

**Answer Key for the Short, Longer,
and Continuous Readings of
Learn to Read Latin (Second Edition)**

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Chapter II, Short Readings (page 44)

1. Lys. But even now does Casina have a sword?
Par. She has (= Yes), two.
2. I am Davus, not Oedipus.
3. When I was not able (to see) you, I was able to see your sails.
4. A god *does not grant* favors.
5. Now indeed you love me, (but) you are not (my) friend.
6. I see a beard and a cloak; a philosopher not yet do I see.

Chapter III, Short Readings (pages 61-62)

1. To love is always pleasant.
2. To love is human, to forgive, moreover, is human.
3. Often there is even under a dirty little cloak wisdom.
4. With shared minds/souls they love, they are loved.
5. Cato is considered honorable and great.
6. . . .we are ordered again to go into the sea, again to set sail.
7. He orders his own men to throw together (their) packs into a pile and to put on arms and with iron not with gold to regain the homeland . . .
8. An uncertain mind is half of wisdom.
9. Patience of mind holds hidden riches.

Chapter IV, Short Readings (pages 79-81)

1. Tell me, Camena, of the versatile man . . .
2. My Toxilus, why am I without you?
Why, moreover, are you without me?
3. I am you, you are I, we are of one mind.
4. De. Tell me,
are you not shouting? Are you not raging?
Mi. (I am) not (shouting, raging).
5. Listen, boys, to a few things: you (pl.) draw near.
6. For one is able to make something and not to do (something), as a poet makes a play and does not do (it); in turn, a doer/actor does/acts and does not make, . . . in turn a commander . . . neither makes nor does but manages . . .
7. Romulus is conducting (his) life in the sky with the gods.
8. The gods look after great things, they neglect small things.
9. To love and to be wise scarcely to a god is granted.
10. With the mind chaste women choose a man, not with the eye.
11. Never is danger overcome without danger.
12. It is enough to overcome an enemy, (it is) too much to destroy (him).
13. I sing of arms and a man . . .
14. You will drive out nature with a pitchfork, nevertheless it will continuously rush back.
15. They desire to be feared and they fear to be feared.
16. (My) riches are mine (belong to me), you are of (your) riches (belong to your riches).
17. I do not love you, Sabidius, and I am not able to say why;
this thing only I am able to say: I do not love you.
18. Take me; I am yours.

Chapter V, Short Readings (pages 100-103)

1. Euclio: Be silent and go away inside. Staphylo: I am being silent and I am going away.
2. Take this gold for yourself, Chrysalus, go, bring (it) to (my) son.
3. O you, Titus Tatius tyrant, you have borne so great things for yourself.
4. What is (it) to cultivate a field? To plough well. What is second? To plough. What (is) third? To spread with manure.
5. So many men take a taste of books as dinner guests (take a taste of) delicacies.
6. The Roman people hate private luxury, value public magnificence.
7. . . . as a field . . . without cultivation is not able to be fruitful, so without training the soul (is not able to be fruitful).
8. A greedy man is the cause of his own misery.
9. . . . go (pl.),
bring (pl.) quickly fire, give weapons, drive forward the oars!
10. As you (will bear) fortune, so we shall bear you, Celsus.
11. I shall hate if I am able; If (I am) not (able), unwillingly I shall love.
12. She will have laughed, laugh with (her); if she weeps, remember to weep.
13. Come on, lead your pupils to my temples . . .
14. You yourself now turn over with yourself feminine deceits . . .
15. Neither power (knows how) to endure an ally nor marriage torches know how (to endure an ally).
16. Exiles to me are not at all new; I am accustomed to evil things.
17. Withdraw, Phoebus, now I am not yours.

18. By the fates we are driven; yield (pl.) to the fates.

Many men have come
to their own fate while they are fearing the fates.

19. With many men I have conducted hostilities, and into friendly feeling from hatred, if there is any friendly feeling at all among bad men, I have returned; to me myself not yet am I friendly.

20. On another man you see a louse, on yourself you do not see a tick.

21. If I killed, I did (so) rightly; but I did not kill.

22. . . . little books have their own fates.

23. I was not. I was. I am not. I do not care.

24. . . . I had not been, I am not, I do not know, it does not pertain to me.

