapienter, adv., (sapiens.) Wisely.

Sapientia, æ, f., (sapiens.) Wisdom.

Sapió, ère, ui, —. To savor or taste of; be wise.

Sarmentum, i, n. A twig or lopping of a vine or tree.

Satelles, tis, m. A life-guard, protector, defender.

Satietas, átis, f., (satis.) Excessive fulness, glut; disgust, weariness, satiety, Pel. i.

Satis or us, adj., (satis.) Better.

Satis, adv. Enough, sufficient, sufficiently; satis, enough, so that one needs no more; abunde, more than enough; affatim, enough even to weariness.
Satisfacio, ére, éci, actum, (satis, facio.) To satisfy, make satisfaction; do all that can be expected.
Satius. See Satior.
Sattrápa, æ and es, is, m. The governor of a Persian province; viceroy; satrap.
Saucius, a, um, adj. Wounded, hurt, injured; wounded in mind, sad, troubled, vexed; ill, sick, unwell.
Scapha, æ, f. A little boat, a skiff, bark, small vessel.
Sceleratus, a, um, adj., (scelus.) Wicked; polluted, guilty.
Scelus, éris, n. Wickedness, villainy, crime.
Scena, æ, f. A scene, stage.
Sceptrum, i, n. A sceptre; staff or rod carried by rulers as an emblem of authority.
Scienter, adv., (sciens.) Knowingly, skilfully.
Scilicet, adv., (seire, licet.) Forsooth, to wit, truly.
Sci, ire, sciv, scitum. To know, understand, have knowledge of.
Scopulosus, a, um, adj., (scopulus.) Full of rocks, rocky; dangerous.
Scortum, i, n. The skin or hide of an animal; courtezan, harlot.
Scriba, æ, m., (scribo.) A secretary, amanuensis.
Scribo, ére, psi, ptum. To write; compose.
Scriptor, óris, m., (scribo.) A writer; author.
Scriptūra, æ, f., (scribo.) A writing, composition.
Scrutor, ãri, átus sum, dep. To seek or search diligently, pry into, explore.
Scutum, i, n. A buckler, shield, target; fig., shield, defence, protection.
Scytala, æ and es, f. A kind of serpent; a little staff with paper rolled round it, used by the Lacedemonians in sending private orders to their generals, Paus. iii.
Secius, adv. Less; otherwise; worse, Milt. ii.
Secundus, a, um, adj., (sequor.) Second; favorable, prosperous; res secundae, prosperity.
Securus, a, um, adj., (se, cura.) Free from anxiety or fear.
Secus, adv. Otherwise; wrong, amiss; unfavorably, unsuccess fully.
Sed, conj. But, however.
Sedeo, ére, édi, essum. To sit; be encamped; stay, abide.
Seditio, onis, f., (se, eo.) An insurrection, mutiny, sedition.
Sedo, are, ávi, átum. To allay, mitigate, assuage.
Segnis, is, e, adj. Dull, slow, slothful.
Segniter, adv. Slothfully, negligently.
Segrego, are, ávi, átum, (se, grex.) To separate; take out of the flock.
Sejungo, ére, xi, ctum, (se, jun-go.) To disjoin, separate.
Sella, æ, f. A seat, chair; throne.
Semel, adv. Once, once for all.
Semianimis, is, e, adj., (semi, anima.) Half dead.
Semivivus, a, um, adj., (semi, vivo.) Half alive.
Semper, adv. Always, ever.
Senatus, ús, m., (senex.) A council, properly of old men; senate.
Senátus-consultum, i, n., (consulturn, senatus.) A decree of the senate, against which no protest has been made.
Senectus, útis, f., (senex.) Old age.
Senesco, ére, ui, —, (senex.) To grow old; decay.
Senex, is, adj. Old; comp., senior; wants the superlative, which is expressed by maximus natu.
Sensim, adv., (sentio.) Leisurely, by little and little, by degrees.
Sensus, ús, m. (sentio.) Sense or feeling; judgment, thought; meaning.

Sententia, ò, f. (sentio.) Opinion, judgment; purpose, resolution; sentence; decree.

Sentio, òre, si, sum. To perceive, feel; think, be of opinion.

Separátim, adv. Separately, severally.

Separatus, a, um, part. and adj. Separate, distinct, particular, different.

Separo, áre, óvi, átum, (se, paro.) To separate, set asunder; divide, part.

Sepelio, òre, óvi, ultum. To bury, inter.

Septio, òre, si, tum, (sepes.) To hedge in, enclose; guard, shelter.

Septem, pl. adj. indecl. Seven.

Septentrio, ónis, m., (septem, trio.) The seven stars near the north pole, which form the constellation of the Great Bear, or Charle's Wain; the north pole or wind; the north, Milt. i.

Septimus, a, um, adj., (septem.) Seventh.

Septingenti, á, a, pl. adj., (septem, centum.) Seven hundred.

Septuágesimus, a, um, adj., (septuaginta.) Seventieth.

Septuaginta, pl. adj. indecl. Seventy.

Sepulchrum or crum, i, n., (sepelio.) A grave, sepulchre, tomb.

Sepultus. See Sepelio.

Sequor, i, quátus and cútus sum, dep. To follow, pursue.

Sermo, ónis, m. Common discourse, talk; rumor, speech.

Sero, adv. Late, too late.

Sero, óre, òi, tum. To knit, wreathe.

Serpenes, tis, m. and f., (serpo.) A serpent.

Servio, óre, óvi and òi, òtum, (servus.) To serve, obey; provide for, take care of, attend to, Them. i.; try to procure, Ham. i.

Servitus, atis, f., (servus.) Slavery, bondage.

Servo, áre, óvi, átum. To keep; observe or keep sacred, Ages. ii.; preserve, save, Att. x.; watch, observe.

Servus, i, m. A slave, bondsman; servant.

Sessor, óris, m., (sedeo.) A sitter; an inhabitant.

Sestertium, i, n. The sum of a thousand sestertii.

Sestertius, i, m. A sesterce, a Roman silver coin, equivalent to two pounds and a half of brass, supposed to have been worth of our money, 3.57 of a cent.

Sevére, adv., (severus.) Strictly, rigorously, severely.

Sevéritas, atis, f., (severus.) Rigor, severity.

Severus, a, um, adj. Grave; strict, rigorous, severe; harsh.

Sex, pl. adj. indecl. Six.

Sexagéni, á, a, pl. adj., (sexaginta.) Sixty each, sixty.

Sexáginta, pl. adj. indecl., (sex.) Sixty.

Sexdécim, pl. adj. indecl., (sex, decem.) Sixteen.

Sextus, a, um, adj., (sex.) Sixth.

Sexus, ús and us, i, m. A sex; a kind.

Si, conj. If, though, since, seeing that.

Sic, adv. So, thus.

Sicut, and Sicuti, adv., (sic, ut As; as well as; such as.

Sido, óre, i, —. To light as a bird; sink, Chab. iv.

Significo, áre, óvi, átum, (signum, facio.) To give notice or warning; give a sign or signal; signify, intimate.

Signo, áre, óvi, átum, (signum.) To mark out; seal, stamp, imprint; engrave.

Signum, i, n. A mark or sign; seal; image; standard; signal; prodigy.

Silva, ò, f. A wood, forest.
Similis, is, e, adj. Like.
Similitudo, inis, f., (similis.) Likeness, resemblance.
Simplex, icis, adj., (sine, plico.) Simple, unmixed, Tim. i.; open, candid, sincere; homely.
Simul, adv. Together, in company; at the same time.
Simulâcrum, i, n., (simulo.) A likeness or representation; image, phantom.
Simulâtio, onis, f., (simulo.) Pretence; dissembling, hypocrisy.
Simulo, åre, âvi, åtum, (similis.) To make like, imitate; pretend, feign, counterfeit.
Simultas, âtis, f. Disguised malice or enmity; grudge, animosity.
Sin, conj. But, if; or for si, ne, if not, otherwise.
Sine, prep. Without.
Singularis, is, e, adj., (singulus.) Single, only one; belonging to one; singularis potentia, monarchy, Dion. ix.; singular, matchless, peculiar, extraordinary.
Singulus, a, um, adj., oftener, plur. Single; one by one, every.
Sinister, ra, rum, adj. Left, on the left hand; unlucky.
Sino, åre, sivi, and sti, situm. To suffer, allow, permit.
Sisto, åre, stiti, ståtum. To stop, check; support; stand still.
Situs, a, um, part. Permitted, situated, planted, buried.
Sive, conj. Whether, or, either.
Sobrius, a, um, adj. Sober, temperate.
Socer, âri, m. A father-in-law.
Socialis, is, e, adj., (socius.) Of allies or friends.
Societas, âtis, f., (socius.) Partnership, Milt. i.; alliance; society.
Socius, âi, m. A partner, companion, ally.
Soleo, åre, itus sum. To be wont, be accustomed.

Solerus, us, adj. Ingenious, sagacious; skilful; expert.
Solicito, åre, âvi, åtum, (solum, citus.) To stir or plough up; trouble, disquiet; importune; tempt, allure, Paus. iii.; tamper with.
Solitudo, inis, f., (solus.) Solitude, retirement; wilderness, desert.
Sollers. See Solers.
Solum, adv. Only, merely.
Solus, a, um, adj. Alone, only, solitary.
Solvo, åre, vi, åtum. To lose, set free; pay.
Somnus, i, m. Sleep.
Sonitus, âus, m., (sono.) A sound, noise.
Sonus, i, m. A sound; accent; tune.
Sopia, åre, âvi, and âi, itum. To full asleep, to set at rest.
Sopor, oris, m. A deep sleep; sleepy dose, Dion. ii.
Soror, oris, f. A sister.
Sors, tis, f. Lot, chance; charge or office conferred by lot, Cat. i.
Sortior, âri, itus sum, dep. To cast or draw lots, to allot; to get, receive or obtain by lot.
Sparum, i, n., and us, i, m. A kind of small dart or lance.
Spatium, i, n. Space, properly the ground for running a race; time.
Species, âi, f. An appearance; pretext; beauty; a kind or sort.
Specimen, inis, n. An example, model; proof, specimen.
Spectaculum, i, n., (specto.) A spectacle, show.
Specto, åre, âvi, åtum, (freq. specio.) To behold; consider, regard; tend or point towards, Them. vi.
Speculator, oris, m., (speculor.) A careful observer; scout, a spy.
Speculor, âri, âtus sum, dep. To view, watch, espy; examine.
Spero, åre, âvi, åtum, (spe.) To
hope, trust; expect, fear, apprehend.

Spes, ei, f. Hope, wants the gen. dat. and abl. plur.

Spiritus, ās, m., (spirō) Breath, air; spirit, pride, courage.

Splendide, adv., (splendidus) Splendidly, nobly.

Splendidus, a, um, adj., (splendō) Bright; splendid, noble; illustrious.

Splendor, ēris, m., (splendō) Brightness, splendor; beauty.

Spolio, āre, āvi, ātum, (spolium) To strip, deprive of, bereave; plunder, rob.

Sponsalia, ērum, n., (spondeo) Espousals, marriage.

Sponsor, ēris, m., (spondeo) A surety.

Sponte. See Spontis.

Spontis, gen. rarely, and abl. sponte. Of one's own accord or free will.

Statim, adv. Immediately.

Stator, ēris, m., (sistō) A supporter, preserver; an epithet of Jupiter.

Statua, ā, f., (stātuō) A statue, image made of stone, ivory or metal.

Statuo, ēre, ui, ātum, (sto.) To set or place, erect; appoint; resolve, determine, establish.

Statūra, ā, f., (sto.) Stature, height or size of body.

Status, ās, m., (sto.) A standing; state, condition.

Stipendium, i, n., (stips, pendo) The pay of soldiers; merere stipendium, to serve a campaign; stipend, tribute.

Stipulatio, ēonis, f., (stipulor) A stipulation, bargain, contract.

Stirps, īs, m. and f. The root or trunk of a tree; stock or family; offspring, lineage.

Sto, āre, stēti, stātum. To stand; continue, remain. Stare ab ali quod, fight on any one's side.

Stat mihi, I am resolved.

Stramentum, i, n., (sterno) Straw, litter; any thing spread on the ground for lying on.

Stratum, i, n., (sterno) A bed, couch.

Strenuus, a, um, adj. Stout, manly; active, vigorous; brave, valiant.

Strepitus, ās, m., (strepō) A confused noise, bustle.

Struo, ēre, xi, ctum. To join together; raise, build, erect, rear, fabricate, construct; arrange, put in order, set in array; plot, prepare, contrive, devise, scheme, intend; aciem, to draw up an army in battle array.

Studeo, ēre, ui, —. To study, apply to; desire; endeavor; favor.

Studiose, adv., (studiosus) Carefully, diligently, studiously.

Studiosus, a, um, adj., (studeo) Careful; eager, fond, diligent, studious.

Studium, i, n., (studeo) Earnest application of mind, study; eager pursuit, zeal.

Stulte, adv., (stultus) Foolishly.

Stultitia, ā, f., (stultus) Folly, stupidity, silliness.

Suadeo, ēre, ui, sum. To advise, persuade.

Suavitas, ētis, f., (suavis) Sweetness, pleasantness.

Sub, prep. Under; at; near the time of.

Subalaris, is, e, adj., (sub, ala) Under the wing; under the arm.

Subduco, ēre, xi, ctum, (sub, duco) To withdraw, remove; free from.

Subductus. See Subduco.

Subeo, ēre, īvi, and iī, ātum, (sub, eo) To go under; come up to; undergo, suffer.

Subigo, ēre, ēgi, actum, (sub, ago) To bring under, subdue; force, constrain; till the ground.

Subito, adv. Suddenly, on a sudden.

Subitus, a, um, adj. Sudden, hasty; unexpected.
Subjicio, ère, éci, ectum, (sub, jacio.) To put under or below; subject, make subject to.

Sublaturus. See Tollo.

Sublatus. See Tollo.

Sublevo, àre, àvi, àtum, (sub, levō.) To raise or lift up; support, relieve, help.

Submotus. See Submoveo.

Submoveo, ère, óvi, ótum, (sub, moveo.) To remove, displace.

Suborno, àre, àvi, àtum, (sub, or-no.) To adorn, dress; supply, furnish, aid; testem, bribe a witness to give false information, suborn.

Subscribo, ère, psi, ptum, (sub, scribo.) To write under or below; write down or register; approve or subscribe to.

Subsidium, i, n., (sub, siteo.) Aid, succor; refuge; a body of reserve.

Substituo, ère, ui, àtum, (sub, statuo.) To put below, substitute, put in place of.

Substringo, ère, nxi, ctum, (sub, stringo.) To bind or gird below; tie up.

Subsum, esse, fui, irreg. neut., (sub, sum.) To be under, be at hand or near.

Subtexo, ère, ùi, tum, (sub, texo.) To annex, subjoin, connect, Att. xviii.

Suburbanus, a, um, adj., (sub, urbs.) Near or about the city, in the suburbs.

Succedo, ère, ssi, ssum, neut., (sub, cedo.) To come up, approach; advance; succeed, follow after; succeed, prosper.

Succendo, ère, ì, sum, (sub, can-deo.) To set on fire, inflame.

Succumbo, ère, ubui, ubitum, (sub, cubo.) To fall or sink under; yield.

Succurro, ère, ri, sum, (sub, cur-ro.) To aid, recover, relieve, Att. xi.; occur to one's mind.

Sudor, óris, m., (sudo.) Sweat; labor, exertion.

Suffectus. See Sufficio.

Sufficio, ère, éci, ectum, (sub, facio.) To substitute, appoint as successor, Han. iii.; furnish, afford; suffice.

Suffragium, i, n. A vote, suffrage.

Suffragor, àri, àtus sum, dep. To vote; vote for one, favor, support.

Sui, pron. gen. Of himself, herself, itself or themselves.

Sum, esse, fui, irreg. neut. To be.

Summa, æ, f., (summus.) A sum of money; chief power, command; whole or chief part of any thing.

Summus, a, um, adj. Highest; last, greatest.

Sumo, ère, psi, ptum, and sumsi, sumtum. To take, assume.

Sumptuosus, a, um, adj., (sumptus.) Expensive, costly; magnificent, sumptuous, splendid.

Sumptus, a, um. See Sumo.

Sumptus, and Sumtus, üs, m., (sumo.) Expense, cost.

Supellex, ectilis, f. Household stuff, furniture.

Super, prep. Above; upon; about or concerning; beyond.

Superbe, adv. Proudly, haughtily.

Superbia, æ, f., (superbus.) Pride, haughtiness.

Superbus, a, um, adj. Proud, haughty, disdainful.

Superior, us. See Superus.

Supero, ère, àvi, àtum. To go or climb over, pass, surmount; overcome; surpass, excel.

Superes, itis, adj., (super, sto.) Present; remaining, surviving.

Supersum, esse, fui, irreg. neut. To be over and above; be superfluous; abound, survive, excel.

Superus, a, um, adj. Above, high; comp. superior; sup. supremus, and summus.

Suppedito, ère, âvi, âtum, (sup
peto.) To furnish, afford, supply.

Suppeto, üre, üvi, ütum, (sub, peto.) To be in readiness, be at hand, be in abundance, be supplied.

Supplex, icis, adj., (sub, plico.) Suppliant, humbly entreatting.

Supplicium, ii, n., (suppex.) A supplication; sacrifice or offering presented to the gods; punishment.

Suppôno, üre, ösui, ositum, (sub, pono.) To lay under; substitute, put one in place of another.

Supporto, üre, üvi, ütum, (sub, porto.) To carry, convey privately.

Supprimo, üre, essi, essum, (sub, premo.) To press or sink down; check, restrain; stop, delay; suppress.

Supra, prep. Above, beyond, more than.

Supremus, and Summus. See Superus.

Surgo, üre, rexii, rectum, (sub, rego.) To rise.

Susceptus. See Suscipio.

Suscipio, üre, épí, eptum, (sub, cupio.) To take up, lift up; support; undertake, undergo.

Suspicax, âcis, adj., (suspicio.) Suspicious, jealous.

Suspicio, üre, exi, ectum, (sub, specio.) To look up; admire, respect; suspect.

Suspicio, önis, f., (suspicio.) Suspicion, mistrust, jealousy.

Suspicor, âri, âtus sum, dep., (suspicio.) To suspect; think, imagine; conjecture, guess.

Sustineo, üre, üi, entum, (sub, teneo.) To hold up, sustain, support; withstand, resist; restrain.

Sustali. See Tollo.

Suis, a, um, poss. pron., (sui.) His own, her own, its own, their own; suo loco, on ground favorable to himself or themselves.

Symposium, i, n. A drinking together; feast, banquet; the title of one of Plato’s books, Alc. ii.

T.

T., Titus. See H. and G. Index.

Tabellarius, i, m., (tabella.) A letter-carrier, courier.

Tabernaculum, i, n., (tabella.) A tent, pavilion.

Taceo, üre, üi, ütum. To be silent; keep secret, not to mention.

Tacturnus, a, um, adj., (taceo.) Silent, quiet, reserved; peaceful.

Talentum, i, n. A talent, weight or sum of money. The Attic talent, which is generally meant by classical writers, when not otherwise expressed, was equivalent to 60 minae, or 8,000 drachmae, supposed to be worth about $900.

Talis, is, e, adj. Such, like.

Tam, adv. So, so much, as.

Tamdiu, adv., (tam, diu.) So long.

Tamen, conj. However, yet, nevertheless.

Tanquam, adv., (tam, quam.) As, as well as; as it were, as if.

Tanto, adv., (tantus.) So much, by so much.

Tantopere, adv., (tantus, opus.) So greatly, so much.

Tantum, adv., (tantus.) So much, only.

Tantummodo, (tantus, modus.) Only.

Tantus, a, um, adj. So great, so much.

Tardus, a, um, adj. Slow; hostes fore tardiores, that the enemy would become less alert; dull, heavy, stupid.

Taurus, i, m. A bull.

Tectum, i, n., (tego.) The roof of a house, a house.

Tectus, a, um, part. See Tego.
Tego, ēre, testi, teclum. To cover, conceal, disguise, Dion. i.; protect, defend, Milit. v.

Temelum, i, n. Any missile weapon, dart, arrow, javelin.

Tenerarius, a, um, adj., (temere.) Rash, heedless, violent.

Temere, adv. Without reason; without cause; rashly, unadvisedly, lightly, indiscreetly.

Tempestatas, ātis, f., (tempus.) Time; season or time of the year; weather; storm, tempest; metaphorically, danger, Alc. iv.

Templum, i, n. A temple, church.

Temporarius, a, um, adj., (tempus.) Temporary, continuing but for a time.

Tempus, ēris, n. Time; opportunity, occasion, Alc. viii.; an exigency, emergency.

Tendo, ēre, tetendi, tensum, or tentum. To stretch out, strain, exert; direct one's course, (iter or cursum, being supplied,) Milit. i.

Tenebræ, ārum, f., pl. Darkness, obscurity; blindness, ignorance.

Teneo, ēre, ēi, tum. To hold, keep, possess, detain; tenet adversum profisciscentibus, &c., blows right against, &c.