25. Thalassian Plotia, freedwoman of Gaius, was bitter to her own husbands and friends never.

26. He yielded to his (own) fates.

26. Thus I am able to live neither without you nor with you,
and I seem to be unaware of my own desire.
27. Where is brave Ajax? Where are the huge words of the great man?
28. Little book—and I am not jealous—without me you will go into the city.
29. All rights, if you do not know, Caesar left for me,
and to be without my homeland is the only punishment.
30. At last glory grants not small strength to the mind,
and love of praise makes fruitful hearts.
31. The town was captured with huge plunder.
32. Not in spirit, not in arms, not in the skill of war, not in vigor and strength of body was the
Tarentine man equal to the Roman.
33. A great fortune is a great slavery.
34. To all (there are)/They all (have) large wings, a small body; they walk with difficulty . . .
35. It is easy to write epigrams beautifully,
but it is difficult to write a book.
36. It is difficult not to write satire.
37. . . . but Rome (called Cicero) parent,
free Rome called Cicero father of the country.
38. I (was) a Frankish citizen, a Roman soldier in arms,
with distinguished courage in war I always bore my right hand.
39. We mortals are nothing and we were (nothing). Consider, reader,
how swiftly we fall back into nothing from nothing.
40. As a guardian of the wagons he never barked inappropriately;
now he is silent and as a shade he defends his own ashes.

Chapter VI, Longer Readings (pages 127-131)

1. Strength and life now deserts all my body.
For a handsome man seemed (in my dream) to carry me away by force
through the pleasing willow beds and the river banks and strange places. So alone
afterward, true sister, I was seeming to wander
and slow(ly) to try to find and to seek you and not to be able
to grasp you with (my) mind; no path was making steady (my) foot.
2. Can it really be that you distinguish a citizen from an enemy by nature and by position, not by
soul and by deeds? You made slaughter in the forum, you occupied the temples with armed
criminals, you set on fire the homes of private men, the sacred shrines. Why (is) Spartacus an
enemy if you (are) a citizen?
3. “. . . quick(ly) bring iron, give (distribute) arms, scale the walls;
the enemy is present, ho!” Through (along) all
the gates the Trojans hide themselves and fill the walls with a huge shout.

4. "... Place (your) head and body under at the same time, at the same time wash out (your) defect."
The king entered the ordered water: the golden power dyed
the stream and withdrew (down) from the human body into the stream . . .
5. The hard sisters accomplish (their) spinning
and do not unroll their threads backward.
But the family of human beings is borne
to meet the consuming fates, uncertain of its own (fate):
of our own accord we seek the Stygian waves.

Chapter VII, Short Readings (pages 152-157)

1. You will be carried away, you will not go away, if I take up (my) club.
2. Many bad things in the heart for me/in my heart are now turning out fierce and bitter.
3. May the gods and goddesses torture both you and (your) twin brother.
4. All mortal men desire themselves to be praised.
5. Without Ceres and Bacchus Venus is cold.
6. No indeed, on the contrary, I gave back a body to Priam, I carried away Hector.
7. . . . divine nature gave the fields, human skill built the cities.
8. "The Carthaginians the Roman people conquered with justice, conquered (them) with arms, conquered (them) with kindness."
"C. Laelius was a new man, was talented, was learned, was friendly to good men and (good) pursuits; therefore he was first in the citizenry."
9. Let us not desire difficult things.
10. Let arms yield to the toga, let the laurel branch be second to praise . . .
11. "Because of my work, Quintus Fabius, you recaptured Tarentum."
"Certainly," he says, . . . "for if you had not lost (it), I would never have recaptured (it)."
12. . . . as there is nothing (of) good in death, so certainly (there is) nothing (of) bad . . .
13. Therefore death is nothing to us and does not pertain (to us) at all, since the nature of the soul is considered mortal.
14. Let us live, my Lesbia, and let us love . . .
15. Love (your) parent if he is just, if (he is) otherwise, endure (him).
16. If you should endure the faults of a friend, you would make (them) your own.
17. Every delay is a source of hatred, but it makes wisdom.
18. Fear is a hindrance of every virtue.
19. . . . few (are) unscathed, a great part go away worn out by wounds.
20. With an apple Galatea seeks/attacks me, the playful girl,
and she flees to the willow trees and wants herself to be seen before.
21. Love overcomes all things; let even us yield to Love.
22. Bravo because of (your) new courage, boy, in this way there is a going to the stars.
23. Learn, Juturna, your sorrow, do not blame me.
24. Good men hate to do wrong because of (their) love of virtue;
you will commit nothing because of a fear of punishment against yourself.
25. A praetor has come just now from the Illyrian lands, Cynthia,
very great plunder for you, very great anxiety for me.
26. If only you also (along) with the winds were changeable!
and unless you overcome (surpass) oak in hardness, you will be (changeable).

27. . . . and she was terrified by (her) form, terrified by her own voice.
28. And if only you would summon back your mind for a short time from anger,
and would order a few things from this place to be read to you, free from distractions.
29. Alternating words "to arms" and "enemies are in the city" were being heard.
30. I hate and I am a source of hatred to the Romans.
31. Let us free the Roman people from a long-lasting care . . .
32. The memory for him (was) by/because of nature indeed fortunate, very much nevertheless supported by skill.
33. There are even under the earth laws of nature less known to us, but not less certain/fixed.
34. First let boys know how to decline nouns and (to conjugate) verbs . . .
35. . . . and they were demanding dangers, part (some) because of courage, many because of fierceness and the desire for rewards.
36. . . . and having been advised to extend (his) neck bravely, "If only," he says, "you would strike so bravely."
37. "Let there be a going," he says, "to where the prodigies of the gods and the injustice of enemies calls (us). The die has been cast."
38. I came. I saw. I conquered.
39. If only the Roman people had/were having one neck.
40. You indeed, Caesar, are able to grant citizenship to men, to a word you are not able (to grant citizenship).

Chapter VII, Longer Readings (pages 158-159)

1. Are you able to listen to the rumblings of the frenzied sea
bravely, and are you able to rest in a hard ship?
Are you able to tread upon layered frosts with (your) tender feet,
are you able, Cynthia, to endure the unaccustomed snow?
O if only the times of the winter solstice would be doubled
and (if only) the sailor would be slow because of the late Pleiades,
and (if only) the mooring rope would not be loosened for you from the Tuscan shore
or if only an unfriendly breeze would not weaken my prayers!
2. The deaths of the Crassi had added strong feelings/anger to the family,
when there perished at the same time the soldier and the standards and the leader.
The Roman standards, glory of war, the Parthian was holding,
and the standard-bearer of the Roman eagle was an enemy.
And this disgrace would still have remained if by the brave arms
of Caesar Italian power were not being protected.

3. Cynthia made you a poet, playful Propertius;
beautiful Lycoris was the talent of Gallus;
shapely Nemesis is the fame of clear-voiced Tibullus;
Lesbia composed for you, learned Catullus, . . .

Chapter VIII, Short Readings (pages 179-186)

1. I am poor; I admit (it), I am suffering; the thing that the gods give I endure.
2. Tell me, please, who is she whom you wish to bring home as a wife?
3. This certainly, by Hercules, is violence, both to be pulled and to be pushed at the same time.
4. Muses, (you) who beat great Mount Olympus with (your) feet . . .
5. A speaker ought to be bold.
6. He who conquers is not a conqueror unless the conquered man admits (it).
7. She began to be seriously pleasing after she died.
8. We are intelligent with the mind, we take delight with the soul; without mind soul is weak.
9. We would be gods if we were not dying (if we were not mortal).
10. Moreover, of the poison itself what manner is contrived? Where was it sought, how (was it) obtained, by what means, in what place was it handed over?
11. Behold, O citizens, the form of the likeness of old Ennius.
 this man recorded the very great deeds of your fathers.
12. For not only is Fortune herself blind, but to a great extent she renders blind those men whom she has embraced.
13. For me, at least, although Scipio was suddenly snatched away, he lives nevertheless and always will live; for I loved the excellence of that man.
14. Lesbia always speaks badly to me and she is not silent ever
 about me; may I perish if Lesbia does not love me.
Because of what sign? Because my things are just the same; I abuse that woman
 constantly, but may I perish if I do not love (her).
15. To the nobles toward these men there are all the same rights that (there are) to masters toward slaves.
16. He conquers twice who conquers himself in victory.
17. Even they who do (it) hate injustice.
18. Poverty orders a man to experience many things.
19. Fortune is fickle: swiftly she demands back the thing that she has given.
20. Not ever heavy with money did (my) right hand use to return home for me.
21. Now (do you dare), winds, to stir up the sky and the land without my divine power,
 and do you dare to raise up so great masses (of water) ?
22. Cease to inflame me and you with your complaints;
 not by my own will do I follow Italy.
23. . . . we shall die unavenged,
 but let us die . . .
24. Now die. But about me the father of the divine ones and the king of men
 might see.