Tenesmus, Tenesmos, i, m. A kind of disease.

Tento, Temputo, ēre, ēxi, ētum, (freq. teneo.) To try or examine by feeling; try, attempt; sound, explore.

Tenuis, is, e, adj. Slender, thin, fine; small, little; weak, feeble; trifling, insignificant, mean.

Tenus, prep. Up or down to; as far as.

Ter, adv. Three times.

Terni, æ, a, pl. adj. Three by three; three.

Terra, æ, f. The earth, land; country.

Terrestris, Terrestrial, is, e, adj., (terra.) Of the earth, earthly; terrestres exercitus, land armies.

Terribilis, is, e, adj., (terreo.) Dreadful, terrible.

Terror, ōris, m., (terreo.) Terror, great fear or dread.

Tertia, adv., (territus.) Thirdly.

Tertius, a, um, adj., (tres.) Third.

Testa, æ, f. An earthen pot or jar; a brick or tile; a shell used in ostracism, Them. viii.

Testamentum, i, n. A last will, testament.

Testatus, a, um, adj., (testor.) Generally known, notorious.

Testimonium, i, n., (testis.) An evidence, declaration, testimony.

Testis, is, m. and f. A witness.

Testor, āri, ātus sum, dep., (testis.) To bear witness, give evidence, attest; declare, assert; Them. iv.; call to witness; conjure, beseech.

Testudo, inis, f. A tortoise; tortoise-shell; a close body of men, with their shields over their heads locked into each other in the form of a tortoise; in this manner a besieging army used to approach the walls of a town, to secure themselves from the darts of the enemy above; a warlike machine, made of boards covered with raw hides, under covert of which the besiegers of a town used to get close up to the walls, either to undermine them, or to apply the battering-ram, Milit. vii.

Testula, æ, f., (dim. testa.) A small tile; shell used by the Athenians in the ostracism; each citizen marked his vote on a shell, Arist. i.

Theātrum, i, n. A theatre.

Tibia, æ, f. The shin-bone; pipe, flute.

Timeo, ēre, ēi, —. To fear, dread; timeo te, I am afraid of you, lest you do me harm; tibi, I am afraid for you, lest you be hurt.

Timidus, a, um, adj., (timeo.) Fearful, timorous, timid.
Timor, ōris, m., (timeo.) Fear; dread.

Tituba, āre, āvi, ātum. To stagger, totter, reel; stammer, falter; hesitate, be at a loss, Eum. ix.

Toga, a, f. A loose flowing woollen robe, which covered the whole body; the peculiar dress of the Romans.

Tollo, tollère, sustālī, sublātum. To raise, lift up, extol; take away, remove; decemviralem potestatem sustulerunt, they abrogated the decemviral power, Lys. iii.; kill, cut off, Han. v.

Torquis, and es, is, m. and f. A chain worn round the neck; necklace, collar.

Tot, adj. pl. ind. So many, as many.

Totidem, adj. pl. ind., (tot.) Just so many, as many.

Totus, a, um, adj., (tot.) All, whole.

Tracto, āre, āvi, ātum, (freq. trata-) To handle; treat, behave towards, Lys. iv.; treat, speak, write of, Eum. v.

Tratus, us, m., (trahó.) A drawing, tract.

Tradiitus. See Trado.

Trado, ōre, ēdi, ētum, (trans, do.) To deliver, give up, betray, surrender; hand down, transmit.

Traduco, ōre, xī, ctum, (trans, duco.) To bring over, convey from one place to another, transport; spend or pass, as, traducere vitam; expose, disgrace, traduce.

Traho, ōre, xī, ctum. To draw, drag, prolong; attract.

Trajicio, ōre, ēci, ectum, (trans, jacio.) To throw over; carry over, transport, transfer.

Tranquillitas, ātis, f. Stillness or calmness of the sea, calm weather, a calm; calmness, quietness, stillness, rest, ease, quiet, tranquillity, repose.

Tranquillo, āre, āvi, ātum, (trans- quillus.) To make calm or still; allay, quiet, compose, tranquillize.

Transactus. See Transigo.

Transaeo, ēre, ēvi, and ētum, irreg. act. To go or pass over.

Transfero, ferre, tālī, lātum, irreg. act., (trans, fero.) To carry or bring over from one place to another; transfer, transport; translate.

Transfigo, ēre, xī, xum, (trans, figo.) To pierce through; trans fix.

Transfugio, ēre, āgi, āgitum, (trans, fugio.) To flee over to the other side; desert, revolt.

Transigo, ēre, ēgi, actum, (trans, ago.) To drive or thrust through, pierce, stab; pass or spend time; finish or perform, transact; conclude, settle.

Transitus, ús, m., (transaeo.) A passage, going over.

Translatus. See Transfero.

Transporto, āre, ēvi, ētum, (trans, porto.) To carry over, transport; banish.

Trecenti, a, pl. adj., (tres, centum.) Three hundred.

Tredécim, pl. adj. ind., (tres, de- cem.) Thirteen.

Tres, tres, tria, pl. adj. Three.

Tribunus, i, m., (tribus.) A tribune, the commander of a tribe; tribuni militum, military tribunes, the chief officers of a legion, six in number; tribuni plebis, tribunes of the people, latterly ten in number, magistrates created for the purpose of protecting the rights of the people against the encroachments of the patricians.

Tribuo, ōre, uti, utum. To give, grant, bestow; allot, assign; ascribe, impute, Dat. v.

Triduum, i, n., (tres, dies.) The space of three days.

Triennium, i, n., (tres, annus.) The space of three years.
Trièris, is, f. A trireme, ship or galley of three banks of oars.

Triginta, pl. adj. indecl., (tres.) Thirty.

Trimestris, is, e, adj., (tres, mensis.) Of three months.

Triplex, ictis, adj., (tres, plico.) Threefold, triple.

Tripus, òdis, m., (tres, pes.) A three-footed stool; a tripod.

Triremis, is, e, adj., (tres, remus.) Having three rows or benches of oars.

Tristis, is, e, adj. Sad, sorrowful, dejected; dismal, afflicting; morose, sullen; cruel, austere; grave, solemn.

Triticum, i, n., (tero.) Wheat.

Triumphus, i, m. A triumph.

Triumvir, tri, m., (tres, vir.) One of three men united in office; a triumvir. There were two remarkable triumvirates, fatal to Roman liberty. The first was composed of Julius Cæsar, Pompey, and Crassus; the second, of Augustus, Mark Antony, and Lepidus.

Tropæum, i, n. A trophy, sign or token of victory; victory.

Tu, pron., gen. tui. Thou.

Tuba, ae, f. A trumpet.

Tœor, tōeri, tuitus or tutus, dep. To see, observe; behold; defend, protect.

Tum, adv. Then, at that time. When cum and tum follow one another in successive clauses, cum signifies both, tum and.

Tumultus, us, m. Tumult, disturbance, mutiny, uproar; sudden and dangerous war, Milt. iv.

Tunc, adv. Then, at that time.

Tunica, ae, f. A tunic, white woollen vest worn under the toga; tunic or waistcoat.

Turba, ae, f. A crowd, multitude; disturbance, confusion, tumult.

Turbidus, a, um, adj., (turba.) Muddy, turbid; tumultuous, turbulent, troublesome, Pelop. iv.

Turpis, is, e, adj. Ugly, deformed, hideous; base, shameful, foul.

Turpiter, adv. Basely, shamefully, disgracefully.

Turpitudo, inis, f. Ugliness, deformity; baseness, disgrace, infamy.

Tutela, æ, f., (tueor.) Defence, protection, patronage; guardianship, wardship, tutelage.

Tuto, adv., (tutus.) Safely, securely.

Tutus, a, um, adj., (tueor.) Safe, secure, out of danger.

Tuus, a, um, adj. pron. Thy or thine.

Tyrannis, idis, f., (tyrannus.) Tyranny, usurped sovereignty, Milt. viii.

Tyrannus, i, m. A king; tyrant, usurper.

U.

Ubi, adv. Where; when.

Ubinam, adv. Where.

Ulcisor, i, tus sum, dep. To revenge, avenge; take revenge on, punish.

Ullus, a, um, adj. Any, any one.

Ulterior or us, adj. Farther, on the farther side.

Ultimus, a, um, sup. ulter. First, most remote, oldest, earliest, farthest, most distant.

Umquam. See Unquam.

Una, adv. Together, in company with; at the same time; in the same place.

Unde, adv. Whence, from what place, by what means.

Undecim, pl. adj. indecl., (unus, decem.) Eleven.

Undecimviri, orum, m., (undecim, vir.) Eleven men; Athenian magistrates, who had the charge of the prisons, and superintended the execution of malefactors.

Undique, adv. From all parts or places, on every side.
Unguentum, i, n. (unguo.) Odoriferous ointment, a perfume.

Universus, a, um, adj. (unus, verto.) The whole, all together, universal.

Unquam, adv. Ever, at any time.

Unus, a, um, adj., gen. unius, dat. uni. One, alone.

Unusquisque, unaquaque, unumquodque, adj. pron. Every, every one.

Urbānus, a, um, adj., (urbs.) Of or pertaining to the city; polite, refined, courteous.

Urbs, is, f. A city, walled town.

Usquam, adv. In any place, anywhere; to any place, any whither.

Usque, adv. Constantly, always; as far as; as long as; even unto; even until.

Usūra, æ, f., (utor.) Use, usage; usury, interest given for the use of money.

Usus, a, um. See Utor.

Usus, ús, m., (utor.) Use, practice; experience; utility, advantage; need, occasion; intimacy, familiarity.

Ut, conj. and adv. That, as, how, when.

Uter, ra, rum, adj. Whether of the two, which.

Uter, ris, m. A bag or skin of leather blown up; leathern bottle.

Uterque, utraque, utrumque, adj., gen. utriusque. Both the one and the other; both, each.

Utilis, is, e, adj., (utor.) Useful, fit; profitable, advantageous.

Utilitas, ātis, f., (utilis.) Utility; profit, advantage.

Utīnam, conj., (uti.) O that! I wish that!

Utique, adv., (uti.) Certainly, surely; then, therefore.

Utor, i, usus sum, dep. To use, employ; occupy, enjoy.

Utpote, adv., (ut, potis.) As, seeing or considering, because, inasmuch as.

Utrobique, adv., (uter.) On both sides, in both parts; everywhere.

Utrum, adv., (uter.) Whether.

Uxor, ōris, f. A wife.

V.

Vacātio, ōnis, f., (vaco.) Exemption or immunity from business; leisure, vacation.

Vacefactio, ēre, ēci, actum, (vacus, facio.) To make void or empty; depopulate, Cim. ii.

Vacefactus. See Vaceficio.

Vadimonium, i, n., (vas, adios.) A promise or bond to appear in a court of justice at a time appointed; bail, security.

Vagīna, æ, f. A scabbard, sheath.

Valde, adv. Very much; greatly, exceedingly.

Valens, tis, adj., (valeo.) In good health; strong, mighty, powerful.

Valeo, ēre, ūi, ītum. To be in health, be strong, be able; prevail, be powerful.

Valetudo, īnis, f. The constitution or bodily health; good health; bad health, sickness, Timol. iv.

Vallum, i, n., (vallis.) A rampart, bulwark; a military fortification round a camp or city besieged, composed of the earth dug from the ditch, with sharp stakes driven into it.

Valve, ārum, f. Folding doors or gates.

Varietas, ātis, f., (varius.) Variety, diversity; fickleness, inconstancy.

Varius, a, um, adj. Various, different, unlike; changeable; fickle, inconstant.

Vas, vasis, n. pl., vasa, ērum. A vessel; furniture; baggage.

Vates, is, m. and f. A prophet, soothsayer; poet.

Ve, conj., used only in the end of words for vel. Or, either.
VECTIGAL

351

VESTITUS

**VECTIGAL, ális, n., (veho.)** Money paid for freight or carriage; toll, tax; revenue, income.

**Vehiculum, i, n., (veho.)** A carriage of any kind, vehicle.

**Vel, conj.** Or, either; even.

**Velocitas, atis, f., (velox.)** Swiftness, speed, nimbleness.

**Velum, i, n.** A veil, curtain; sail.

**Velut, adv.** As, like as; as if.

**Venaticus, a, um, adj., (venor.)** Of hunting; *canis venaticus*, a hound.

**Venatorius, a, um, adj., (venor.)** Of or pertaining to hunters.

**Vendito, are, avi, atum, (freq. vendo.)** To set up to sale; set off, recommend; boast.

**Vendo, ere, idi, itum, (veneo, do.)** To sell, expose to sale.

**Venenatus, a, um, adj.** Infected with poison, envenomed; venomous, poisonous.

**Venenum, i, n.** A drug; poison; witchcraft.

**Venereus, a, um, adj., (Venus.)** Belonging to Venus; venereal, fair.

**Veneror, ari, atus sum, dep.** To adore, reverence, worship, revere, show reverence to; pray reverently, beseech, beg, entreat, crave humbly.

**Venia, æ, f.** Leave, permission, *Them. x.; favor, Dion. ii.; pardon.*

**Venio, ire, ēni, entum.** To come; usu, happen.

**Vener, àri, atus, dep.** To hunt, pursue.

**Venere, ris, m.** The belly, stomach.

**Ventito, are, avi, atum, (freq. venio.)** To come often, to frequent; to haunt.

**Ventus, i, m.** The wind.

**Venundo, are, édi, atum, (venum, do.)** To expose to sale, sell.

**Venustus, a, um, adj., (Venus.)** Comely, graceful; pleasant.

**Ver, veris, n.** The spring.

**Verber, crís, n., used in the sing. only in the gen. and abl., but entire in the plur.** A scourge; lash, blow.

**Verbosus, a, um, adj., (verbum.)** Full of words, tedious, verbose.

**Verbum, i, n.** A word, saying; speech; dare verba, impose upon.

**Vere, adv., (verus.)** Indeed, truly.

**Vereor, éri, itus sum, dep.** To revere, reverence, *Att. xv.; fear, dread, Pelop. i.*

**Vergo, ére, —.** To incline or lie towards, *Cim. ii.; tend towards.*

**Veritas, atis, f.** Truth.

**Vero, conj.** But; truly, indeed.

**Versor, ári, atus sum, dep., (erto.)** To be employed, be conversant, *Milt. viii.; to be, Them. viii.; live, dwell, Cat. i.*

**Versura, æ, f., (erto.)** A turning; changing of creditors, borrowing from one to pay another, *Att. ii.; money thus borrowed.*

**Versus, ús, m.** A verse in poetry, poem; sentence or line in prose, *Epam. iv.*

**Verto, ére, ti, sum.** To turn; overturn.

**Verus, a, um, adj.** True, real, sincere, just.

**Vesperascentis, tis, part., (vesper.)** Drawing towards evening.

**Vesperasco, ére, ávi.** To become evening; *Imp., evening draws near.*

**Vester, ra, rum, adj. pron.** Your or yours.

**Vestigium, i, n.** The print of a foot, footstep; trace, track, vestige.

**Vestimentum, i, n., (vestis.)** A garment, any kind of clothing, raiment, apparel.

**Vestio, ire, iivi, itum.** To clothe, dress; cover.

**Vestis, is, f.** A garment, robe, vest.

**Vestitus, ús, m.** Clothing, clothes.
dress, apparel, raiment; fig., clothing, dress, vesture.

Veteranus, a, um, adj. Old, veteran; subs., a veteran, old soldier.

Veto, are, avi, atum. To forbid; hinder, prevent.

Vetus, eris, adj., comp. erior, sup. erimus. Old, ancient.

Vetustus, atis, f. Antiquity; old age; length of time.

Vetustus, a, um, adj. Old, ancient.

Vexo, are, avi, atum. To disturb greatly, agitate; harass.

Via, æ, f. A way, journey.

Vicesimus, a, um, adj., (viginti.) Twentieth.

Vicies, adv., (viginti.) Twenty times.

Vicinitas, atis, f., (vicinus.) Neighborhood, nearness, vicinity; the people in the neighborhood, ALC. x.

Victor, oris, m., (vinco.) A conqueror, victorious, Ages. iv.

Victoria, æ, f., (victor.) Victory.

Victus, a, um. See Vincus.

Vicious, æs, m., (vivo.) Food, sustenance, victuals; manner of living, Dion. iv.

Vicus, i, m. A village; street.

Video, ere, idi, isum. To see; perceive or understand; pass, seem.

Viduus, a, um, adj., (iduo, obs.) Deprived, bereft of; subst., vidua, a widow.

Vigeo, ere, ui, —. To be fresh, strong, vigorous; flourish, prosper.

Vigesimus. See Vicesimus.

Vigilantia, e, f., (vigilo.) Watchfulness; vigilance, diligence, attention.

Vigilia, æ, f. Watching, want of sleep; military watch or guard by night; sentinel, guard; vigilance. Military watches were changed at the end of every three hours, the first commencing at six o'clock in the evening, and the last terminating at six o'clock in the morning; hence, secundâ vigiliâ, at nine o'clock; tertia vigiliâ, at midnight, &c.

Viginti, pl. adj. indecl. Twenty.

Vigilo, are, avi, atum. To wake; want sleep; watch, be vigilant or attentive.

Villa, æ, f. A farmhouse; manor, villa, country-house of an opulent citizen.

Vincio, ire, nxi, actum. To bind, tie.

Vinculum. See Vinculum.

Vinco, ere, icle, actum. To conquer, vanquish, subdue.

Vincit, a, um. See Vincio.

Vinculum, i, n. A band, chain; pl., chains, imprisonment.

Vindico, are, avi, atum. To avenge or revenge; defend, preserve; claim; libertatem, or se in libertatem, assert one’s liberty.

Vinea, æ, f. A vineyard; a shed or mantlet; a warlike machine made of wood and hurdles, covered with earth, raw hides, or any materials that could not easily be set on fire. These vineæ were in assaults pushed forward on wheels; and the besiegers under them either worked the battering-ram, or undermined the walls.

Vinolentus, a, um, adj., (vinum.) Addicted to the drinking of wine, drunken.

Vinum, i, n. Wine.

Violatus. See Violo.

Violio, æ, avi, atum, (vis.) To hurt, injure, violate.

Vir, iri, m. A man, husband.

Vires. See Vis.

Virgo, inis, f. A virgin, maid, unmarried woman.

Virgula, æ, f., (dim. virga.) A little rod, twig, sprig, Thras. iv.

Viritis, is, ë, adj., (vir.) Of a man; manly, active, brave.

Viritim, adv., (vir) Man by man
Virtus, ātis, f., (vir.) Valor, courage; virtue, merit.
Vis, vim, vi, f. Force, violence; a quantity; pl., vires, ium, strength, power.
Viso, ēre, i, —. To go or come to see; visit; see, behold.
Visus, a, um. See Video.
Vita, a, f., (vivo.) Life; manner of living.
Vitium, i, n. Vice, crime, fault; defect, blemish; disease.
Vito, āre, āvi, ātum. To shun, avoid.
Vitalinus, a, um, adj., (vitulus.) Of a calf; vitulina caro, veal.
Vitulinum, i, n. Veal.
Vivo, ēre, xi, ctum. To live.
Visus, a, um, adj., (vivo.) Alive, living; natural; lively.
Vix, adv. Scarcely, hardly, with difficulty.
Vocito, āre, āvi, ātum, (freq. voco.) To call often.
Voco, āre, āvi, ātum. To call, name; call, summon.
Volo, velle, volui, irreg. neut. To be willing, will, wish.
Volumen, inis, n., (volvo.) A rolling, fold, wreath; volume, book, part of a book. The ancients wrote on one side only of the paper or parchment, always joining one sheet to the end of another, till they had finished what they had to write; then they rolled it on a cylinder, or round piece of wood; and hence the name volumen, a scroll or volume.
Voluntas, ātis, f., (volo.) Will, pleasure; good-will, affection.
Votum, i, n., (voveo.) A vow, promise made to the Deity; thing vowed; prayer, wish.
Vox, vocis, f., (voco.) A voice, word, speech, vote.
Vulgo, adv. Commonly, generally.
Vulgus, i, m. and n., more frequently neuter. The common people.
Vulnīro, āre, āvi, ātum, (vulnus.) To wound, hurt; offend.
Vulnus, ēris, n. A wound; calamity, misfortune, Dion. vi.
Vulpes, is, f. A fox.
Vultus, ús, m. The countenance, look, aspect; face.
HISTORICAL AND GEOGRAPHICAL INDEX.

A.

Acaranes, um, m., the Acarnanians, or inhabitants of Acarnania.
Acarndnia, a, f., a district of Epirus, in Græcia Propria, extending from the river Achelous, now called Aspro Potamo, to the Sinus Ambracius, the modern Gulf of Arta.
Ace, es, Aco, or Acco, called likewise Ptolemais, a town of Phoenicia, in Syria, on the eastern shore of the Levant; its modern name is Acre.
Acheron, tis, m., a river in Thesprotia, a district of Epirus, which flows through the lake Acherusia, into a bay called Portus, or Sinus Glykys, the sweet bay, from the sweetness of its waters. Near this river was the lake Aornus, or Avernus, said to exhale a vapor so pestilential as to kill birds that attempted to fly over it. Hence Acheron and Avernus have been feigned by the poets as a river and lake of hell, and are used likewise to signify hell or death, Dion. x.
Actei, orum, m., inhabitants of Attica, called anciently Acta.
Adimantus, i, m., an Athenian general, chosen along with Thrasybulus as a colleague of Alcibiades in the Spartan war. He was defeated by the inhabitants of Cyme, whose lands he had ravaged, and compelled to return precipitately to his ships.
Admetus, i, m., a king of the Molossians, at whose court Themistocles took refuge, when, after being banished by his countrymen, he was accused of an intention to betray them to the Persians.
Adrumetum, or Hadrumetum, i, n., a town in Africa Propria, several miles to the east of Carthage.
Ægæ, ärum, or Edessa, æ, f., a city of Macedonia, where Philip was slain.
Ægæates, um, f., Ægades, or Ægusæ, three small islands opposite to Lilybæum Marsalla, a town and promontory in the west corner of Sicily.
Ægos flumen, in Greek Ægos Potamos, the goat's river, in the Thracian Chersonesus, at the mouth of which the Lacedemonians, under Lysander, obtained a decisive victory over the Athenians, commanded by Philocles. This battle was fatal to Athenian liberty.
Historical and geographical index.

Egypt, i., f., a celebrated kingdom in the northeast corner of Africa.
Egypt, a., um., adj., Egyptian, of Egypt.
Aemilius, Lucius Paulus, a Roman consul, who, in opposition to his own judgment, was forced by the rashness of his colleague, Terentius Varro, into an engagement with Hannibal, at Cannae. The defeat of the Romans was decisive, and Aemilius was slain. Another of the same name is said by Polybius to have been consul the year that Hannibal died.
Æolia, æ, or Æolis, idos, f., a country in Asia Minor, between Myasia and Ionia, bounded by the river Caicus (now Grimaldi) on the north, and by the Hermus (now Sarabat) on the south.
Afer, ri., m., an African.
Africa, æ, f., Africa, one of the four divisions of the world, to the south of Europe, from which it is separated by the Mediterranean sea. The greater part of this continent lies within the tropics, and the immense deserts of sand in its interior, exposed to the rays of a vertical sun, are so hot as to be altogether intolerable. Comparatively little of this continent was known to the ancients; and though its coasts have been explored by the moderns, it seems to defy all the attempts of Europeans to penetrate its interior. Africa was divided by the ancients into nine districts,—Egypt; Cyrenaica, including Marmarica, now Barca; Regio Syrtica, or the countries between the Syrtes, afterwards called Tripolis, or Tripolitana, now Tripoli; Africa Propria, or the territory of Carthage, now Tunis; Numidia, now Algiers; Mauritia, now Morocco and Fez; Getulia, to the south of Mauritia; Libya, including the interior parts; and Ethiopia, the southern of the last three divisions the boundaries were undetermined.
Africânus, a., um., adj., belonging to Africa, African.
Africânus, i., m., a title by which Publius Cornelius Scipio was distinguished as the conqueror of Hannibal; and Publius Aemilianus Scipio as the destroyer of Carthage.
Agamenmon, ònis, m., king of Argos and Mycenæ, brother of Menelaus, and commander-in-chief of the Greeks in the Trojan war. On his return from the conquest of Troy he was murdered by his wife, Clytemnestra, and her paramour, Ægisthus.
Agesilus, i., m., a Spartan king, who was recalled from pursuing his victories in Persia to oppose the Grecian states, whom the Persian gold had united against the Lacedemonians. He at length succeeded in subduing them. He died on his return from Egypt, at the age of eighty.
Agis, is, m., a king of Sparta, who distinguished himself in the war against Athens.
Agnonides, is, m., a rhetorician of Athens, put to death for falsely accusing Phocion.
Agrippa, Marcus Vipsanius, a celebrated Roman general, attached to the cause of Augustus in the civil wars. He embellished Rome with some magnificent buildings, particularly the Pantheon.
Albinus, i., m., Aulus Posthumus, a Roman consul, (colleague of Lucullus,) who wrote the history of Rome in Greek.
Alciati, es, m., an Athenian, distinguished alike by his splendid talents, caprice, and want of principle: alternately the protector
and betrayer of his country, he showed himself qualified to be its greatest benefactor, or its most formidable enemy. Yet the ingratitude of his countrymen may serve as a faint apology for the aid which he sometimes gave to their adversaries. Of his talents a more striking proof could not be given than his excelling the natives of every country which he visited, even in those qualities for which they were most distinguished.

Alcmæon, Ónis, m., son of Amphiaraus and Eriphyle; he slew his mother in revenge for her betraying the concealment of Amphiaraus to Polynices, when entering upon the Theban war.

Alexander, ri, m., Alexander the Great, son of Philip, king of Macedonia, conqueror of Greece and Asia; he died at Babylon, in the 32d year of his age, 326 years before the Christian era.

Alexander, ri, m., a tyrant of Pheræ, in Thessaly, who, contrary to the law of nations, threw Pelopidas into prison while ambassador at his court. He was murdered by his wife and her brothers.

Alexandria, æ, f., a city in Egypt, built by Alexander the Great.

Alpes, ium, f., the highest mountains in Europe, forming the northern wall of Italy, and stretching through Switzerland, the Tyrol, Piedmont, Savoy, and part of France. These mountains separated Italy from ancient Gaul and Germany.

Alpinus, a, um, adj., belonging to the Alps; Alpine.

Amphiapolis, is, f., a city of Macedonia, situate on the river Strymon, on the confines of Thrace.

Amyntas, æ, m., a king of Macedonia, father of Philip, and grandfather of Alexander the Great.

Andocides, is, m., an Athenian orator, contemporary with Socrates.

Anicia, æ, f., the niece of Atticus, and wife of Servius Sulpicius.

Antigènes, is, m., one of Alexander's generals, and commander of the Macedonian phalanx.

Antigónus, i, m., one of Alexander's generals, who, after that conqueror's death, obtained the sovereignty of Pamphylia, Lycia, and Phrygia. He opposed Eumenes and Perdiccas, the former of whom he took prisoner, and ordered to be starved to death. At the age of eighty he took the field against Lysimachus and Seleucus, and fell in battle.

Antiochus, i, m., a king of Syria, in whose court Hannibal took refuge when afraid of being given up by his countrymen to the Romans. At the instigation of that restless warrior, Antiochus undertook to invade Italy, but was speedily defeated by the Roman armies.

Antipater, ris, or ri, m., one of Alexander's generals, whom he intrusted with the government of Macedonia during his absence: after the death of Alexander Macedonia fell to the lot of Antipater.

Antonius, i, m., Marcus, the devoted friend of Julius Cæsar, and the avenger of his death. Cicero, who had inveighed against his vices with great severity and eloquence, fell a victim to his resentment, when Antonius was associated in the triumvirate with Octavius and Lepidus. In the distribution which the triumviri made of the empire Antony obtained the government of the east. His insolent and dissolute behavior in Egypt provoked the enmity of Octavius, who defeated him in a great naval battle at Actium; and Antony, returning to Egypt, killed himself.
Apenninus, i, m., a ridge of mountains stretching from Liguria, Genoa, through the whole length of Italy, an extent of about four hundred miles.

Apollo, inis, m., the son of Jupiter and Latona, born at the same time with his sister Diana, on the island of Delos. One of his first exploits was to slay the huge serpent Python, by which his mother had been persecuted; in honor of this achievement he instituted the Pythian games. He was the god of poetry, music, medicine, divination, and archery. As the god of day he was likewise called Phœbus or Sol. He is generally represented as a beardless youth, with long uncut hair, crowned with laurel, holding in his right hand a bow and arrows, and in his left hand a harp or lyre.

Apollodorâtes, is, m., a son of Dionysius, the tyrant of Syracuse.

Apptia, æ, sc. via, a magnificent road from Rome to Brundusium, a distance of three hundred and sixty miles. It was begun and about half finished by Appius Claudius, the censor, in the year of Rome 441.

Apulia, æ, f., a district of Italy, on the Adriatic sea, now called Puglia, extending from the river Frento to Brundusium and Tarentum.

Arcâdia, æ, f., a celebrated pastoral country in the centre of the Peloponnesus.

Arcas, âdis, or âdos, m., the son of Jupiter and Calisto, and king of the country which derived from him the name of Arcadia:—an Arcadian.

Archias, æ, m., the chief magistrate of Thebes when Pelopidas restored the liberty of his country.

Ardea, æ, f., a town of Latium, eighteen miles from Rome.

Ardeatinus, æ, um, adj., of Ardea.

Ärette, es, f., a daughter of Dionysius.

Argilius, i, m., a young man who discovered to the Ephori of Sparta the treasonable correspondence of Pausanias with Artabazus.

Argivi, orum, m., citizens of Argos.

Argos, eos, n., plur. Argi, orum, m., the capital of the district of Argolis, in the Peloponnesus.

Ariobarzânês, is, m., a prefect of Lydia and Ionia, under Artaxerxes.

Aristides, is, m., a celebrated Athenian, the contemporary and rival of Themistocles, and distinguished for his probity by the honorable appellation of the just. Though intrusted with the charge of the treasury, he died in such poverty that he was buried at the public expense.

Aristomâche, es, f., the sister of Dion, and wife of Dionysius, tyrant of Syracuse.

Armênia, æ, f., Major, a mountainous country in Asia, now called Turcomania. Its most remarkable mountains are Taurus, Anti-taurus, Niphûtes, and Ararat, on which Noah’s ark first rested after the flood.

Armênia, æ, f., Minor, a country of Asia, bounding Armenia Major on the southwest.

Armênii, orum, m., inhabitants of Armenia.

Arsidêsus, i, m., a son of Datames. He fell, in the flower of youth, in a battle with the Pisidæ.
Artabānus, i, m., a Persian, uncle to Xerxes, whom he assassinated in
the hope of mounting the throne. He was put to death, however,
by Artaxerxes, the son of Xerxes.

Artabāzus, i, m., a son of Pharnaces, general in the army of Xerxes.
He fled from Greece on the defeat of Mardonius.

Artaphernes, is, m., a Persian general, sent by Darius to invade
Greece with a powerful army, and defeated at Marathon by Mil-
tiades.

Artaxerxes, is, m., a king of Persia, who succeeded his father, Xerxes.

Artēmisium, i, n., a promontory on the northeast of the island of Eu-
bæa.

Asia, a, f., one of the four great continents of the world, inferior in
extent to America, but exceeding both Europe and Africa taken
together. Its length, from 26° E. Long. to 170° west of London,
is 164 degrees, which may be computed at about 7,583 British
miles. Its breadth, from 9° to 77° N. Lat., is about 5,250 miles.
Asia is the most celebrated of the continents. It was here that
the first man was placed by the hands of his Creator; it was
here that God first promulgated his laws to mankind; and it was
here that the Saviour of men passed the whole of his mortal life.
Of this continent very vague ideas were entertained by the an-
cients, to whom not above one quarter of it appears to have been
known. Its principal divisions were, Asia Minor; Colchis, Ibe-
ria, and Albania; Armenia; Syria; Arabia; Babylon and
Chaldea; Mesopotamia; Assyria; Media; Persia and Susiana;
Parthia, Hyrcania, Margiana, Bactriana, and Sogdiana; India;
and Scythia.

Asia Minor, a region of Asia, to the east of the Archipelago, now
called Anatolia. It was not distinguished by the name of Asia
Minor till about the middle ages.

Aspendus, i, f., a town of Pamphylia, in Asia Minor.

Aspendii, orum, m., inhabitants of Aspendus.—Aspendians.

Aspis, is, or idis, m., a satrap of Cataonia, who, having revolted from
Artaxerxes, was reduced by Datames.

Astu, n. ind., the city; a name given by way of eminence to the city
of Athens.

Athamānes, um, m., a people of Epirus, near Acarnania and Ætolia.

Athēnai, ärum, f., the capital of Attica, and the most celebrated city
of ancient Greece for external elegance, and for the ingenuity of
its inhabitants, and their proficiency in polite learning, science,
and arts.

Athēnieneses, ium, m., Athenians; inhabitants of Athens.

Athēnienesis, is, e, adj., Athenian; of Athens.

Attica, a, f., a country of Greece, situated on the western shore of the
Archipelago, and from its maritime situation called likewise Acte,
or the coast. It was about fifty miles in length from Eleusis to
Suniwm.

Atticus, a, um, adj., Attic; of Attica.

Atticus, i, m., a name given to Titus Pomponius, a Roman knight
from his long residence in Athens.

Aulus, i, m., a praenomen common among the Romans, as Aulus Tor-
quatus, Aulus Gellius, &c.
Aurelius, i, m., L. Cotta, a Roman consul in the time of Hannibal.
Automatia, æ, f., Avroparia, the goddess of Fortune, or the temple of that goddess.
Autophrádátes, is, m., a general of the Persian monarch Artaxerxes.

B.

Babylon, ònis, f., the capital of Chaldea, and long the most celebrated city in the world. The river Euphrates flowed through the middle of it from north to south. Scarce a vestige of it now remains.

Bæbius, i, m., M. Tamphilus, a Roman consul.
Bagæus, i, m., the name of one of the assassins sent by Pharnabazus to dispatch Alcibiades.

Balbus, i, m., Lucius Cornelius, a friend of Atticus.
Barcas, æ, m., the surname of Hamilcar, son of Hannibal.

Bithyni, orum, m., Bithynians; inhabitants of Bithynia.
Bithynia, æ, f., a country of Asia Minor, extending along the south of the Euxine Sea, from the Thracian Bosphorus (Straits of Constantinople) to the river Parthenius, now called Bartin.

Bæotia, æ, f., a country of Greece, having Attica and Megaris on the east, and extending from the Eruripus to the Corinthian Gulf. It was covered with a thick atmosphere, which was supposed to render the inhabitants dull and stupid. The energy displayed by the Boeotians, under Epaminondas and Pelopidas, was a sufficient refutation of that opinion.

Bæoticus, a, um, adj., of Bæotia, Bæotian.
Bæotii, orum, m., inhabitants of Bæotia, Bæotians.

Brutus, i, m., the name of an illustrious Roman family, the first of whom, Lucius Junius, having obtained the name of Brutus from his affecting idiocy to escape the tyranny of Tarquin the Proud, became afterwards the avenger of Lucretia and the parent of Roman liberty. Marcus Brutus, many centuries after, inheriting his great progenitor's passion for liberty, was the chief conspirator against Julius Cæsar, who aspired to sovereign power. After the murder of Cæsar he was defeated by Antony, in the battle of Philippi, and, in despair of his country's freedom, killed himself.

Byzantium, i, n., a city in Thrace, now called Constantinople, from Constantine the Great, who transferred thither from Rome the seat of empire, A. D. 330. It is now the capital of the Turkish empire.

Byzantii, orum, m., the inhabitants of Byzantium.
Byzia, æ, f., a small fort in Thrace.

C.

Cadmea, æ, f., the citadel of Thebes, built by Cadmus.
Cadásii, orum, m., a people of Asia, situated between Pontus and the Caspian Sea.
Cæcilius, i, m., a Roman knight, uncle to Atticus.
Cæsar, āris, m., the surname of the Julian family at Rome. After being dignified by Julius Cæsar, who was the founder of the im-
perial government, it became the surname of the succeeding emperors and their heirs apparent.

*Cæsariánus, a, um, adj., of Cæsar.*

*Cælius, i, m., a common prænomen among the ancient Romans.*

*Cælius, i, m., Lucius Julius, a contemporary and friend of Atticus, eminent for his wealth, virtues, learning, and poetical genius.*

*Callias, ã, m., a rich Athenian, who married the sister of Cimon.*

*Calligrætes, is, m., a crafty and unprincipled Athenian, who, under pretence of hospitality, ordered Dion, of Syracuse, to be murdered.*

*Calliphrôn, ãnis, m., a man by whom Epaminondas was taught to dance.*

*Callistratus, i, m., an eloquent Athenian, who was sent as ambassador to Arcadia, at the same time with Epaminondas, while each of them sought for his own state the alliance of the Arcadians.*

*Camillus, i, m., Lucius Furius, a celebrated Roman general, who, after several splendid victories, had been banished by his ungrateful countrymen. During his exile, while Rome was besieged by Brennus, the Gaul, and the Romans were submitting to ignominious terms of accommodation, Camillus, arriving with an army, defeated the barbarians and delivered the city.*

*Camissares, is, m., father of Datames, the Carian.*

*Canne, ãrum, f., a city of Apulia, famous for the fourth and greatest of the victories which Hannibal gained over the Romans, who were commanded by Terentius Varro and Paulus Æmilius.*

*Cannensis, is, e, adj., of Canne.*

*Capitolium, i, ãm., the capitol of Rome, a celebrated temple of Jupiter, built on the Tarpeian hill. In digging the foundation, the head of a man named Tólus is said to have been found, bleeding afresh; hence it was called Capitolium, as if caput Toli.*

*Cappadocia, a, f. An extensive country of Asia, having Phrygia on the west, and Armenia on the east. This country was bequeathed by Alexander to Eumenes. On the extinction of the royal family, the Romans offered the Cappadocians a republican government, which they refused to accept. The inhabitants were called Syri by the Greeks; and, as the Romans procured most of their slaves from Cappadocia, Syrus is often put for the name of a slave.*

*Cappadóx, ãcis, m. or f., a Cappadocian, or inhabitant of Cappadocia. A river in Cappadocia.*

*Captiání, ãrum, a people of Asia, (probably of Asia Minor,) whose situation is unknown to geographers.*

*Capua, a, f., an ancient town of Campania, near Naples, situated in the middle of a beautiful plain, about two miles and a half from the Volturno. It was a place of great magnificence and luxury. The troops of Hannibal having spent the winter here, after the battle of Cannæ, became so enervated, that they never after engaged the Romans without being defeated.*

*Car, är, m., a Carian, an inhabitant of Caria.*

*Cardáces, ium, m., a kind of soldiers among the Persians.*

*Cardia, ã, f., a city of Thrace.*

*Cardiánus, a, um, adj., of Cardia.*
Cares, is, m. or f., an inhabitant of Caria, a Carian.
Caria, ã, ã, a country of Asia Minor, between the Meander (now the Meander) and the Xanthus or Scamander in the Troas.
Carthago, ins, f., the most celebrated city of ancient Africa, long the formidable rival of Rome. It was built by a colony of Tyrians, under Dido, about sixty-five years before the foundation of Rome; and destroyed by Scipio Africanus, the younger, in the third Punic war, about one hundred and forty-seven years before Christ. It was twenty-three miles in circumference, and on being set fire to by the Romans, is said to have burned seventeen whole days. It was partly rebuilt by Julius Caesar, Augustus, and Adrian, and was finally demolished by the Saracens, in the seventh century. Its ruins are still to be seen about fifteen miles north-east of Tunis.
Carthaginensis, is, m. or f., a Carthaginian.
Carthaginensis, is, c. adj., of Carthage.
Cassander, ri, m., the son of Antipater, whom he succeeded on the throne of Macedonia.
Cassius, i, m., Caius, one of the principal conspirators against Julius Caesar. Being defeated by Antony, in the decisive battle of Philippi, he ordered his freedman to pierce him through, with that very sword which he had stained in the blood of Caesar. Brutus lamented him as the last of the Romans.
Cataonia, æ, a country in Asia, near Cappadocia.
Cato, Ónis, m., a surname of the Porcian family in Rome. This family was first rendered illustrious by M. Porcius Cato, generally known by the name of Cato the Censor. He was distinguished by his ardent love of his country, the austerity of his manners, and his inflexible integrity. His great political maxim was the necessity of destroying Carthage; and the invariable conclusion of all his speeches in the senate was, Delenda est Carthago. He died in extreme old age, about 150 years before Christ.—Of equal celebrity was Marcus Cato, generally surnamed Uticensis, great-grandson of the censor. He was rigid in reforming abuses; his virtue was inflexible, and his veracity proverbial. In the civil war between Caesar and Pompey, he espoused the cause of the latter; and when, after the battle of Pharsalia, he was about to be besieged by Caesar in Utica, he killed himself, to prevent his falling alive into the victor’s hands, having previously fortified himself against the fear of death by reading Plato’s treatise on the immortality of the soul.
Catullus, i, m., Caius or Quintus Valerius, a native of Verona, who, in the age of Caesar and Cicero, acquired great fame by his poetical talents. In his epigrams, he has imitated the Greek writers with success, and was the first who introduced their numbers into Latin poetry. He lampooned Caesar, whose only revenge was, to invite the poet, and entertain him hospitably at his table.
Catulus, i, m., Quintus Lutatius, a Roman general; defeated Hamilcar, and destroyed six hundred of the Carthaginian ships. This terminated the first Punic war.
Centenius, i, m., C., a Roman prætor, slain in an engagement with Hannibal.
Ceraunus, i, m., a surname of Ptolemy II., signifying thunder, and expressive of his boldness.

Cethègus, i, m., Publius Cornelius, a Roman consul.