25. . . . but huge talent
lies hidden under this uncultivated body . . .
26. In Rome you desire the countryside; rustic/in the country the absent city
you fickle raise to the stars . . .
27. This woman I not with gold, not with Indian pearls (was able) to soften,
but I was able (to soften her) with the assiduous attention of charming song.
28. Calliope (does) not (sing) these things, Apollo does not sing these things for me.
the girl herself makes talent for us.
29. Every evil thing in love, if you should endure (it), is light.
30. Lucky (is) he who bravely dares to defend the thing that he loves,
to whom his mistress is able to say, "I did not do (it)."
31. He who excessively to many men says "I do not love" loves.
32. Therefore if I had not given birth, Rome would not be being attacked; if I did not have (were
not having) a son, free in a free homeland I would have died.
33. He who sooner will have drawn (his) sword, his/of him the victory will be.
34. Praise the thing that we were if now you condemn the thing that we are.
35. Philosophy is the pursuit of virtue, but through virtue itself; neither, moreover, is virtue able to
exist without the pursuit of itself nor is the pursuit of virtue (able to exist) without (virtue)
itself. For not as in (the case of) those men who try to hit something from a distant place, he
who seeks is in one place, the thing that is sought is in another place, and as journeys that lead
to cities, not so are the paths toward virtue outside of (virtue) itself: there is a coming to virtue
through (virtue) itself, philosophy and virtue are united between themselves.
36. We have entered into that world in which there is a living by these laws. It is pleasing; obey. It
is not pleasing; by whatever way you wish go out.
37. As you have dreaded rumor without reason, so also those things (you have dreaded), which
you would never fear if rumor had not commanded (you to).
38. Not because they are difficult we do not dare (certain things), but because we do not dare
(them), they are difficult.
39. Both iron (often is) and fire often is in the place of a cure.
40. Will the sea and the waves carry (us) off having dared nothing noble?
Will ignoble fates consume brave men?
41. Never is that man wretched for whom it is easy to die.
42. "What? Are you," that woman says, "giving me him without whom you are not able to live, from
whose mouth you hang, whom you so love as I wish (to love) you?"
43. . . . foreign kingdoms do not
await conquered men, savage fortune does not threaten me with an Armenian
or a Scythian yoke; under the rights of a citizen
wearing a toga I go . . .
44. Go, boy, and bring a trivial gift to a dear friend
who has deserved first to have my trifles.

45. He who gives gifts to you, Gaurus, rich and old,
if you are intelligent, is saying the following to you: "Die."
46. Difficult, easy, agreeable, harsh, you are the same:
Neither with you am I able to live nor without you.
47. Where are they who used to lament the bitter necessities of deaths and the iron laws of the fates and the unconquerable and not changeable by any lamentation laws of the empty shades?
48. Who (is able to endure) this abuse, who (is able to endure) this power, who is able to endure this slavery?

Chapter VIII, Longer Readings (pages 187-193)

1. . . . I shall call upon them, and not, as Homer and Ennius (did), (shall I call upon) the Muses, but the twelve *dei Consentes*; and not nevertheless (shall I call upon) those (gods) of the city, whose golden images stand near the forum, six males and just as many women, but those 12 gods who are leaders especially of farmers. First, (I shall call upon) (the gods) who encompass all the fruits of agriculture in the sky and on the earth, Jupiter and Earth; and therefore. because they are said (to be) great parents, Jupiter is called father, Earth (is called) mother earth.
2. The enemy has the walls; Troy is falling from (its) high peak.
Enough has been given to the homeland and to Priam; if Pergama were able to be defended by a right hand, even by this (right hand) it would have been defended. Troy entrusts to you (her) sacred things and her Penates; take these as companions of the fates, for these seek city walls . . .
3. (Oh! I am borne inflamed by madness): now prophet Apollo, now the Lycian oracles, now even, sent by Jupiter himself, the interpreter of the divine ones brings dreadful orders through the breezes. Obviously, this is work for the gods above, this care troubles the serene ones. Neither do I hold you nor do I refute (your) words:
go, follow Italy by the winds, seek kingdoms through the waves.
4. The Arcadians on these shores, a race having arisen from Pallas, (Arcadians) who (followed) king Evander as companions, who followed (his) standards, chose a place and placed in the mountains a city, Pallanteum, from the name of great-grandfather Pallas.
These men incessantly conduct war with the Latin people; summon these men as allies to the camp and enter into agreements. I myself shall lead you with (my) banks and straight stream . . .
5. With gifts I shall bribe (his) slaves; if today I am denied entry, I shall not cease; I shall seek opportunities, I shall meet (him) on the crossroads, I shall accompany (him). Nothin without great labor has life given to mortals.