Chabrias, a, m., a celebrated Athenian general, who signalized himself by supporting the Boeotians against Agesilaus, and by the conquest of Cyprus.

Chalcioecus, i, m., a brazen temple of Minerva, in Lacedaemon, in which Pausanias sought refuge from the just indignation of his countrymen. See Pausanias.

Chalcis, idis, f., now called Egripo, the chief town of the island Eubœa.

Chaonia, a, f., a division of Epirus.

Chaones, um, m., the inhabitants of Chaonia.

Chares, étis, an Athenian general, contemporary with Chabrias.

Charon, ónis, a Theban, who received into his house Pelopidas, and his patriotic friends, when they returned from exile to emancipate their country from tyranny.

Chersonésus, i, f., a peninsula of Thrace, formed by the bay of Melas and the Propontis, (sea of Marmora.) This peninsula extended about fifty miles in length. Other peninsulas are likewise distinguished by the name of Chersonesus, as the Chersonesus Aurea, Malacca; Chersonesus Cimbrica, Jutland; Chersonesus Taurica, Crim Tartary.

Chios, or us, i, f., Scio, an island in the Ægean Sea, between Lesbos and Samos, about 125 miles in circumference, famous for its wine and beautiful marble.

Cicéró, ónis, m., (1,) the most eloquent and accomplished of the Romans, was born at Arpinum, a town of the Volsci, in Latium. By suppressing, while consul, the dangerous conspiracy of Catiline, he merited the appellation of father of his country. After the ruin of Roman liberty, he was proscribed by the Triumviri, at the desire of Mark Antony, against whose vices he had inveighed with great severity in those celebrated orations called his Philippics. He was killed by the soldiers of Antony, who, in brutal triumph, ordered his head and right hand to be fixed up in the Forum, where his eloquence had so often been the protection of the innocent and the terror of the guilty. His splendid orations, and his voluminous writings on rhetoric and philosophy, comprehending, and finely illustrating all the science of the times, entitle him to the first rank among Roman authors, and will remain imperishable monuments of his unrivalled genius and erudition.

(2,) Quintus, brother of M. Cicero.

Cilices, um, m., inhabitants of Cilicia.

Cilicia, a, f., a country of Asia Minor, on the coast of the Mediterranean, north from Cyprus, south from Mount Taurus, and west from the Euphrates. It was divided into three districts, Cilicia Aspera, or Tracheotis; Cilicia Campestris, or Pedias; and Cilicia Propria. It was enclosed by mountains, which had only a few narrow passes, called Pylæ, or gates.

Cimon, ónis, m., an Athenian general, son of Miltiades, renowned for his valor and his liberality to his fellow-citizens. On one day he defeated the Persian fleet, taking two hundred ships, and totally
routed their army by land. He died in the fifty-first year of his age, while besieging Citium a town of Cyprus.

Cinna, a, m., Lucius Cornelius, a Roman general, the contemporary and rival of Sylla. Having been banished by Octavius for attempting to free the fugitive slaves, he joined Marius, and re-entering Rome with thirty legions, deluged the city with blood. He was assassinated by one of his own officers at Ancona, while preparing for hostilities against Sylla.

Cinnamus, a, um, adj., belonging to Cinna.

Cithium, i, n., now Cité, a town of Cyprus.

Clastidium, i, n., Schiatezzo, a town of Liguria, or Genoa.

Claudius, i, m., Marcus, a Roman consul in the time of Hannibal.

Clean, tis, m., an orator of Halicarnassus, who, in an oration which he composed for Lysander, hinted the propriety of making the kingdom of Sparta elective.

Clineas, a, m., an Athenian, father of Alcibiades.

Cnidus, i, f., a town of Caria, in Asia Minor.

Colonae, arum, f., a town of Troas in Asia Minor.

Conon, onis, m., an Athenian general, son of Timotheus. Having been defeated in a naval battle by Lysander, at Ægos Potamos, he retired in voluntary exile to the court of Artaxerxes, king of Persia, by whose assistance he was enabled to free his country from slavery. Being betrayed by a Persian, he was thrown into prison, where he died.

Corecyra, a, f., Corfu, an island in the Ionian Sea, separated from Epirus by a narrow strait. It is ninety-seven miles in length.

Corecyraei, orum, m., inhabitants of Corecyra.

Corecyraeus, a, um, adj., of Corecyra.

Corinthius, i, f., anciently called Ephyra, the capital of Achaia Propria, was situated between the Sinus Corinthiacus (Gulf of Lepanto) and the Sinus Saronicus, (Gulf of Egina.) Corinth was taken and burnt by Mummius, the Roman consul, b. c. 147, and rebuilt by Julius Cæsar, who sent thither a colony of freedmen.

Corinthius, a, um, adj., of Corinth.

Corônêa, a, f., a town of Boeotia, celebrated for the defeat of the Athenians and their allies by Agesilaus.

Cotys, i, m., a king of Thrace, whose daughter was married to Iphicrates.

Cratérus, i, m., a favorite general of Alexander the Great, whose life he wrote. On the partition of Alexander's dominions, after his death, Greece and Epirus were allotted to Craterus. He fell in a battle against Eumenes, in Asia, b. c. 328.

Creta, a, f., Candia, an island in the Mediterranean, to the southwest of the Archipelago. It is two hundred and seventy miles in length, and fifty in breadth, abounding in mountains covered with wood, having fertile valleys interspersed. This island is said to have contained, in ancient times, a hundred cities.

Cretenses, ium, m., the inhabitants of Crete.

Crimessus, i, m., a river of Sicily, called likewise Criminus, or Crinissus, now Caltabellota.

Crithote, es, f., called likewise Erchtho, a town of the Thracian Chersonesus, situated on the Hellespont.
Critias, c, m., the chief of the thirty tyrants of Athens. He fell in a battle with Thrasybulus, the asserter of his country's freedom, b. c. 403.

Cyclades, um, f., islands in the Ægean Sea, so called from a Greek word, signifying a circle, because they lay in a circular form round Delos.

Cyzicus, Cyrus, Cyrus, CyrencBi, CyrencB, Cyprii, Cyrene, Cyprus, CritiaSf

...blow, heart revenge his last rendered of phernes, nians, after furiously with claiming, at sea Croesus, Africa.

Mardonius, Greeks hast defeated of of (Babylon) Mandane. Smyrna. 

MEirathon. c.

...Pericles. 403.

...and court, against a hundred and fifty miles long and seventy broad. This island was sacred to Venus.

Cyrenæ, ärum, f., a celebrated city in the province of Cyrenaica, in Africa. It was founded by a colony of Greeks from the island Thera, and was situated about eleven miles from the sea.

Cyrenæi, örûm, m., inhabitants of Cyrene.

Cyrus, i, m., Major, king of the Persians, and son of Cambyses and Mandane. He defeated his grandfather Astyages, whose kingdom (Media) he rendered tributary to Persia. He conquered Cræsus, king of Lydia, invaded Assyria, and took its capital (Babylon) by turning the course of the Euphrates. He was at last defeated by Tomyris, queen of the Massageteæ, who cut off his head, and threw it into a vessel filled with human blood, exclaiming, "Now satiate thyself with human blood, for which thou hast ever thirsted."—v. c. 532.

Cyrus, i, m., Minor, the brother of Artaxerxes, king of Persia, whom, with the assistance of the Greeks, he attempted to dethrone. The brothers met at the head of their respective armies, and rushing furiously against each other, Cyrus was slain, b. c. 403.

Cyzicus, i, f., a city of Mysia, in Asia Minor, on the Propontis, or sea of Marmora.

Cyzicēnus, a, um, adj., of Cyzicus.

D.

Damon, Ónis, m., a poet and musician of Athens, the intimate friend of Pericles.

Darius, i, m., son of Hystaspes, was raised to the throne of Persia, after the murder of Smerdis. He provoked the enmity of the Greeks by attacking the Ionians, and particularly of the Athenians, by sheltering their exiled tyrant Hippias. Stimulated to revenge by their opposition, he resolved to carry the war into the heart of their country. His first invading army, commanded by Mardonius, was destroyed by the Thracians. He then sent a more formidable army, under the command of Datis and Artaphernes, who were defeated by Miltiades, in the celebrated battle of Marathon. He was preparing to revenge in person this severe blow, when he died, b. c. 487, bequeathing to his son Xerxes his revenge against the Greeks.

Datames, is, m., an able general of Artaxerxes, king of Persia, being rendered obnoxious to his sovereign by the intrigues of his enemies at court, took up arms in his own defence. He was murdered by
Mithridates, king of Pontus, who had invited him to his court with the warmest professions of friendship.

Datis, is, m., one of the generals of Darius, defeated by Miltiades, in the battle of Marathon.

Decelia, æ, f., now Biala Castro, a village of Attica, which the Lace-demonians fortified by the advice of Alcibiades.

Delos, i, f., the central island of the Cyclades,—the birthplace of Apollo and Diana.

Delphi, orum, m., now Saloni, or Castri, the chief town of Phocis, a country in Greece, was situated at the foot of Mount Parnassus, near the Castalian spring. It was famous for the temple and oracle of Apollo.

Delphicus, a, um, adj., of Delphi.

Demædes, is, m., an Athenian orator, who advised his countrymen to deliver up Athens to Antipater.

Demænætus, i, m., a factionist Syracusan and enemy of Timoleon.

Demetrius, i, m., Phalereus, an Athenian, who, when his fellow-citizens, after the death of Alexander, were divided into two factions, favored the faction of the nobles.—When Cassander made himself master of Athens, he intrusted the government of it to Demetrius Phalereus, in whose hands it continued for ten years. By his wise and moderate administration, he excited such gratitude in the Athenians, that they erected three hundred brazen statues to his honor. While Athens was enjoying this interval of tranquility and happiness, it was suddenly besieged and taken by Demetrius Poliorcetes; the popular form of government was restored, and Phalereus retired first to Cassander, and afterwards to the court of Ptolemy Soter, king of Egypt. Here he spent his time in his favorite pursuits of learning and philosophy, and in composing several works on the subject of the government.

Demetrius, i, m., surnamed Poliorcetes, or taker of cities, was the son of Antigonus, the most powerful of Alexander's generals, among whom the dominions of that conqueror were divided after his death. Having delivered Athens from the tyranny of Cassander, he was revered by the Athenians as a god. Yet, after the fatal battle of Ipsus, in which Antigonus was slain, and Demetrius obliged to retire with great loss, that fickle and ungrateful people shut their gates against him. He soon reduced them, however, to subjection, and again treated them with lenity. After establishing himself on the throne of Macedonia, the loss of some of his eastern possessions recalled him to Asia. There, after various reverses, he retired to the court of his son-in-law Seleucus, who detained him a captive for three years, when he died.

Demosthènes, is, m., an Athenian, the most eloquent orator of antiquity. He distinguished himself by his patriotic zeal in opposing the aggressions of Philip, against whom he endeavored, with all the powers of oratory, to rouse his countrymen. Yet this zealous patriot afterwards suffered himself to be bribed by Harpalus, the creature of Alexander. His patriotic ardor, however, again revived; and when Antipater and Craterus were about to enter Athens as conquerors, they demanded all the orators who had
roused their fellow-citizens to oppose them. Demosthenes, that
he might not fall into their hands, swallowed poison, in the sixtieth
year of his age, b. c. 324.

Dercyllus, i. m., a governor of Attica under Antipater.

Diâna, æ. f., the daughter of Jupiter and Latona, and twin-sister of
Apollo. She was the goddess of woods and of hunting. As
Apollo presided over the day, and in that capacity was distin-
guished under the name of Phœbus, or Sol, so Diana ruled in the
heavens by night, and was then distinguished by the name of
Luna. Her empire extended even to the infernal abodes, where
she was known by the name of Hecate. Hence she is called by
the poets, tergëmina, diva triformis. Her statues were generally
erected where three ways met; from which circumstance she
sometimes received the appellation of Trivia. She is represented
as a tall beautiful virgin, with a bow or javelin in her right hand,
and a quiver on her shoulder, chasing deer or other wild animals.

Dinon, önis, m., a historian who wrote a history of Persia, in the reign
of Alexander the Great.

Diomêdon, ontis, m., a native of Cyzicus, who attempted to bribe
Epaminondas.

Dion, önis, m., a Syracusan, son of Hipparinus, nearly related to the
two tyrants of Syracuse, Dionysius the elder, and the younger.
He was a scholar, and ardent admirer of Plato, whom, at his
desire, Dionysius invited to his court. Having become obnoxious
to the tyrant, he was banished to Corinth, where he collected a
powerful army, and was soon able to dethrone Dionysius. He
was soon afterwards betrayed and assassinated by one of his in-
timate acquaintances, named Callicrates, or Callipus, in the fifty-
fifth year of his age. His death was universally lamented by the
Syracusans, who raised a monument to his memory.

Dionysius, i. m., (1,) or the elder, a Syracusan, son of Hermocrates.
Having signalized himself in the wars which the Syracusans
carried on against the Carthaginians, he became very popular
with the army, and availed himself of the power which he had
thus acquired, to establish himself in the sovereignty. His cruelty
rendered him odious to his subjects, of whom he became so sus-
picious as to be in perpetual alarm. Among other precautions
which he used to secure himself against their machinations, he
caused a subterraneous cave to be formed in a rock, in the shape
of a human ear, which measured eighty feet in height, and two
hundred and fifty in length.—Sounds uttered in this cave were
all conveyed to one common tympanum, which communicated
with an adjoining room, where Dionysius spent the most of his
time to hear what was said by the unhappy victims of his sus-
picion, whom he had confined in the apartments above. This
cave was called the ear of Dionysius. The artists who were
employed in building it are said to have been put to death by
order of the tyrant, lest they should reveal to what purposes a
work of such uncommon construction was to be appropriated.
He died in the sixty-third year of his age, b. c. 368, after a reign
of thirty-eight years.

Dionysius, i. m., (2,) the son of the elder Dionysius, succeeded his
father as tyrant of Syracuse. With even greater cruelty than that of his father, he possessed very inferior abilities. By the advice of Dion, he became the pupil of Plato, whom he invited to his court; but when the philosopher advised him to restore the liberty of his subjects, he was so offended, that he caused him to be seized and sold as a slave. The popularity of Dion exciting his suspicion, he caused him to be banished; but that nobleman collecting an army in Greece, soon returned and dethroned the tyrant. After the assassination of Dion, the tyrant was restored; but had not long enjoyed his triumph, when he was again expelled from Syracuse by Timoleon, the Corinthian. He afterwards supported himself at Corinth by keeping a school. He is said to have died of joy, on hearing that a tragedy of his composition had been rewarded with a prize.

Dionysius, i, m., (3,) a musician of Thebes, by whom Epaminondas was instructed.

Dodona, a, f., the principal town of Molossis, a district of Epirus; it was situated at the foot of Mount Tomarus, and was famous for the temple and oracle of Jupiter, the most ancient in Greece. From a large grove of oaks in the neighborhood, oracles were uttered, sometimes by the trees, and sometimes by pigeons.

Dolopes, um, m., a people of Thessaly.

Domitius, i, m., Cneius Enobarbus, a Roman consul, who was in office when Atticus died.

Drusilla, a, f., Livia Drusilla, the daughter of Lucius Drusus Calidianus. She was given in marriage to Tiberius Claudius Nero, by whom she had two sons, Tiberius and Drusus. In the civil war between Antony and Augustus, her husband espoused the cause of Antony; and while Drusilla was fleeing from the danger which threatened Tiberius, she was seen by Augustus, who was so struck with her beauty that he resolved to marry her. He accordingly divorced his wife Scribonia; and as he had no male progeny of his own, he adopted the two sons of Livia, by Tiberius. In her elevation she conducted herself with cruelty and ingratitude towards the family of Augustus; and is even charged with having murdered the emperor himself, to hasten the elevation of Tiberius, her son. The undutiful conduct of Tiberius was a just punishment for her crime. She died in the eighty-sixth year of her age, A. D. 29.

E.

Elis, is, or idis, f., a district of Peloponnesus; and likewise the name of its principal city.

Elpenice, es, f., the daughter of Miltiades, married first to her brother Cimon, and afterwards to Callias.

Emphylétus, i, m., an Athenian, the friend of Phocion.

Ennius, i, m., a native of Rudiae, near Tarentum, in Calabria. He fixed his residence in Rome, where his genius and learning procured him the privileges of a citizen. He was the first eminent poet at Rome. His verses, though rude and unpolished, have often great vigor; and Virgil has not disdained to adopt many of them into his own poems. Ennius was the intimate friend of Catu
and of Scipio Africanus. He died of the gout, in the seventieth year of his age, about 169 years before the Christian era.

Epaminondas, æ, m., a native of Thebes, in Boeotia; one of the most accomplished and able generals of antiquity. He co-operated with Pelopidas, in rescuing his country from the domination of the Lacedaemonians; and being united with that patriotic leader in the command of the Theban army, he defeated the Lacedaemonians, under their king Cleombrotus, in the memorable battle of Leuctra. After this victory he conducted his army to the Peloponnesus, and made the Spartans tremble for the safety of their city. In a subsequent campaign he defeated the united forces of the Lacedaemonians, Athenians, and their allies, in the battle of Mantinea. This was the termination of his illustrious career. Being mortally wounded with a javelin, the head of which remained in his breast, and which, he knew, could not be extracted without occasioning his immediate death, he survived only till he was assured that his men had gained the victory, and till he saw his shield brought back safe, then exclaiming,—"I have lived long enough, for I die unconquered," he drew the javelin from his breast, and immediately expired, b. c. 365. With Epaminondas the glory of Thebes rose and fell.

Ephesus, i, f., a city of Ionia, in Asia Minor, celebrated for the temple of Diana, one of the seven wonders of the world. This temple was 425 feet long, and 200 feet wide. The roof was supported by 127 superb pillars, each 60 feet high, said to have been placed there by as many kings. This celebrated edifice was not completed till 220 years after its foundation. It was burnt by Eratostratus, on the same night that Alexander the Great was born, but rose from its ashes in renewed splendor. The town Aiosaluc now occupies the site of Ephesus, of which scarce a vestige remains.

Epiröta, æ, or es, æ, m., a native of Epirus.

Epirötteus, æ, um, adj., belonging to Epirus.

Epirus, i, f., a country in the west of Greece, on the coast of the Ionian sea. This country was famous for horses.

Eretria, æ, f., a city of Euboea, on the Euripus.

Eretrieisien, is, e, adj., of Eretria.

Eriëthônis, is, f., more properly called Crithote, a town of the Thracian Chersonese, on the coast of the Hellespont.

Eryx, ycis, m., a mountain of Sicily, on the top of which was a temple sacred to Venus, who is thence called Erycina. On the side of the mountain there was a strong town of the same name.

Etruria, æ, f., Tuscany, a district of Italy, of which the Tiber was the southern boundary.

Evagöras, æ, m., a native of Cyprus, who, having been deprived of his paternal dominions by the Persian monarch Artaxerxes, applied for succor to the Athenians. They sent Chabrias to his assistance; and Evagoras was not only reinstated in his possessions, but, by his talents and activity, made himself master of Salamis, and of the greater part of the island of Cyprus. Artaxerxes, however, sent against him an overwhelming army; and after several defeats, he was obliged to resign all his other possessions, re-
taining only Salamis, on condition of his paying a small tribute to the Persian monarch.

*Eubœa, a., f.,* now called Negropont, a large island of Greece, along the northeast coast of Attica, and the coast of Bœotia. It was 150 miles long, and 40 at its greatest breadth; and was separated from the continent by a narrow strait called the Euripus.

*Eumenes, is, m.,* a native of Cardia, in Thrace, the ablest and most deserving of the generals of Alexander. After the death of that hero Eumenes remained steadily attached to the royal family; and co-operated with Perdiccas in endeavoring to subdue the other commanders, who had partitioned the empire amongst them. He defeated Craterus and Neoptolemus, the latter of whom he slew in single combat; and for some time successfully opposed Antigonus. Being at last betrayed by his own party to his antagonist, he was doomed to perish by hunger, but after fasting for three days he was killed by one of Antigonus’s soldiers, b. c. 318.

*Eumolpide, Ærum, m.,* the descendants of Eumolpus, son of Neptune. Eumolpus, originally from Thrace, was chief priest of Ceres, at Eleusis, an office which his descendants continued for many ages to enjoy.

*Europa, a., f.,* Europe, one of the four great continents into which the world has been divided. It is situate between 36° and 72° of north latitude, and between 10° west and 65° east longitude. It extends in length about 3,300 miles, from the rock of Lisbon in the west, to the Uralian mountains in the east; and in breadth about 2,350 miles from the North Cape in Lapland to Cape Matapan, the southern extremity of Greece. Though the smallest of the four great divisions of the globe, it far surpasses them all in political importance. Almost wholly situate within the temperate zone, its climate is peculiarly favorable to the physical and mental energies of man; while its numerous and extensive inland seas, facilitating the intercourse between its various nations, have promoted their mutual progress in knowledge and civilization. It is here, accordingly, that the human mind has approached nearest to perfection. It is here that learning, science, and the arts, have been most successfully cultivated; that the native freedom and privileges of men have been most resolutely vindicated, and most generally recognised, and that governments have been established on the firm basis of mutual advantage to the rulers and the ruled. In consequence of those advantages Europe now gives laws to the greater part of the globe; and seems destined to diffuse over all the other continents the light of knowledge, refinement, and true religion. Its ancient divisions were Scandinavia, including Denmark, Norway, Lapland, Finland, and Sweden; Germania, Germany; Sarmatia, or Scythia, Poland, Prussia, Russia, and Little Tartary; Dacia, Wallachia, Moldavia, and Transylvania; Moesia, Servia and Bulgaria; Thracia, Romania; Macedonia; Thessalia, Janna; Graëcia Propria, Livadia; Peloponnesus, Morea; Epirus, Albania and Janina; Illyricum, Dalmatia, Bosnia, Scelavonia, and Croatia; Pannonia, Hungary; Noricum, Austria; Rhaëtia and Vindelicia, Tyrol, and the country of the Grisons; Gallia, France, Switzerland, Flanders,
and Holland; Britannia, Britain; Hibernia, Ireland; Hispamia, Spain and Portugal; Italia, Italy; Corsica; Sardinia; Sicilia; and the Baleares, Majorca, Minorca, and Ibica.

Epvreus, a, um, adj., European, belonging to Europe.

Eurybiades, is, m., a king of Sparta, who commanded the Lacedæmonian army when Themistocles commanded the Athenians, during the invasion of Xerxes.

Eurydice, es, f., the wife of Amyntas, king of Macedonia, and mother of Perdiccas and Philip.

Eurysthènes, is, m., a Lacedæmonian, a descendant of Hercules

F.

Fabianus, a, um, adj., of Fabius.

Fabius, i, m., the name of a patrician family in Rome, illustrious for their heroic virtues, and for the important services which they rendered to their country. Quintus Fabius Maximus was appointed dictator to oppose Hannibal; and by his caution and skilfully watching the motions of his enemy, often thwarted his measures and checked his progress. He died in the 100th year of his age, after having been five times consul, and twice honored with a triumph.

Falerntus, a, um, adj., Falernian;—ager, a district at the foot of Mount Massicus, in Campania, celebrated for its wine.

Feretrius, i, m., a surname of Jupiter, (a feriendo,) given to him by Romulus, who had been enabled, through the aid of that god, to conquer his enemies. Romulus built a temple to Jupiter Feretrius, to which the spolia opima were always carried.

Flaccus, i, m., Lucius Valerius, a Roman patrician, who was Cato's colleague in the censorship.

Flaminius, i, m., Caius, a Roman consul, of a rash and impetuous disposition, who was defeated by Hannibal, near the lake of Thrasymenus, and perished in the engagement.

Flamininus, i, m., a Roman consul, sent as ambassador to the court of Prusias, king of Bithynia, to demand that Hannibal, who had fled for refuge to Prusias, might be delivered up to the Romans.

Flavius, ii, m., Caius, a Roman, who was a friend of Brutus.

Fregellæ, arum, f., a city of the Volsci, in Latium, on the Liris.

Fulvia, æ, f., a Roman lady, who was first the wife of the tribune Clodius, next of Curio, and afterwards of Mark Antony. She was divorced by Antony that he might marry Cleopatra. When she repaired to him in the East, his coldness and indifference broke her heart.

Furius, i, m., L. Purpureo, a Roman consul in the time of Hannibal.

G.

Galba, æ, m., Servius, a Roman orator. During his prætorship he plundered Lusitania, and, being accused by M. Cato, escaped only by producing his sons to the Roman people, and imploring their protection in the most abject manner.

Gallia, æ, f., Gaul; a large division of ancient Europe, comprehend.
ing the modern countries of France, the Netherlands, Holland, Switzerland, Tyrol, and Italy, north of the Po. Gaul was divided by the Romans into Gallia Transalpina, or Ulterior, Farther Gaul, or Gaul beyond the Alps; and Gallia Cisalpina, or Citerior, Hither Gaul, or Gaul on this side of the Alps, in regard to Rome. Hither Gaul was also called Gallia Togata, because the inhabitants were admitted to the privilege of Roman citizens, and wore the toga, the peculiar dress of the Romans. Farther Gaul was called Comata, from the natives wearing their hair long; and the southern part of it Braccata, from the use of bracca, breeches or trousers, which did not form a part of the Roman dress. Gaul was called by the Greeks Galatia, and the inhabitants Galatæ. 

**Gallus**, i. m., a Gaul, an inhabitant of Gaul. 

**Gardides**, um, m., the same as the Cardaces. See Cardaces. 

**Gellius**, i. m., Quintus Canius, the contemporary and intimad of Atticus. In favor to Atticus, Gellius was exempted by Antony from the proscriptions of the triumvirate. 

**Geminius**, i. m., Cneius Servilius, a Roman, who fell in a battle against Hannibal, the year after he had been consul. 

**Germania**, a, f., Germany, a large country in Europe. Ancient Germany extended from the Rhine to the Vistula, and from the Danube to the Baltic; so that its boundaries were very different from those of modern Germany, which has the German ocean, Denmark, and the Baltic, on the north; Prussia, part of Poland, and Hungary, on the east; Switzerland and the Alps on the south; and France and the Netherlands on the west. 

**Golone**, or Colone, arum, f., a town of Mysia, on the Asiatic shore of the Hellespont, opposite to the island of Tenedos. 

**Gongylus**, i. m., an Eretrian, sent by Pausanias with a letter to the king of Persia. 

**Gortynii**, orum, m., the inhabitants of Gortynia, a city of Crete. 

**Gracchus**, i. m., the name of several noble Romans. Tiberius and Caius, the sons of Sempronius, having espoused the cause of the people against the Patricians, and endeavored to limit, by an agrarian law, the property of individuals to five hundred acres, were both cut off by the Patricians. Tiberius was killed in a tumult by Scipio Nasica; and Caius, about eleven years afterwards, by Opimus, the consul. 

**Gracchus**, T. Sempronius, a Roman consul, slain by Hannibal in an ambuscade. 

**Grecia**, a, f., Greece, a celebrated country in the east of Europe, now forming part of Turkey. The principal divisions of Greece were, Grecia Propria, Peloponnesus, Macedonia, Thessaly, and Epirus. Grecia Propria contained the districts of Attica, Megaris, Phocis, Boetia, Locris, Doris, and Aetolia. 

**Greeus**, a, um, adj., belonging to Greece, Greek. 

**Graius**, a, um, adj., Grecian, of or pertaining to Greece. 

**Gruxium**, i, n., a fort in Phrygia.
Haliartus, i, f., a considerable city of Boeotia, situated at the foot of a mountain, near the small river Parmessus. It was destroyed by the Romans in the war with Perseus.

Halicarnasseus, a, um, adj., of Halicarnassus.
Halicarnassus, i, f., the principal city of Caria, the birthplace of the historians Herodotus and Dionysius; celebrated for the monument of Mausolus, erected by his queen Artemisia, and reckoned one of the wonders of the world.

Hamilcar, āris, m., a Carthaginian general, father of Hannibal, opposed to the Romans in the first Punic war.

Hammon, ōnis, m., the name by which Jupiter was distinguished in Lybia. The oracle of Jupiter Hammon, in the Lybian desert, was one of the most celebrated in the world. Jupiter was there represented under the form of a ram.

Hannibal, ālis, m., a celebrated Carthaginian general, son of Hamilcar, and the most inveterate and determined enemy that ever opposed the Romans. After defeating in succession their ablest generals, and carrying terror to the gates of Rome, he led his army into winter-quarters, at Capua, where they were enervated by the luxuries of the place. The Romans, thus relieved from their fears for the safety of the capital, sent an army into Africa, under Scipio; and Hannibal, recalled to defend his countrymen, was now doomed to defeat and disaster in his turn. After the conclusion of the war, he was obliged to flee from his country to escape being delivered up into the hands of the Romans: he was persecuted from place to place; and at length, while at the court of Prusias, he terminated his life by poison, when his enemies were in the act of surrounding his house, b. c. 184.

Haedorabal, or Asdrabal, ālis, m., a Carthaginian general, son-in-law of Hamilcar, distinguished himself in the Numidian war, and laid the foundation of New Carthage, in Spain.—A Carthaginian general, the son of Hamilcar. He was defeated and slain by the consuls, M. Livius Salinator and Claudius Nero, while he was hastening from Spain with a large reinforcement for his brother Hannibal.

Hellespontus, i, m., now called the Dardanelles, the narrow strait between the Ægean sea, Archipelago, and the Propontis, sea of Marmora. This strait is about sixty miles long, in a winding course; its breadth is, at an average, about three miles, but where narrowest, it is somewhat less than one mile. The name of Hellespontus is likewise given to the country along the Asiatic coast of the strait.

Helōtes, a, m., an inhabitant of Helos, a town of Laconia. In a war with Sparta, this town was destroyed and its inhabitants reduced to slavery. Their posterity continued, under the name of Helots, the public slaves of Sparta:—a Helot, a Spartan slave.

Helvius, ii, m., Caius, a Roman, colleague with Cato in the ædileship

Hephaêstios, ōnis, m., the most intimate friend of Alexander the Great, whom he accompanied in all his conquests, and by whom he was
exceedingly beloved. He died at Ecbatana, while Alexander was returning from India. The conqueror was inconsolable for his death; and on arriving at Babylon, performed his funeral solemnities with great magnificence, and erected a superb monument to his memory.

Heraclides, is, m., a native of Syracuse, who, after the expulsion of the younger Dionysius from Sicily, raised a faction against Dion, in whose hands the sovereign power was lodged. He was put to death by Dion’s command—a circumstance which contributed in no small degree to alienate from Dion the affections of the Syracusans.

Hercules, is, m., the most celebrated hero of antiquity for his strength and achievements, was the son of Jupiter and Alcmena. Of his exploits, which are too numerous to be here detailed, the most remarkable were, the twelve labors imposed on him by Eurystheus, king of Mycenae, viz.: 1st, to kill a large lion in the Nemean wood—2d, to destroy a hydra, or water-snake, of immense size, in the lake Lerna: this monster had seven heads, and no sooner was one cut off, than others sprung up in its place—3d, to catch or slay the huge boar of Erymanthus in Arcadia—4th, to catch or kill the brazen-footed stag on Mount Menelaus—5th, to destroy or drive away the birds called Stymphalides, which fed on human flesh—6th, to cleanse the stables of Augeus, king of Elis, which, though three thousand oxen stood constantly in them, had not been cleaned for many years; this he did in one day, by turning the course of the river Alpheus to the stable—7th, to bring alive to Mycenae a wild bull which had laid waste the island of Crete—8th, to kill Diomedes, king of Thrace, and his four horses or mares, which he fed on human flesh—9th, to slay the three-bodied Geryon, or Geryones, king of Gades, and carry off his cattle—10th, to conquer the Amazons, a nation of female warriors, who lived near the Euxine sea, and to carry off from their queen H. ppolynte a beautiful girdle—11th, to kill the dragon that watched the golden apples of the gardens of the Hesperides, near Mount Atlas, in Africa, and bring the apples to Eurystheus—and 12th, to drag from the infernal regions the three-headed dog Cerberus. Hercules and his wife Dejanira, being once on a journey together, were stopped by the river Evenus. The centaur Nessus, offering to carry Dejanira over the river, was instructed with the charge; but had no sooner reached the opposite bank than he attempted to bear her away by force. Hercules shot an arrow and mortally wounded him. The centaur, when expiring, gave Dejanira his tunic, stained with blood and poison, telling her that it had the power to reclaim the wandering affections of a husband. In a fit of jealousy, Dejanira sent the poisoned tunic to Hercules, who, on putting it on, was seized with such pains (the tunic sticking so close to his skin that it was impossible to pull it off) that he caused a funeral pile to be erected on Mount Óeta, where he then was; and spreading over it the skin of the Nemean lion, laid himself on it as on a couch, and with his head reclining on his club, ordered the pile to be
set on fire. After his death he was admitted into heaven as a god, and received in marriage Hebe, the goddess of youth.

Hicetas. See Icetas.

Hipparinus, ⅰ, Ⅲ., a Syracusan grandee, the father of Dion.—A son of Dionysius the elder.

Hippo, ōnis, Ⅲ., a seaport town of Numidia, near Bona, in the modern territory of Algiers.

Hipponicus, ⅰ, Ⅲ., an Athenian, the father-in-law of Alcibiades.

Hispánia, ⅰ, Ⅲ., Spain, a large country in the southwest of Europe. It is situated between 36° and 44° north lat.; and between 10° west, and 3° east long.; being about 700 miles long, and 500 miles broad. It is separated from France by the Pyrenees; in all other parts it is surrounded by the Atlantic and the Mediterranean. Spain was divided by the Romans into Hispania Citerior and Ulterior, Hither and Farther Spain. Augustus divided it into three parts, Tarraconensis, Bética, and Lusitania. Tarraconensis comprehended all the north of Spain, from the Pyrenees to the mouth of the Douro. The southern division was called Bética, from Bétis, the Guadalquivir, its principal river; the western region, comprehending Portugal, was called Lusitania.

Histiæus, ⅰ, Ⅲ., a native of Miletus, a colleague of Miltiades in the command of the army which Darius, when setting out on his expedition against Scythia, left to guard his bridge over the Danube.

Homèrūs, ⅰ, Ⅲ., the first and greatest of epic poets, supposed to have lived upwards of nine hundred years before the birth of Christ. The place of his nativity is unknown; not fewer than seven illustrious cities contended for that honor, viz., Athens, Argos, Rhodes, Salamis, Smyrna, Chios, and Colophon. His two principal poems are the Iliad, in which he describes the war against Troy; and the Odyssey, in which he relates the wanderings of the Grecian adventurers, and chiefly of Ulysses, in their return home after Troy had fallen.

Hortensius, ⅰ, Ⅲ., Q., a celebrated Roman orator, the contemporary, the rival, yet the friend of Cicero.

Hystaspes, ⅰ, Ⅲ., a noble Persian, father of king Darius.

Icétas, ⅰ, Ⅲ., a person who obtained the supreme power at Syracuse after the death of Dionysius. He was conquered by Timoleon.

Iōnes, ōm, Ⅲ., Ionians, inhabitants of Ionia.

Iōnia, ⅰ, Ⅲ., a country in the west of Asia Minor, on the shore of the Ægean sea, having Mysia on the north and Caria on the south.

Iphícratensis, ⅰ, Ⅲ., of or pertaining to Iphícrates.

Iphícrates, ⅰ, Ⅲ., an Athenian general, who distinguished himself by the improvements which he introduced into military discipline, and by his successes against the Thracians and Lacedæmonians.

Ismenias, ⅰ, Ⅲ., a Theban, who, along with Pelopidas, was taken prisoner by Alexander, tyrant of Phœna.

Ister, ɪ, Ⅲ., the name which the Danube assumes near its mouth. This river, the largest in Europe, rises in Suabia, and flowing
through Austria, Hungary, and Tartary, falls into the Euxine, or Black sea, after a course of more than 1,300 miles.

*Italia, ae, f.*, a celebrated country in the south of Europe, bounded on the north by Switzerland and Germany, on the northwest by France, and surrounded on its other sides by the Mediterranean and the Adriatic, or the Gulf of Venice. It is about 600 miles in length, and 400 at its greatest breadth; being situated between 35° and 47° north lat., and between 6° and 19° east long. from London. It was known to the ancients by a variety of names, *Ausonia, Enotria, Saturnia, &c.*; and was called by the Greeks *Hesperia*, because it lay west of them. Before the time of Augustus, that part of Italy to the north of Macra and the Rubicon, was called Gallia Cisalpina, and was divided by the Po into two parts, called Cispadana and Transpadana. The principal districts of Italy Proper were *Etruria, Umbria, Picenum, Latium,* or the district of Rome; *Campania, Samnium, Apulia, Calabria, Lucania,* and *Brutii.* The southern part of Italy was colonized by Greeks, and was hence called Magna Graecia.

*Italicus, a, um, adj.*, of Italy, Italian.

**J.**

*Janus, i, m.*, the god of the year, who presided over the gates of heaven, and over peace and war. His temple was open in time of war, and shut in time of peace; and during seven hundred years of the Roman commonwealth was shut only three times. Janus is generally represented with two faces, with a key in his right hand, because he presides over gates and avenues; and sometimes with the number 300 in one hand, and 65 in the other, to intimate that he presides over the year, the first month of which bears his name.

*Jason, ōnis, m.*, the son of *Æson*, king of Iolcos, and Alcimede, celebrated for his expedition to Colchis in quest of the golden fleece. —A tyrant of Thessaly, the ardent friend of Timotheus, to protect whom, when obliged to stand trial at Athens, Jason came from Thessaly, at his own imminent hazard.

*Julii, ōrum, m.*, an illustrious family at Rome. The most celebrated person of this family, and indeed of all the Romans, was Julius Cæsar, who abolished the republic, and established the imperial form of government.

*Juno, ōnis, f.*, the daughter of Saturn and Ops, sister and wife of Jupiter, and queen of the gods. She is represented in a long robe and magnificent dress; sometimes seated on a throne, with a diadem on her head, and a golden sceptre in her hand; and sometimes sitting or standing in a light car, drawn by peacocks, attended by the Aurora, or nymphs of the air, and by Iris, the goddess of the rainbow.

*Junius, a, um, adj.*, belonging to the family of the Junii.

*Jupiter, Jovis, m.*, the eldest son of Saturn and Ops. He was born and educated in Crete; and is said to have dethroned his father, whose kingdom he divided with his brothers, so that he himself obtained the dominion of the heavens, the air, and the earth;
Neptune, of the sea; and Pluto, of the infernal regions. Jupiter is usually represented sitting on an ivory throne, holding a sceptre in his left hand, and a thunderbolt in his right, attended by an eagle, and by Hebe, the daughter of Juno, and goddess of youth, or the boy Ganymedes, his cup-bearer.

L.

Labeo, ònis, m., Quintus Fabius, a Roman consul in the year of the city 571. It was during his consulship that Hannibal died.

Lacedaemon, ònis, f., Lacedaemon, called likewise Sparta, the capital of Laconia, a country in the Peloponnesus. The inhabitants of Sparta were the most powerful people in Greece, and the most singular in their institutions; the tendency of which was to make them despise all the luxuries of life, and to inure them to temperance, hardships, and fatigue, and all the military virtues. They scornd to have their city surrounded with walls, accounting their valor their best security.

Lacedæmonius, a, um, adj., belonging to Lacedaemon, Lacedæmonian.

Laco, ònis, m., an inhabitant of Laconia, a Lacedæmonian.

Laconica, or Laconia, æ, f., a country of Greece, in the Peloponnesus. Its chief city was Lacedaemon, or Sparta.

Lamachus, i, m., an Athenian, one of the colleagues of Alcibiades in the command of the Syracusan expedition.

Lamprus, i, m., a celebrated Greek musician.

Lampsacus, i, f., or um, i, n., a famous town in Mysia, on the Hellespont.

Laphystius, i, m., a factious Syracusan, who wished to bring himself into notice by his opposition to Timoleon.

Lemnii, örum, m., inhabitants of Lemnos.

Lemnos, or us, i, f., now called Stalimene, an island in the north of the Ægean sea, about 112 miles in circumference. It was sacred to the god Vulcan, who alighted on the island when kicked out of heaven by his Jupiter.

Leonatus, i, m., one of the generals of Alexander, whose life he once saved in battle. After the death of Alexander, he wished to make himself master of Macedonia; and endeavored, in vain, to gain over Eumenes to his designs.

Leonidas, æ, m., a king of Sparta, who, with three hundred of his countrymen, withstood for some time the whole army of Xerxes, at the pass of Thermopylæ. Leonidas, with his heroic comrades, were all overpowered and slain; and a monument was erected to their memory on the spot where they fell, with this inscription: "Stranger, tell at Sparta, that we lie here in obedience to her laws."

Leotychides, æ, m., a Spartan king, who defeated the Persian fleet and army at Mycale, on the same day that they were overcome in the famous battle of Platæa.—A son of Agis, king of Sparta, who was the competitor of Agesilaus for the throne.

Lesbos, or us, i, f., now called Mitylene, an island in the Ægean sea, to the north of Chios; it was famous for its beauty and its excel-
lent wine. This island was the birthplace of Alcæus, the father of lyric poetry.

**Leucosyri, orum, m., the white Syrians**, the ancient name of the Cappadocians, and of the inhabitants of that part of Cilicia next to Cappadocia.

**Leuctra, orum, n.,** a town of Bœotia, near which Epaminondas routed the Spartans in a great battle.

**Leuctricus, a. um, adj.,** of Leuctra.

**Liguria, æ, f.,** a country of Gallia Cispadana, in Italy, extending from the Var on the east of Savoy, to the Macra, now the Magra, on the borders of Etruria.

**Ligus, or Ligur, uris, m.,** a native of Liguria. The Ligurians were celebrated as mariners, and were chiefly employed in the Roman navy.

**Longus, i, m.,** Tiberius, a Roman consul, who, along with his colleague, Scipio, was defeated by Hannibal at Trœbia.

**Lucani, orum, m.,** Lucanians, the inhabitants of Lucania.

**Lucania, æ, f.,** a country of Italy, extending from the gulf of Tarentum to the Tuscan sea, and forming the entrance of the foot of the boot.

**Lucretius, i, m.,** a celebrated Roman poet, who embraced the philosophical tenets of Epicurus, which he has beautifully illustrated, in a poem of six books, entitled, *De Rerum Natura*. He died in the forty-fourth year of his age, about fifty-four years before the Christian era.

**Lutatius.** See Catulus.

**Lucullus, i, m.,** Lucius, a Roman general, who distinguished himself in the Mithridatic war, in which, however, he was superseded by Pompey. Lucullus was a man of great wealth; and was remarkable for his love of splendor and magnificence.

**Lusitani, orum, m.,** Lusitanians, inhabitants of Lusitania.

**Lusitania, æ, f.,** one of the provinces of ancient Spain, comprehending Portugal.

**Lydia, æ, f.,** called also Mæonia, a country of Asia Minor, to the east of Ionia. Its capital was Sardis.

**Lydii, orum, m.,** Lydians, inhabitants of Lydia.

**Lysander, ri, m.,** a celebrated Spartan general, who, in a decisive battle at Ægos Potamos, in Thrace, ruined the Athenians—took Athens after a siege of six months—and vested the government in thirty men, known by the name of the thirty tyrants. Lysander next endeavored to subvert the government of his own country, but with less success. He fell in a battle against the Thebans.

**Lysimachus, i, m.,** an Athenian, father of Aristides.—One of the generals of Alexander the Great. After the death of Alexander, he took possession of Thrace, and afterwards of Macedon. There his cruelty rendered him so odious, that the greater number of his subjects fled to Seleucus in Asia. Lysimachus pursued them thither; and was killed in a battle with Seleucus, in the eightieth year of his age.

**Lysis, is, m.,** a native of Tarentum, who embraced the philosophy of Pythagoras, in which he instructed Epaminondas.
Macêdo, ônis, m., a Macedonian, a native of Macedonia.
Macedônia, a, f., a country of ancient Greece, having Epirus and Thessaly to the south; Thrace and Illyrium to the north; and extending from the Adriatic to the Ægean sea. This was the paternal kingdom of Philip and Alexander.

Macrochir, ìris, or ìros, m., long-handed, in Latin, Longimanus, a surname of Artaxerxes.

Machrontichos, i, f., a town in the isthmus of the Thracian Chersonese, where a wall was built across the isthmus by Miltiades, Alc. vii.

Magnes, etís, m., an inhabitant of Magnesia.

Magnesia, a, f., a district of Asia Minor, watered by the Meander.

Mago, ônis, m., a Carthaginian general, son of Hamilcar and brother of Hannibal.

Mamercus, i, m., a tyrant of Catana, who, having gone to assist Dionysius of Syracuse, was defeated by Timoleon.

Mandrocles, is, m., a general to whom Datames left the command of the army when he revolted from Artaxerxes.

Mantinêa, a, f., a city of Arcadia, near which Epaminondas gained his last victory, at the expense of his life.

Marathôn, ônis, f., a small town of Attica, about ten miles northeast from Athens; famous for the decisive victory which Miltiades, with ten thousand Athenians, gained in the neighboring plain, over the Persian army of a hundred thousand men, Milt. v.

Marathônûs, a, um, adj., of or pertaining to Marathon.

Marcellus, i, m., Marcus Claudius, a celebrated Roman general, who, in a war with the Gauls, killed with his own hand Viridomarus, their king, and thus obtained the spolia opima. He was soon after sent to oppose Hannibal, in Italy, and by some successes which he gained, convinced his countrymen that that formidable general was not invincible. After a siege of three years, he reduced Syracuse, then in alliance with the Carthaginians. He was again opposed to Hannibal in Italy, and conducted the campaign with great vigor and considerable success, till he fell into an ambush laid for him by Hannibal, and perished, in his fifth consulship and the sixtieth year of his age.—A consul during whose administration Hannibal is supposed to have died.

Mardonius, i, m., a noble Persian, son-in-law to Darius. After the defeat of Xerxes, at Salamis, Mardonius was left with an army of three hundred thousand chosen men, to complete the conquest of Greece. He was baffled, however, in all his operations; and at last defeated and slain in the battle of Platæa.

Marius, i, m., a celebrated general; was born at Arpinum, of mean parents. He was employed in the Jugurthine war, first as the lieutenant of Metellus; and having by his insinuations and magnificent promises, supplanted that general in the command, he soon terminated the war, and by the treachery of Bocchus, got Jugurtha into his hands. Upon his return from Numidia, he was sent against the Cimbri and Teutones, nations from the shores of
the Baltic, who had defeated seven Roman generals, and threatened to overrun all Italy. He defeated them with prodigious slaughter. On this occasion he was continued five years in the consulship. A violent contest took place between Marius and Sylla, for the honor of being chosen to oppose Mithridates, king of Pontus, the greatest monarch of the east. Sylla prevailed, and Marius was obliged to flee for his life. Being recalled, however, by Cinna, and created consul for the seventh time, he took cruel revenge on his enemies, and inundated Rome with the blood of its noblest citizens. Sylla, having defeated Mithridates, was hastening to retaliate on Marius for these enormities, but Marius died before his return, in the seventieth year of his age.

**Massagætae, arum, m.,** a people of Scythia, to the east of the Caspian sea, beyond the Jaxartes.

**Media, æ, f.,** a country of Asia, extending along the south of the Caspian sea. Its capital was Ecbatana.

**Medicus, a, um, adj.,** belonging to Media.

**Medus, æ, um, adj.,** of Media, subs., m., a Mede.

**Menectides, is, m.,** a Theban, the opponent of Epaminondas.

**Menelæus, i, f.,** a seaport town between Egypt and Cyrene; here Agesilaus died.

**Menestheus, eos, m.,** the son of Iphicrates, by the daughter of Cotus, king of Thrace.

**Messena, æ, Messene, es, f.,** the capital of Messenia, a district of the Peloponnesus. A colony from this city founded the town of Messina in Sicily.

**Micythus, i, m.,** a youth through whom Diomedon, by order of the Persian monarch, attempted to bribe Epaminondas.

**Milesius, a, um, adj.,** of Miletus.

**Miletus, i, f.,** a city of Ionia, on the confines of Caria.

**Miltiades, is, m.,** an Athenian general, who acquired immortal fame by his patriotic valor, and especially by the victory which, at the head of ten thousand Athenians, he gained on the plains of Marathon, over the army of Darius, consisting of 100,000 men. In consequence of his failure in an attack on the island of Paros, his ungrateful countrymen suspected him of being in traitorous correspondence with the Persians; condemned him to pay a fine of fifty talents; and as he was unable to discharge it, threw him into prison, where he died.

**Minerva, æ, f.,** the goddess of wisdom and of war; said to have sprung from the brain of Jupiter, from which Vulcan released her by cleaving her father's head with a blow of his axe. Minerva was the inventress of spinning and weaving; the patroness of learning, and of the liberal arts. The olive was her favorite tree. She is generally represented as an armed virgin, beautiful but stern, with azure eyes; having a helmet on her head, and a plume nodding formidably in the air; holding in her right hand a spear, and in her left a shield covered with the skin of the goat Amalthea, by which she was nursed; in the middle of her shield was the head of the Gorgon Medusa, which turned every one who looked at it into stone.

**Minutius, i, m.,** Rufus, master of horse to Fabius Maximus, the dic-
Mnemon, Mitylenc, Miiylene, Mithrobarzdnes, Molossis, Mithriddtes, Mutina, Munychia, Mocilla, Naxus, Nectanebes, is, or us, i, m., a king of Egypt, who formed an alliance with Agesilaus, king of Sparta, and with his assistance quelled a rebellion of his own subjects, and endeavored to defend himself
against the power of the Persians. He was at length subdued by
Darius, and Egypt became from that time tributary to Persia.
Neocles, is, or us, i, m., an Athenian, father of Themistocles.
Neontichos, i, f., a fort in Thrace.
Neoptolemus, i, m., a relation and general of Alexander the Great.
After the death of Alexander, Neoptolemus received Armenia as
his province, and being supported by Craterus, made war against
Eumenes, by whom he was killed in single combat.
Nepos, otis, m., a Roman biographer and historian, author of these
Lives of Eminent Commanders, was born at Hostilia, a village of
the Varonenses, on the Po. He was the intimate friend of Atticus
and Cicero; and, like his other learned contemporaries, was much
patronised by the emperor Augustus. He published three books
of chronicles and some other historical works; but none of his
writeings are now extant except the Lives of Eminent Com-
manders, and a few fragments of his other productions. Nepos
is deservedly admired for the purity of his style.
Neptunus, i, m., the second son of Saturn and Ops, who, in the di-
vision of his father’s kingdom, after he was dethroned by Jupiter,
received the empire of the sea. He is generally represented hold-
ing a trident in his hand, standing in a chariot of shells drawn
by sea-horses or dolphins, and attended by animals resembling
men in the upper part and fish in the under.
Nero, otis, m., Claudius, a Roman general, who intercepted Hasdrubal
while hastening from Spain with reinforcements to his brother
Hannibal. The name of several of the Roman emperors, of whom
the most infamous for cruelty was Nero Claudius Caesar, adopted
by Claudius.
Nicander, oris, m., a general, who was appointed governor of Athens
by Cassander.
Nicias, æ, m., an Athenian general, who was the colleague of Alci-
biades in the Syracusan expedition. When Alcibiades fled from
the persecution of his enemies Nicias was left sole commander.
For some time he conducted the siege with vigor and with consid-
erable success. But the Syracusans, reinforced by the Laceda-
emonians, soon gained the advantage; and after various disasters,
Nicias was obliged to surrender himself with his whole army. He
was put to death by the Syracusans.
Nile, i, m., the principal river yet known in Africa. It flows through
Abyssinia, Nubia, and Egypt, fertilizing the latter country by its
periodical inundations. These inundations are occasioned by the
rains which fall in Abyssinia. The waters begin to rise about
the middle of June, and continue for about forty or fifty days,
when they again gradually subside.
Nomentanus, a, um, adj., of Nomentum.
Nomentum, i, n., now Lamentana, a town of the Sabines, near the Tiber
Nora, æ, f., now Nour, a strong fortress in Phrygia, on the confines
of Lycaonia and Cappadocia.
Numidae, arum, m., the inhabitants of Numidia.
Numidia, æ, f., a large kingdom in Africa, adjoining to the territories
of Carthage.
Nysaeus, i, m., the son of Dionysius, tyrant of Syracuse.
O.

Octaviānus, or Octavius, i, m., Octavius Cæsar, the nephew of Julius Cæsar, the dictator. After the murder of his uncle he persecuted the murderers with unrelenting vengeance; and in conjunction with Lepidus and Antony organized that dreadful triumvirate, by which was shed the blood of 300 senators and 200 knights. Mutual jealousy produced a war between Octavius and Antony; and the defeat of the latter left Octavius in the undisturbed possession of the Roman empire. His reign was more wise and moderate than might have been anticipated from the cruel and unwarrantable measures by which it was acquired. He died at Nola, A. D. 14, in the 76th year of his age, and 44th of his reign.

OEdipus, i, or ëdis, m., the son of Laius and Jocasta, who unwittingly killed his own father, and, in consequence of solving the riddle of the Sphinx, became the king of Thebes, and the husband of his mother. On discovering these circumstances, he, in excess of agony, tore out his eyes.

Olympia, æ, f., a town of Elis, in Peloponnesus, where the Olympic games were celebrated. In the temple of Jupiter, at Olympia, was a beautiful statue of that god, fifty cubits high, executed by Phidias, and reckoned one of the seven wonders of the world.

Olympias, ἀdis, f., the mother of Alexander the Great, in consequence of her infidelity was repudiated by Philip, her husband, and, in revenge, was accessory to his murder. After the death of her son she usurped the government of Macedonia; and, to secure her power, murdered A ridæus, and his wife Eurydice, with Nicanor, and about 100 of the leading men of Macedonia. She was afterwards besieged in Pydna by Cassander; and being forced to surrender, was put to death by the relations of those whom she had murdered.

Olympias, ἀdis, f., the space of four years, the interval which elapsed between the celebration of the Olympic games.

Olympiodorus, i, m., a musician who instructed Epaminondas in music.

Olynhii, orum, m., the inhabitants of Olynthus.

Olynthus, i, f., a town and republic of Macedonia.

Onomarchus, i, m., a person to whose care Antigonus intrusted the keeping of Eumenes.

Orchomēnii, orum, m., the inhabitants of Orchomenos.

Orchomēnos, i, f., a town of Boeotia—another of Arcadia—another of Thessaly.

Orestes, æ, m., the son of Agamemnon, king of Argos, and Clytemnestra. In revenge for his father's murder, Orestes slew his mother and her paramour Ægisthus.

P.

Pactye, es, f., the name of a town on the Propontis, (Sea of Marmora,) in the Thracian Chersonese.

Padus, i, m., (called by the poets Eridanus,) the Po, the largest river
in Italy; it rises in the south of Piedmont, and after a course of 480 miles, discharges itself into the Adriatic, or gulf of Venice, by four mouths.

**Pamphylia, a, f.**, a country in Asia Minor, to the northeast of Lycia, on the shore of the Mediterranean.

**Pandates, is, m.**, a confidential friend of Datames, and keeper of the treasury of Artaxerxes.

**Paphlago, ònis, m.**, a Paphlagonian, a native of Paphlagonia.

**Paphlagonia, a, f.**, a country in Asia Minor, on the shore of the Black sea, to the west of the Sinus Amisenus, (gulf of Samsoun.)

**Paratáca, a, f.**, a country of Persia, on the confines of Media.

**Paratáci, orum, m.**, inhabitants of Paratáca.

**Paros, or us, i, f.**, one of the Cyclades islands in the Ægean sea, famous for marble, the whitest in the world.

**Parius, a, um, adj.**, belonging to Paros.

**Parii, orum, m.**, inhabitants of Paros.

**Patroclus, i, m.**, an illustrious Grecian chief, the companion and beloved friend of Achilles, was killed by Hector at the siege of Troy. Revenge for the death of his friend roused Achilles from the inactivity in which, from resentment against Agamemnon, he had for some time continued. He rushed in fury to the field, slew Hector, and dragged his body three times round the walls of Troy.

**Paulus, i, m.** See Æmilius.

**Pausanias, a, m.**, a Spartan general, who signalized himself by the defeat of the Persians under Mardonius, in the battle of Platea. His ambition rising with his success, he proposed to betray his country to Xerxes, on condition of receiving that monarch's daughter in marriage. His treasonable correspondence was discovered, and he was starved to death in the temple of Minerva, where he had taken refuge. It is said that his mother brought the first stone to block up the doors of the temple.

**Peducaeus, i, m.**, Sextus, a friend of Atticus.

**Pelopidas, a, m.**, a Theban general, who restored the liberty of his native city, when oppressed by the Lacedaemonians; and afterwards, in concert with Epaminondas, exalted the power of Thebes to a temporary superiority over the other Grecian states. He fell in a battle against Alexander of Phææ.

**Peloponnësiacus, a, um, adj.**, of or belonging to the Peloponnesus.

**Peloponnësii, orum, m.**, the inhabitants of Peloponnesus.

**Peloponnësis, i, f.**, a peninsula in the southern part of Greece, now called the Morea. It is connected with the rest of Greece by the isthmus of Corinth, about five miles in breadth. It was divided into six regions or districts, Achaia, Elis, Messenia, Laconia, Arcadia, and Argolis.

**Perdiccas, a, m.**, a favorite general of Alexander the Great. Alexander in his last moments gave Perdiccas his ring, thus seeming to intimate that he wished him to be his successor. When, on the division of the empire among the different commanders, each of them wished to make himself absolute, Perdiccas proposed to subdue them one by one. For this purpose he entered into a league with Eumenes, but was at last, after much bloodshed on
both sides, completely overpowered; and while in Egypt was assassinated in his tent by his own officers.

Perğımêni, orum, m., the inhabitants of Pergamus.

Pergâmus, i, f., now called Bergamo, a city of Mysia, the residence of king Eumenes, and the other Attalic princes.

Pericles, is, m., an illustrious Athenian, who for 40 years held the government of his native city, and was equally distinguished as a statesman, a general, and an orator. Under his administration the fine arts attained their perfection in Athens, and the city was embellished with those splendid specimens of architecture, sculpture, and painting, which have commanded the admiration of all succeeding ages. Pericles was the father-in-law of Alcibiades.

Perinthus, i, f., the same as Heraclea, (now Ereklî,) a town of Thrace, on the Propontis.

Persê, arum, m., Persians, inhabitants of Persia.

Persia, a, f., or Persis, idis, a large country of Asia, which in its ancient state extended from the Hellespont to the Indus, above 2,800 miles, and from Pontus to the shores of Arabia, above 2,000 miles. As a province Persia was much smaller, being bounded on the north by Media, on the west by Elymais, on the south by the Persian gulf, and on the east by Carmania. The Persian Empire was founded by Cyrus the Great, B. c. 561, and terminated by Alexander, who conquered Darius, the last monarch of Persia, B. c. 333.

Persicus, a, um, adj., of or belonging to Persia.

Peucestes, a, m., a Macedonian, who was commander of Alexander’s body-guard. In the general division of the empire after Alexander’s death, Peucestes received Persia as his kingdom.

Phalèreus, i, m. See Demetrius.

Phalèreus portus, called also Phalèrum, or Phalèra, orum, the most ancient of the three harbors of Athens, and the nearest to the city, but small and incommodious.

Phalèricus, a, um, adj., of or belonging to the Phalerean harbor.

Pharnabázus, i, m., a Persian satrap, to whom Alcibiades fled for refuge, and who basely betrayed that unfortunate Athenian, at the demand of Lysander.

Phere, ârum, f., a town of Thessaly, and the capital of the tyrant Alexander; a town of Laconia.

Pheraeus, a, um, adj., of Phere.

Phidias, a, m., (1,) a celebrated statuary of Athens in the age of Pericles. (2,) A friend of Atticus.

Philipus, i, m., a native of Agrigentum, who fought under Hannibal against the Romans.

Philippensis, is, e, adj., of Philippi.

Philipi, orum, m., a town of Macedonia, north from the island Thasos, where Brutus and Cassius were defeated in a decisive battle by Antony and Octavius.

Philippus, i, m., king of Macedonia, and father of Alexander the Great. He was the fourth son of Amyntas, and received his education in the house of Epaminondas of Thebes. His ambition was scarcely inferior to that of his son; and by the extension of his power in Greece, and the admirable discipline which he in-
duced into the Macedonian army, he paved the way for the conquests of Alexander. He was stabbed by a young man of the name of Pausanias, as he was celebrating the nuptials of his daughter Cleopatra; and it was suspected that the murder was instigated by his wife Olympias.

Phœbidas, a, m., a Lacedæmonian general who seized the citadel of Thebes. Though the Lacedæmonians affected to condemn this aggression, and even imposed on Phœbidas a heavy penalty, yet they retained the citadel till their garrison was expelled by Pelo- pidas.

Phœnices, um, m., the inhabitants of Phœnice.

Phœnice, es, f., Phœnicia, a country in Syria, of which Tyrre and Sidon were the principal towns.

Phrygia, a, f., an extensive country in Asia Minor, divided into Phrygia Magna and Phrygia Minor; the latter of which was also called the Troas. The inhabitants of Phrygia were called Phryges.

Phyle, es, f., a strong fort in Attica, about twelve miles and a half northeast from Athens.

Piræus, i, m., the principal port of Athens. It was fortified with a wall, which included both the city and harbor,—about seven miles and a half in length, and sixty feet in height. The thickness of this wall was greater than the space occupied by two wagons.

Pisander, ri, m., a Spartan commander during the Peloponnesian war, whom the Lacedæmonians intrusted with a large fleet for
the purpose of overwhelming Conon, whose influence with the Persian monarch alarmed their jealousy. An engagement took place in which the Lacedaemonians were defeated, and Pisander, their admiral, was killed.

*Piside, arum, m.*, the inhabitants of *Pisidia*, a mountainous country in Asia Minor, to the south of Phrygia.

*Pisistratus, i. m.*, an Athenian, a kinsman of Solon the founder of the Athenian government. Pisistratus, by patronising the poor, and by other artful schemes, obtained the supreme power in Athens, b. c. 560, which he held for thirty years, and transmitted to his sons Hippias and Hipparchus. At length two patriotic friends, Harmodius and Aristogiton, burning with indignation at the oppression of the tyrants, and particularly incensed by an insult which Hipparchus had offered to the sister of Harmodius, resolved to restore the liberty of their country, which they happily effected. b. c. 510.

*Pittacus, i. m.*, a native of the island of Lesbos or Mitylene, and one of the seven wise men of Greece. After freeing his country from the tyranny of Melanchrus, and from the invasion of the Athenians, he was chosen by his grateful countrymen governor of their city. He retained the government for ten years, when he voluntarily resigned it, because he found the power and influence of a sovereign incompatible with the innocence and virtues of private life.

*Platea, e, or e, arum, f.*, a fortified town in Boeotia, near which the Persians, under Mardonius, were defeated, in a great battle, by the Greeks, commanded by Aristides and Pausanias.

*Plataenses, ium, m.*, the inhabitants of Plataea.

*Plato, onis, m.*, an Athenian philosopher, the most celebrated of the disciples of Socrates, and the most accomplished and eloquent of the Greeks.

*Paetole, es, f.*, a portico at Athens, adorned with various engravings and pictures, where Zeno the philosopher used to walk and teach; hence his followers were called Stoics, from the Greek word stoa, a porch.

*Pausus, i. m.*, a Carthaginian, a native of Carthage.

*Polybius, i. m.*, a native of Arcadia, who wrote the history of the Greeks and Romans, in forty books, of which only seventeen are preserved.

*Polynmus, i. m.*, a Theban, father of Epaminondas.

*Polysperchon, onitis, m.*, one of the generals of Alexander the Great. Antipater, at his death, appointed him governor of Macedonia, in preference to his own son Cassander,—a preference, of which the cruelty and incapacity of Polysperchon proved him to be very unworthy.

*Pompeius, i. m.*, Cneius, surnamed Magnus, for his great exploits, was one of the most illustrious generals that ever appeared in Rome. The rivalship between Pompey and Julius Caesar was the cause of that civil war which terminated in the elevation of Caesar to absolute power, under the name of Perpetual Dictator. Pompey was finally defeated in the great battle of Pharsalia, and was assassinated in his flight to Egypt.
**Pomponius Titus.** See Atticus.

**Pontus, i, f.** A large country of Asia Minor, which extended along the Euxine sea from Colchis to the river Halys.

**Proclus, is, or us, i, m.** Son of Aristodemus and Argia, and twin brother of Eurythenes. The continual dissensions between the two brothers, both of whom sat on the throne of Sparta, were transmitted to their descendants.

**Propontis, idis, f.** The Sea of Marmora, between the Hellespont, now the Dardanelles, and the Thracian Bosphorus, now the straits of Constantinople.

**Proserpina, a, f.** The daughter of Ceres and Jupiter, was carried off by Pluto, as she was gathering flowers in the vale of Enna in Sicily, and thus became queen of the infernal regions.

**Prusias, a, m.** A king of Bithynia, to whose court Hannibal fled for refuge. The Romans heard of the Carthaginian's retreat, and insisted that Prusias should deliver him into their hands. See Hannibal.

**Ptolemaus, i, m.** The name of the Egyptian kings, after the death of Alexander the Great.

**Publius, i, m.** A praenomen common among the Romans.

**Pydna, a, f.** A town of Pieria in Macedonia.

**Pyliamnes, is, m.** A native of Paphlagonia, who went to the Trojan war, and was slain by Patroclus, according to Cornelius Nepos; but according to Homer, by Menelaus.

**Pyreneas, a, um, adj.** Of or belonging to the Pyrenees, mountains which separate France from Spain.

**Pyrrhus, i, m.** A celebrated king of Epirus, who, being invited by the Tarentines into Italy, for some time waged war successfully against the Romans, but was at last defeated by Curius.

**Pythagoras, a, m.** A native of Samos, a celebrated philosopher, founder of the sects called Pythagoraei, Pythagoreans.

**Pythia, e, f.** The priestess of Apollo at Delphi, who delivered the oracles under the supposed inspiration of the god. Apollo himself was called Pythius from having slain the serpent Python; hence his priestess was named Pythia.

**Q.**

**Quirinus, i, m.** The name given to Romulus, the founder of Rome, after he was ranked among the gods, either from quiris, a spear, or Cures, a city of the Sabines.

**Quirinalis, is, e, adj.** Of or pertaining to Romulus; Mons Quirinus, now Monte Cavallo, one of the hills on which Rome was built,—so called from a temple of Quirinus, or Romulus, which stood on it.

**R.**

**Rhodanus, i, m.** A large and rapid river, which rises among the Helvetic Alps in Switzerland, passes through the lake of Geneva, and entering the territories of France, is joined by the Saône, the
ancient Arar; after which it takes a southern direction, and falls into the Mediterranean sea at Marseilles.

Rhodii, orum, m., the Rhodians, inhabitants of Rhodus.

Rhodus, or os, i, f., a celebrated island in the Ægean sea, on the coast of Lycia. It was remarkable for the purity of its atmosphere; and was supposed to be peculiarly favored by Phebus, the god of the Sun. The colossal statue of Phebus, made of brass, was the principal curiosity which it had to boast of. It was the work of Chares, a native of the island; and was about 105 feet high. Rhodes was famous in ancient times for its power by sea. It is about 125 miles in circumference.

Roma, æ, f., the principal city of Italy, and long mistress of the world, was founded by Romulus, about 753 years before the Christian era. It was built on seven hills, called the Palatine, the Cœlian, the Janiculum, the Aventine, the Viminal, Quirinal, and Esquiline hills. Concerning the extent of this city, authors are not agreed;—Pliny says, that its circumference was twenty miles; and it is said to have contained four millions of inhabitants,—a population three times greater than that of London. It had 644 towers on its walls, of which 300 remain; and 37 gates. Perhaps nothing in Rome was more remarkable than its aqueducts, which conveyed water from the distance of many miles, and were carried over valleys, supported by brick arches, reared at a prodigious expense. At the foot of the Capitoline hill was the forum, or place of public business; between the Palatine and Aventine hills, the Circus Maximus, a mile in circumference; and along the Tiber, the Campus Martius, where the Comitia were held, and where the youth performed their exercises.

Romāni, orum, m., the Romans, inhabitants of Rome.

Romānus, a, um, adj., of Rome, Roman.

Romulus, i, m., was the grandson of Numitor, king of Alba, who had been supplanted by his brother Amulius. To prevent any disturbance from the family of Numitor, the usurper caused his sons to be destroyed, and made his daughter Rhea Silvia, or Ilia, a vestal virgin. Ilia, however, became the mother of twin sons, whose father, she pretended, was the god Mars. Being exposed by order of Amulius, the infants were saved and brought up by a shepherd. When they grew up, having discovered the secret of their birth, they slew Amulius, and reinstated Numitor on the throne. They next resolved to build a city in the place where they had been brought up. To determine which of them should have the honor of founding the city, they had recourse to omens, which proved favorable to Romulus. Remus was soon after killed, as he leaped in derision over his brother's walls. Romulus, invested with the sovereignty of the new city, greatly extended its territory by conquest; and growing insolent and oppressive through success, he was put to death by the senators, after a reign of thirty-seven years. The senators gave out that he had been taken up to heaven; and he was thenceforth worshipped as a god under the name of Quirinus.
S.

Sabini, örum, m., the Sabines, an ancient people of Italy, whose territories lay in the neighborhood of Rome. Soon after the foundation of that city, a fierce war took place between the Sabines and the Romans. It terminated by the union of the two nations; the Sabines were incorporated with the citizens of Rome, and their king Tatius shared the sovereignty with Romulus.

Saguntum, or us, i, n., or f., now called Murviedro, a city of Valentia, in Spain, a city extremely faithful in its alliance with Rome. The siege of this town by Hannibal was the cause of the second Punic War.

Salāmis, or in, inis, or Salamina, æ, f., now Colouri, an island in the Saronic gulf, (gulf of Ægina,) not far from Athens, famous for the victory which the combined fleet of Greece gained, chiefly by the skillful conduct of Themistocles, over that of Xerxes.

Salaminius, a, um, adj., of Salamis.

Samos, or us, i, f., an island in the Ægean sea, opposite to Mount Mycâle, on the coast of Ionia; about 100 miles in circumference, famous for its wine and earthenware, but more famous as being the native country of the philosopher Pythagoras.

Samothrâcia, æ, f., Samothrace, now Samothraki, an island in the Ægean sea, opposite to the mouth of the Hebrus in Thrace, thirty-two miles in circumference.

Sardis, is, or Surdes, ium, f., the chief city of Lydia, situated at the foot of Mount Tmolus, on the river Pactolus.

Sardinia, æ, f., an island in the Mediterranean, west from Italy, between 36° and 41° north latitude, and between 8° and 10° east longitude, about 170 miles long, and 90 miles broad. Its climate was unhealthy, but its soil fertile; and it was considered one of the Roman granaries. It is separated from Corsica by a strait, called anciently, taphros, or fossa, now the Straits of Bonifacio, about seven miles broad.

Sardiniensis, is, e, adj., of Sardinia.

Saufeius, i, m., Lucius, a friend of Atticus, who spent many years with him at Athens, devoted to the study of philosophy.

Scipio, önis, m., the name of an illustrious family in Rome, of whom the most distinguished were Publius Cornelius Scipio, surnamed the Elder Africanus, who first revived the drooping hopes of his countrymen, after the fatal battle of Cannâs, and by transferring the war into Africa, obliged the Carthaginians to recall Hannibal, over whom he gained a decisive victory at Zama, and thus compelled the Carthaginians to sue for peace; and Publius Æmilianus Scipio, the younger Africanus, who took the city of Carthage, and in conformity with the severe maxim of Cato, delenda est Carthago, razed it to the ground.

Scismas, or rather Sysimas, æ, m., the elder son of Datames, betrayed his father to Artaxerxes.

Scyros, or us, i, f., an island in the Ægean sea, to the east of Eu- bea, or Negropont.

Scythia, or es, æ, m., a Scythian, a native of Scythia.
Scythia, a, f., a vast tract of country m the north of Europe and Asia, unexplored by the ancient Greeks and Romans.

Scythissa, a, f., a woman of Scythia.

Seleucus, i, m., one of Alexander's generals, who was distinguished by the epithet of Nicator the Victorious. In the partition of Alexander's conquests, after his death, Babylon was allotted to Seleucus. He enlarged his dominions by the conquest of Media, and several of the neighboring provinces; and founded the city of Antioch in Syria. He was murdered by Ptolemy Ceraunus, a man on whom he had conferred many important favors.

Sena, a, f., a town of Picenum, in Italy, near the mouth of the river Myus.

Servilia, a, f., a sister of Cato of Utica, and mother of Marcus Brutus.

Seostos, or us, i, f., a town in the Thracian Chersonesus, on the Hellespont, opposite to Abydos.

Seuthes, is, m., a king of the Thracians, in the time of Alcibiades.

Sicilia, a, f., Sicily, an island in the Mediterranean sea, at the southern extremity of Italy, from which it is separated by the Fretum Siculum, the Straits of Messina. It extends from 36° 35' to 38° 25' north latitude, and from 12° 50' to 16° 5' east longitude; its greatest length being 210 miles, its breadth 133, and its circumference 820. Sicily, on account of its fertility, was considered the principal granary of the Romans.

Siculi, orum, m., the Sicilians, inhabitants of Sicily.

Siculus, a, um, adj., of Sicily, Sicilian.

Sigaeum, i, n., a town, port, and promontory of Trous, in Asia Minor, not far from Troy.

Silenus, i, m., a Carthaginian historian, who wrote an account of the affairs of his country in the Greek language; he is sometimes called Philinus.

Socrates, i, m., a native of Athens, the most celebrated philosopher of antiquity for wisdom and virtue. His opposition to the Sophists, whose false pretensions to science he despised and ridiculed, excited their implacable hatred; and by them he was charged before the judges of Athens, with introducing new divinities and corrupting the youth. His innocence and worth were unable to protect him against their machinations; and he was condemned to die by drinking the juice of hemlock. During the interval between his sentence and death, he displayed the greatest fortitude and magnanimity; and refused to avail himself of the means which his friends had procured for his escape. He drank the poison without emotion, supported by the consciousness of his innocence and the hope of immortality.

Socraticus, a, um, adj., of or pertaining to Socrates.

Sophrosyne, es, f., a daughter of Dionysius the elder.

Sositus, i, m., a Spartan historian, the friend of Hannibal, and his instructor in the Greek language.

Sosius, i, m., a Roman consul, in the year when Atticus died.

Sparta, a, f., the capital of Laconia. See Lacedaemon.

Spartani, orum, m., the Spartans, inhabitants of Sparta.

Strymon, onis, m., a river forming the ancient boundary between
Macedonia and Thrace, and flowing into the Sinus Strymonicus, the Gulf of Contessa.

Sulla, or Sylla, a, m., a Roman nobleman, of the family of the Scipios. He served his first campaign under Marius, and, while his questor in Numidia, got Jugurtha into his possession, through the treachery of Bocchus. Sylla became afterwards the rival and deadly enemy of Marius, and their contentions deluged Rome with blood. On returning from the Mithridatic war, Sylla overcame all his opponents, and caused himself to be created perpetual dictator. He then set on foot a proscription of his enemies, by which he confiscated their effects, and set a price on their heads. Thousands were thus massacred; but after governing with wanton tyranny for near three years, Sylla unexpectedly resigned his power, and died soon after of the morbus pedicularis, or lousy disease.

Sullanus, a, um, adj., of Sulla.

Sulpitius, i, m., the name of an illustrious family in Rome. The persons of this name mentioned by Nepos, are Publius Sulpitius, who was consul in the time of Hannibal, after the conclusion of the second Punic War. (2.) A historian who wrote an account of the exploits of Hannibal. (3.) Publius Sulpitius, a tribune of the people, and an associate of Marius, who was proscribed and murdered by the adherents of Sylla.

Sylla. See Sulla.

Syracise, ārum, f., Syracuse, the ancient capital of Sicily, founded by a colony from Corinth. It attained a great degree of splendor, and became so large a city, that the circuit of its walls was about twenty-two miles and a half. It is famous in Grecian history for the obstinate and successful resistance which it made, when besieged by the Athenians under Nicias.

Syracusani, ōrum, m., inhabitants of Syracuse, Syracusans.

Syracusānus, a, um, adj., Syracusan, of Syracuse.

Syria, a, f., a large and celebrated country of Asia, extending from Cilicia and Mount Amanus, to Arabia and Egypt, between the Mediterranean and the Euphrates.

Sysamithres, a, m., one of the persons sent by Pharnabazus to murder Alcibiades.

T.

Tachus, i, m., a king of Egypt whom Agesilaus assisted in his war against Artaxerxes, king of Persia.

Teanurus, or os, i, m., a promontory of Laconia, now Cape Matapan, the most southern point of Greece.

Tamphilus, i, m., a Roman consul, the colleague of Cethegus, in the year when, according to Sulpitius, Hannibal died.

Tarentinus, a, um, adj., of or pertaining to Tarentum.

Tarentum, i, n., now Tarento, an ancient city of Calabria, on the Sinus Tarentinus, Gulf of Tarento, in the south of Italy; it was founded by a colony of Lacedæmonians.

Taurus, i, m., Mount Taurus, an extensive and lofty ridge of mountains in Asia, stretching eastward from Caria and Lycia.
Terentius, i, m., Varro, a Roman consul, defeated by Hannibal in Apulia.

Teribazus, i, m., a governor of Sardis, by whom Conon was thrown into prison.

Thachus, or Tachus, i, m., a king of Egypt, who was assisted by the Greeks in his war against Artaxerxes Ochus, king of Persia. Agesilaus, the Spartan commander, afterwards deserted him, and went over to his enemy and rival, Nectanebus.

Thasos, or us, i, f., now Thapso, an island in the north of the Ægean sea, near the mouth of the Nessus in Thrace; it abounded in wine and beautiful marble. Its inhabitants were called Thasii.

Thebani, örum, m., Thebans, inhabitants of Thebæ.

Thebæ, ärum, f., Thebes, the capital of Boeotia, built by Cadmus, the Phœnician, from whom the citadel was called Cadmea.

Themistocles, is, m., a celebrated Athenian, the contemporary and rival of Aristides. By defeating the Persian fleet near Salamis, he freed Greece from the terror of the invasion of Xerxes; by rebuilding the walls of the Piræus, and augmenting the navy of Athens, he wrested from the Lacedæmonians the empire of the sea, and rendered his native country the first power of Greece. Yet his countrymen, with their characteristic ingratitude, condemned him to exile; and after having in vain sought a place of refuge among the states of Greece, he fled to the court of the Persian monarch Artaxerxes, whose father he had defeated, and whose fleets he had destroyed. Artaxerxes received him with distinguished respect; and assigned him for his maintenance the revenues of three cities. But when the king prepared to make war against Greece the patriotism of Themistocles returned in all its vigor; and to save himself from the necessity of rebellion on the one hand, and ingratitude on the other, he terminated his life by drinking bull’s blood.

Theopompos, i, m., a native of the island Chios, who attained distinguished reputation as an orator and historian. He was a pupil of Isocrates; and carried off the prize of oratory on one occasion when his master was his competitor. Only fragments of his compositions now remain.

Theramænes, is, m., an Athenian general in the days of Alcibiades. He was one of the thirty tyrants whom Lysander set over Athens; but by resisting the cruelties and oppression of Critias and his other colleagues he incurred their resentment, and was condemned to die by drinking the juice of hemlock.

Thermopylæ, ärum, f., a celebrated pass between Greece Proper and Thessaly—formed by Mount Óeta, which here terminated in a precipice, and the Sinus Maliaicus, or Malian gulf. This pass was only sixty paces broad, and was justly considered the key of Greece: it was here that Leonidas, with a small body of Greeks, withstood for some time the whole army of Xerxes. See Leonidas.

Thessalia, æ, f., a country of Greece, between Macedonia and Greece Proper, having Epirus on the west and the Ægean sea on the east.

Thraces, um, m., Thracians, inhabitants of Thracia.

Thracia, æ, f., Thrace, now Romania, or Romelia, a large country in
the southeast of Europe, bounded on the north by Mount Hæmus, which separated it from Mæsia, on the east by the Euxine sea, the Thracian Bosphorus, or Straits of Constantinople, the Propontis, or Sea of Marmora, and the Hellespont or Dardanelles; on the south by the Ægean sea; and on the west by Macedonia, from which it was separated by the river Strymon.

*Thrasybulus, i, m.*, a celebrated Athenian, who, aided at first by only thirty friends, undertook and accomplished the expulsion of the thirty tyrants whom Lysander had set over Athens. He afterwards recovered the power of the Athenians in the Ægean sea and on the coast of Asia. He was killed in his camp by the inhabitants of Aspendus, whom his army had plundered without his knowledge.

*Thucydides, is, m.*, an Athenian historian of great celebrity. The pleasure which he felt on hearing some of the works of Herodotus read excited his emulation, and he resolved to attempt the same line of composition. He chose for his subject the war between the Athenians and Peloponnesians, of many of the transactions of which he had been an eye-witness. His narration is remarkable for its fidelity; and his style for a conciseness bordering sometimes on the obscure.

*Thurii, órum, m., or Thuria, árum, f., or Thurium, i, n.*, a city of Lucania, in Italy.

*Thyus, i, m.*, a satrap of Paphlagonia, who revolted from Artaxerxes.

*Tiber, or Tibēris, is, contracted Tibris, or Tybris, m.*, the river Tiber, on which Rome was situated. It rises among the Apennines, and falls into that part of the Mediterranean which was called the Tyrhenian sea, about twelve miles below Rome.

*Tiberius, i, m., Longus*, a Roman consul, defeated by Hannibal at Trebia.—Claudius Drusus Nero, the son of Livia, and adopted son of Augustus, whom he succeeded as emperor of Rome. Tiberius was infamous for his dissimulation, cruelty, and debauchery.

*Timæus, i, m.*, a Sicilian historian, who flourished about 260 years B.C., and died in the 96th year of his age. None of his writings are extant.

*Timoleon, ontis, m.*, a celebrated Corinthian, who rescued Syracuse from the tyranny of Dionysius; and having settled the government of that city, resigned his power. He died at a great age, universally regretted by the Syracusans; and was buried in the Timoleontium.

*Timoleontium, i, n.*, a gymnasium, or school of military exercises, which Timoleon instituted at Syracuse.

*Timophænes, is, m.*, a Corinthian, brother to Timoleon. He attempted to make himself tyrant of Corinth; to prevent which Timoleon, after having endeavored in vain to convince him of the impropriety of his conduct, caused him to be assassinated.

*Timotheus, i, m.*, an Athenian general, son of Conon. He took Corcyra, and distinguished himself by his victories over the Thebans; but his countrymen, offended by the failure of the expedition against Samos, through the rashness of his colleague Chares, condemned Timotheus to pay a heavy fine.—He retired to Chalcis, where he died.
Tisagōras, α, m., a brother of Miltiades, who pleaded the cause of that general, when impeached by his jealous and ungrateful countrymen for his failure at Paros.

Tissaphernes, is, m., a satrap of Persia, who commanded the forces of Artaxerxes when attacked by Cyrus, in the battle of Cunaxa. For the victory which he then gained he obtained the daughter of Artaxerxes in marriage; but on being afterwards defeated by Agesilaus he was accused of treachery, and put to death by order of the king.

Tithraustes, α, m., a Persian satrap, who succeeded Tissaphernes in the favor of Artaxerxes.

Titus, i, m., a common prænomen among the Romans.

Thrasyménus, or Trasimenus, i, m., the lake of Perugia, in Etruria, near which Hannibal defeated the Romans for the third time, under the consul Flaminius.

Torquatus, i, m., L. Manlius, a Roman consul, distinguished as being one of the friends of Atticus.

Trebia, α, f., a river of Gallia Cispadana, rising in the Apennines, and running past Placentia into the Po. Near this river Hannibal defeated the Romans the second time, under the consul Sempronius.

Troas, adis, f., the territory of Troy, in Asia, called also Phrygia Minor.

Trazen, enis, or eñe, es, f., now Damala, a city of Argolis, in the Peloponnesus.

Troicus, a, um, adj., of or pertaining to Troy, Trojan.

Tusculum, i, n., now called Frescati, a town of Latium, situated on the declivity of a hill, about twelve miles from Rome.

U.

Utica, α, f., now Satcor, a town of Africa Propria, in the modern kingdom of Tunis, at the mouth of the river Bagrada. After the destruction of Carthage, Utica was the capital of the country. At this place Cato, having vainly opposed for some time the power of Cæsar, slew himself in despair, and is thence called Cato Uticensis.

V.

Valerius. See Flaccus.

Varro. See Terentius.

Venusia, α, f., a town of Apulia, on the confines of Lucania, the birthplace of the poet Horace.

Vettōnes, or Vectōnes, um, m., a nation of hither Spain, adjoining to the Celtiberi.

Virgilius, i, m., Publius Maro, the prince of Latin poets, was born at Andes, near Mantua, about seventy years before Christ. His great work is the Æneid, an epic poem, written, as some suppose, at the request of Augustus, and intended as complimentary to the Roman nation, and particularly to the family of the Cæsars. His Eclogues delight us by their graceful simplicity and delicacy of sentiment; and his Georgics may be pronounced one of the most
finished poems to be found in any language. Virgil enjoyed the friendship of Mæcenas and the emperor Augustus.—He died at Brundusium, in the 51st year of his age.

Volumnius, i, m., superintendent of Antony's workmen.

Vulso, önis, m., Cn. Manlius, a Roman consul, who was governor of Asia, and triumphed over the Galatians. Hannibal wrote a history of his exploits.

X.

Xenophon, tis, m., a native of Athens, celebrated as a general, a philosopher, and historian. In the first capacity he distinguished himself by the ability with which he conducted the retreat of the 10,000 Greeks who had served in the army of the younger Cyrus, after the fatal battle of Cunaxa, and the death of their leader, Clearchus; as a philosopher, he is universally admired for the beautiful account which he has given of the doctrines of his master, Socrates; and his history of the education and life of Cyrus the elder, and of the expedition of Cyrus the younger, with the retreat of the 10,000 Greeks, are imperishable monuments of his talents as a historian. He died at the age of ninety years.

Xerxes, is, m., son of Darius Nothus, king of Persia, famous in history for his invasion of Greece with an army of 2,100,000 men, and a fleet of 1,327 vessels. This immense armament was defeated and nearly annihilated by the skill and valor of the Greeks.

Z.

Zacynthii, örum, m., Zacynthians, inhabitants of Zacynthus.

Zacynthus, i, f., now called Zante, an island of Greece, opposite to the bottom of the Corinthian gulf, or gulf of Lepanto.

Zama, ë, f., a town of Africa, near which Hannibal was defeated by Scipio.
INDEX.

[The first numeral refers to the chapter; the second to the paragraph; the third to the number of the question.—S. means, that the Synonymes are distinguished in the answer referred to.]

A before the name of persons implying a causal relation. Milt. 2, [3], 10.
Ab before consonants. Milt. 1, [5].
Abdere — in with acc. and abl. ALC. 9, [1].
Abl. = in consequence of. Con. 3, [1], 1, 2.
— without a preposition before totus, when the whole extension is to be expressed. Pref. [5], 1; Iphicr. 2, [3], 3; magnó and in magnó pe-riculo esse, versari, &c. Dion, 8, [2].
— of cause. Milt. 7, [5], 3; of the person by whose means or instrumentality. Dion, 5, [5], 1, 2.
Abstinentia (S.) Arist. 1, [2]; 3, [2].
Ac = 'but' after a negative. Them. 3, [1], 5.
Accedere construed. Them. 4, [1], 2; 7, [2].
Accidit (S.) Milt. 1, [1], 27.
Accredere. Dat. 3, [3].
Acc. of nouns of the third. Cim. 2, [2].
— without 'in' before the name of an island. Milt. 1, [1], 29.

Acer, its meaning as applied to a person. Alcib. 5, [1], 1.
Ad = adversus. Dion, 5, [4], 1.
Adducere and inducere (S.) Con. 3, [1], 5.
Adhuc (S.) Milt. 5, [5], 4.
Aditus — conveniendi; aliquid agendi, &c. Paus. 3, [3], 1, 2.
Adjacere. Timoth. 2, [1].
Administrare legationes. Dion, 1, [4].
Admirari (S.) Pref. [3], 4.
Adorior. Dion, 6, [1], 4.
Adscendere in navem, conscendere navem. Them. 8, [6], 1.
Adspicere, of looking up to with respect, admiration, &c. Cha. 4, [1].
Æqualis (S.) Arist. 1, [1]; mostly with gen. in the sense of contemporary, 1, [1], 4.
Æquum est, constr. Them. 7, [2], 9.
Æstimare litum. Cim. 1, [1], 4.
Affirmation, to be borrowed from a preceding negative. Cim. 1, [4], 3: Thras. 3, [1], 7.
Aliquanto. Alc. 11, [1], 6.
Aliquis. Nisi or si aliquis and nisi or si quis. Dion, 8, [2].
Ambitio. Dion, 2, [2], 7.
Amicus with gen. and dat. Milt. 3, [6], 4.
Amplius (S.) Alc. 11, [2].
Anastrophe. Alc. 8, [1], 13.
Adcept (S.) Them. 3, [3], 2.
Ante paucos annos and paucis
annis ante. Milt. 8, [1]; ante
id tempus and ante hoc t.
Timoth. 2, [3].
Antistes = sacerdos. Lys. 3, [3].
Apparet, Impersonal. Lys. 1, [1].
Arcessire or arcessere? Dion,
3, [1], 5.
Argos and Argi. Them. 8, [1].
Arma (S.) Dat. 11, [3].
Atque = sed: See Et.—Totidem
atque. Milt. 7, [4]. After
alius. Them. 6, [3].
Audire, of pupils. Dion, 2, [2];
male a. Dion, 7, [3].
Autem, as particle of transition.
Milt. 4, [1]; neque autem,
never used. Alcib. 5, [1], 2.

B.

Barbarus. Milt. 7, [1].
Bellum ducere and trahere, (S.)
Alc. 8, [1].
Bestia fera. Dat. 3, [2].

C.

Callidus (S.) Them. 1, [4].
Capessere rempli. Them. 2, [1].
Captus = caught as in a trap
&c. Milt. 2, [5].
Castra nautica. Alc. 8, [5].
Celare with dat. Alc. 5, [2].
Celchoritas. Praef. [6], 4.
Ceteri (S.) Milt. 3, [5], 11.
Xalikioikos. Paus. 5, [2].
Circumvehens = dum circumve-
hebatur. Timoth. 2, [1].
Civitas (S.) Them. 2, [1].
Clementia. Alc. 10, [3].
Cognomen for agnomen. Arist.
1, [2], 11, 12.

Collocare in agris, of Colonists.
Milt. 2, [1].
Colloqui aliquid. Them. 9, [4] Committere praelium. Milt. 6,
Commode. Praef. [1], 12, 13.
Comparare iter. Alc. 10, [3].
Compellare. Alc. 4, [1].
Complures. Paus. 2, [2].
Complures and plures (S.) Paus
2, [2], 3; Praef. [1], 7.
Composito and ex composito. Dat.
6, [6].
Confiteri (S.) Them. 7, [4].
Confugere in aram. Paus. 4, [5].
Consuevi and consueveram. Lys.
3, [1].
Continencia (S.) Arist. 3, [2].
Contingit (S.) Milt. 1, [1].
Contra ea. Iphicr. 3, [4].
Contrario (unclass.); e contra-
rio; ex contrario. Iphicr. 1,
[4], 1.
Convventus = a religious festival.
Dion, 9, [1].
Corona honoris. Thras. 4, [1].
Creber (S.) Milt. 2, [1].
Crimen (S.) Milt. 8, [1]; invi-
divae crimen accusari. Alc. 4,
[1].
Cultus vestitusque. Paus. 3, [1].
Cum usually precedes the relative
pron. in Corn. Nep. Milt. 1,
[2], 7.

D.

De- in comp. Milt. 2, [2], 5;
distinguished from di-. Dat
11, [4].
Decellea. Alc. 4, [7].
Deducere. Alc. 8, [3], 1, 3.
Defatigare. Lys. 2, [1].
Dejicere (S.) Thras. 3, [1]; de-
jici gradu, Them. 5, [1]; of
statues. Alc. 3, [2].
Dextram mitterere. Dat. 10, [2].
Dicitur, Impersonal with acc. c
Inf. Paus. 5, [3].
Dicto audientem esse. Lys. 1
[2].
INDEX.

Dignitas (S.) Them. 6, [1]; Alc. 11, [2].
Diligens. Con. 1, [2].
Discedere and decedere distinguished. Them. 3, [4], 2.
Dives, superl. divitissimus. Alc. 2, [1].
Dominatio, τροπαίοι. Milt. 3, [4].
Domini bellique. Alc. 7, [1].
Dubium non est. Ρρ. 1, 1-6.
Due ere tempus. Them. 7, [1]; dueere sc. domum = c?.
Exadversum. Them. 3, [4].
Facere de aliquo. Them. 2, [6],
—— as the representative of another verb. Chabr. 3, [4].
Ferox (S.) Them. 2, [1].
Forstian. } Arist. 3, [1], 3.
Fortasse. }
Forte, when used for ‘perhaps,’ ‘perchance.’ Arist. 3, [1], 2.
Frequens (S.) Milt. 2, [1].

G.

Generosus. Them. 1, [2].
Genitive. Two dependent genitives. Them. 1, [1], 5.

E.

E contrario. Iphic. 1, [4], 1-3.
Ejicere = to banish. Lys. 1, [5], 2.
Enim = for example. Ρρ. [4], 1.
Ephori. Them. 7, [2].
Esse in eo, ut — Milt. 7, [3].
Et, atque, &c., after a negative = sed. Them. 3, [1], 5;
Paus. 3, [7], 3.
Et non, when preferred to neque. Pref. [1], 9.
Etiam tum et etiam tum. Paus. 3, [5].
Exadversum. Them. 3, [4].

F.

Facere de aliquo. Them. 2, [6],
—— as the representative of another verb. Chabr. 3, [4].

G.

Generosus. Them. 1, [2].
Genitive. Two dependent genitives. Them. 1, [1], 5.

H.

Hermae. Alc. 3, [2].
Hic, how used by Νεπ. Milt. 6, [3], 1.
Ἡμεροθύρωμα. Milt. 4, [3].
Historicus (S.) Alc. 11, [1].
Homo (S.) Paus. 1, [1].
Honos. Milt. 6, [3].
Hostis (S.) Milt. 4, [1]; Alc. 4, [6]; with gen. and dat. Milt. 3, [6].

I.

Idem et, qui, or cum. Milt. 3, [5].
Ignorare aliquem. Arist. 1, [4].
Illud, referring to what follows. Thras. 1, [1].
Immodestia, = want of discipline, insubordination. Lys. 1, [2].
Imperfect = was proposing to do the action. Thras. 4, [2], 4.
Imperfect subj. after Ρρ. hist. Milt. 4, [4].
Implicate. Dion, 1, [1].
Implicatus and implicitus. Paus. 4, [6], 6.
Imponere in re and in rem. Cim. 4, [1].

Imprimis (S.) Milt. 1, [2].

In bello Coreyræ, and bello Corcyræ. Them. 2, [1], 5; in aram configere. Paus. 4, [5]; in aliquem and in aliquo vim exercere. Dion, 6, [2]; magno and in magno periculo esse, versari. Dion, 8, [2]; in præsentii and in præsentia. Them. 8, [4]; Alc. 4, [2].

Indicativus in Orat. obliqu. Milt. 3, [4], 1.


Ingratiss. Them. 4, [4], 9.

Insuetus with gen. Dion, 7, [3].

Interim, interea. Them. 6, [5], 5.

Intueri, intuor, old form. Chab. 3, [3].

Invidia, (S.) Arist. 1, [1], 16.

Invocatus = non vocatus. Cim. 4, [3].

Is (ea, id), when used for the more regular suus. Milt. 4, [5], 8.

Ita, apparently superfluous. Them. 9, [1], 3; hauit ita. Paus. 1, [2].

Itaque = et ita. Alc. 4, [2].

‘Just as if,’ how translated. Lys. 2, [2], 3.

L.

Lis. Litem æstimare. Cim. 1, [1].


Loricæ sertæ, ænea, lintæa. Iph. 1, [4].

M.

Manubia. Cim. 2, [5].

Mare. Terra marique and mari et terra. Them. 2, [4].

Maxime (S.) Milt. 1, [2].

Meaning. ‘The meaning of this was,’ id eo valebat, ut. (They did not know) what its meaning was, quo valeret. Them. 2, [7], 2.

Meiosis. Milt. 5, [4]; Alc. 4, [1].

Mirari si, as òawµév?vi et. Con. 3, [1], 3.

Mittere absolute. Them. 2, [6]; litteris missis scribere. Timoth. 3, [4].

Modestia. Milt. 1, [1].

Modo. Paus. 4, [6].

Mora. Nulla mora est sc. in, per me. Con. 3, [3].

Names of islands, when they follow the construction of names of towns. Milt. 1, [1], 29.

Natu maximo. Dat. 7, [1].

Nec = neve. Paus. 4, [6], 4.

Neque = nec tamen. Them. 10, [4]; neque tamen. Alc. 8, [1].

Nescio quo pacto. (Alc. 11, [1], 8.

Neve, neu, when used for ‘nor.’ Thras. 3, [2], 1.

Nomen. Suo nomine. Them. 4, [3].

Non enim—neque enim. Lys. 1, [2], 1, 2.

Non solum—sed or sed etiam. Cim. 4, [1]; non solum—sed et. Thras. 1, [5], 5.

M.

Obire legationes. Dion, 1, [4].

Obtrectare. Arist. 1, [1].

One another. Dion, 4, [1], 1.

Opes. Milt. 5, [5].
Opinio: venit in opinionem. Milt. 7, [3].

Ornare. Them. 2, [3]; Att. 18, [1].

P.

Paratus with infin. Dat. 9, [4].
Partim—partim. Iph. 1, [2].
Pelta. Iph. 1, [4].
Penates. Them. 7, [4].
Percellere. Dion, 5, [3].
Percutere. Dion, 5, [3].
Perf. Indic. after postquam, ubi —. Them. 6, [4].
Perfect subj. (instead of imperfect) after a past tense. Milt. 5, [2], 1—3.
Persona. Præf. [1].
Persuadère when with acc. and inf., when with ut and subj. Them. 2, [7], 5. Dat. 10, [3], 3.
Phalanx in the less restricted sense. Chabr. 1, [2].
Phalericus, Phalereus. Them. 6, [1], 1.
Piræus or Piraus? Them. 6, [1], 2.
Placet = (he) determined, by what followed. Them. 3, [1].
Plerique. Præf. 3, [1], 7.
Plures and complures. Paus. 2, [2].
Plusquampf. Indic. after postquam. Alc. 6, [2].
Poiktìn. Milt. 6, [3].
Post. Paucae post annis and post paucas a. Milt. 8, [1]; post non molto. Paus. 3, [1]; Cim. 3, [4]; post aliquanto. Alc. 11, [1].
Postquam with perf. indic. Them. 6, [4]; with Plusqmpf. Alc. 6, [2].
Potiri constr. Milt. 2, [1].

Potissimum (S.) Milt. 1, [2].
Potius malle. Con. 5, [2], 1, 2.
Præcipue (S.) Milt. 1, [2].
Præsenta: in pr. Milt. 7, [6].
Præsertim (S.) Milt. 1, [2].
Prætor = στρατηγός. Milt. 4, [4].

Preposition, when omitted before the name of an island. Milt. 1, [1], 29.
Preposition, when repeated. Alc. 3, [3], 2, 3.
Present subj. after perf. Them. 1, [1].

'Prevent a man from doing any thing:' how to be translated. Them. 6, [2], 2.
Priusquam, with impf. conjunct. Alc. 3, [2].
Privatus. Milt. 8, [2]; Them. 6, [5]; Chabr. 4, [1].
Procul. Them. 8, [7].
Profulgeri (S.) Them. 7, [4].
Profligare and prostrernere. Milt. 5, [5].
Prohibere aliquem faciuntem. Them. 6, [2], 3.
Proinde ac si, less common than perinde ac si. Alcib. 6, [1], 5—quasi. Lys. 2, [2], 4.

Pronomen recipr. inter se = se inter se (?) Dion, 4, [1].

Ρροσκύνειν. Con. 3, [3].
Prospicere. Dat. 3, [3]
Publice. Arist. 3, [3]; Dion, 10, [3].
Pulvinar and pulvinus. Timoth. 2, [2].

Q.

Quaerere ex, de, ab aliquo. Dion, 2, [4], 4—6.
Quam quod ... = quæ, quod eam. Thras. 4, [1], 2.
Quamvis with Indic. Milt. 2, [3]; = quantumvis. Dat. 4, [3].
Que. Milt. 6, [3]; Ep. 9, [1]; with Prepos. Milt. 5, [2].
Qui quidem, under what circumstances it is a favorite form of Nepos's. Dion, 2, [2].

Qui = quippe qui. Dion, 3, [1], 8.

— = et is. Milt. 6, [1]; Paus. 2, [6], 2.

Quidem = ye restrictive. Praef. [4]; = 'but,' 'however.' Con. 2, [2], 2; quum quidem. Thras. 2, [7].

Quippe. Praef. [4], 5.

Quum — tum. Praef. [8].

R

Re-, denoting a duty imposed; an obligation. Paus. 2, [2], 6.

Rcedere ab al. re. Alc. 8, [1].

Reducere scil. in matrimonium. Dion, 6, [2].

Relinquere and deserere. Dat. 2, [5]; 6, [3].

Revertor. Reversus est = revertit. Them. 5, [2].

Rhapsodia. Dion, 6, [4].

S

Saepe (S.) Milt. 8, [2]

Sed et = sed etiam. Thras. 1, [5], 5.

Sedere, to remain inactive (in war). Dat. 8, [1].

Senatus = yepovola. Them. 7, [4].

Sensus. Dion, 8, [2].

Si forte. Arist. 3, [1]; si quid and si aliquid. Paus. 2, [4].

Si after miror, mirandum, &c. Con. 3, [1].

Sic. Ut — sic. Paus. 1, [1].

Similis, when with gen., when with dat.? Dat. 9, [3], 1-3.

Simultas. Dion, 3, [1].

Sponte. Sua sponte, seldom sponte sua. Milt. 1, [4].

Statim (S.) Them. 4, [4]; after Abl. absol. Cim. 2, [3].

Studere: quon studes. Con. 3, [3], 8; salvum studere. Dion, 1, [3], 5.

Subject changed. Them. 5, [1]; 9, [3]; Lys. 4, [2].

Substantives in io, tor, and trix, with pron. poss. Lys. 4, [3].

Superior = natu major. Dion, 1, [1].

Supprimere classem. Timoth. 3, [3].

Suus, when ejus would be more regular. Cim. 3, [1], 6, 7; with substantives in io, tor, trix. Lys. 4, [3], 6, 7.

Synesis. Milt. 5, [1]; Timoth. 1, [2].

T.

Tantum quod. Dat. 6, [5].

Telum (S.) Dat. 11, [3].


Tota Gracia: why not in tota Gracia? Iphicr. 2, [3], 4; Praef. [5], 1.

Totidem — atque. Milt. 7, [4].

Tum — tum. Praef. [8], 1.

Tyrannus. Milt. 8, [3].

U.

Ultro (S.) Milt. 1, [4].

Unus omnium maxime. Milt. 1, [1].

Usque eo, adeo and u. eo ut, quoad. Dion, 4, [5].

Ut omitted after postulo, &c. Milt. 1, [4]; = qui after mitto, proficiscor, &c. Milt. 4, [3].

Ut — sic. Paus. 1, [1].

V.

Valere: hoc eo valebat—quo valebat, &c. Them. 2, [7], 2.

Vel — del (S.) Alc. 1, [1].

Verbun. Suis verbis. Them. 4, [3].
Vero, in mihi vero. Con. 3, [4], 1.

Vestitus. Cultus vestitusque. Paus. 3, [1].

Vicinitas (collective). Alc. 10, [4].

Victus and vita. Alc. 1, [3]; cultus and vict. Alc. 11, [4].

Vir (S.) Paus. 1, [1].

Vita and victus. Alc. 1, [3].

Vulgo. Alc. 6, [3]; 8, [2].

Zeugma. Thrasyb. 4, [1], 4.
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