6. . . . for if reason and good sense,
not a place commanding a view of the sea spread out far and wide, carries away (one's) cares,
they who run across the sea change (their) sky, not (their) mind.
Vigorous inactivity exercises us: with ships and
chariots we seek to live well. The thing that you seek is here,
it is in Ulubrae, if a calm mind does not fail you.
7. Every lover is a soldier, and Cupid has his own camp;
Atticus, believe me, every lover is a soldier.
The age that is fit for war is suited to Venus also.
An old soldier (is) a shameful thing, aged love (is) a shameful thing.
The strong feelings that leaders have sought in a brave soldier,
these (feelings) a pretty girl seeks in an allied man.
Both remain awake all night; each rests on the earth (ground)--
that man guards the doors of (his) mistress, but that man (guards the doors) of (his) leader.
8. If (his) mother wept for Memnon, if (his) mother wept for Achilles,
and (if) sad fates touch the great goddesses,
tearful Elegy, loosen (your) unworthy (undeserving) hair!
Alas! From a thing too true now for you will be the name:
that poet of your work, your fame, Tibullus burns
on a heaped up pyre, a lifeless body.

Chapter IX, Short Readings (pages 214-221)

1. *Heg.* Why? *Erg.* In order that you may perform a sacrifice.
H. To whom of the gods? *E.* To me, by Hercules, for I now for you am highest Jupiter, the same I am Health, Fortune, Daylight, Happiness, Joy.
2. The wild African land trembles with a terrible tumult.
3. But the trumpet with a terrible sound said "taratantara."
4. A sure friend is perceived in an unsure situation.
5. Agriculture is in this way: if you do one thing too late, you will do all tasks too late.
6. Hold the topic, the words will follow.
7. Love is one thing, Philip, desire is far another thing. The one has approached at that moment when the other has withdrawn. The one (is) good, the other (is) bad.
8. Experience begot me, memory as (my) mother gave birth to (me).
The Greeks call me "Sophia," you (pl.) (call me) "Sapientia."
9. Therefore depart and take away this fear for (from) me; if it is a true (fear), (take it away) in order that I may not be overwhelmed; but if (it is) a false (fear), in order that finally at last I may cease to fear.
10. And indeed the manner (limit) of desire that is in these things, the same is (the limit) of value; it is difficult to make a limit to value unless you will have made (a limit) to desire.
11. As Phidias is able from the beginning to start on a statue and to complete it, (he) is able to receive from another man a begun (statue) and to finish (it), wisdom is similar to this; for it itself has not created a human being, but it has received (a human being) begun by nature.
12. This indeed is the life of tyrants without doubt, (a life) in which no trust, no affection, no confidence of constant goodwill is able to exist, (in which) all things (are) always viewed with suspicion and troubled, (there is) no place for friendship.
13. There are, moreover, many men and indeed men desirous of honor and of glory who snatch away from some men a thing in order that they may bestow (it) to other men . . .
14. And so some men apply themselves to philosophy, others to civil law, others to rhetoric, and one man prefers to excel in one of the very virtues, another man in another.
15. Other nations are able to endure slavery, freedom is characteristic of the Roman people.
16. You (pl.) see the workshops of arms in the city; soldiers with swords are following the consul; they are in appearance serving as a guard for the consul, in fact and in truth (they are serving as a guard) for us . . .
17. It was indeed a difficult art to rule the republic correctly. But any time now we shall know all things and we shall write (them) to you immediately.
18. There were found several (of) our men in order that they might jump onto the phalanx and might tear away the shields with (their) hands and wound (the enemies) from above.
19. In this way one thing will never cease to arise from one thing, another from another, and life is granted to no one for the purpose of ownership, to all for the purpose of enjoyment.
20. It is a beautiful thing to do well for the republic; even to speak well is not at all inappropriate.

21. This power is entrusted as the greatest (power) to the magistrate through the senate by/because of Roman custom: to obtain an army, to wage war, to control in all ways the allies and the citizens, at home and in military service to have the highest authority and judgment; otherwise without order of the people the consul has the right of none of these things.
22. . . . he was greatly desiring for himself great power, an army, a new war, where (his) excellence might be able to shine forth.
23. The final day and the inescapable time has come for Dardania. We were Trojans, Ilium was and the huge glory of the Trojans (was); cruel Jupiter has transferred all things to Argos . . .
24. The one safety for conquered men (is) to hope for no safety.
25. Either the man is mad or he is making verses.
26. You alone (are) home for me, Cynthia, (you) alone (are) parents, you (are) all the times of our happiness.
Whether sad or happy I come to friends,
whatever I am, I shall say "Cynthia was the cause."
27. . . . and in the same body often
the one part lives, the other part is unformed earth.
28. Neither nevertheless did his own death (frighten) this man (the latter), nor did his own death frighten that man (the former):
the one was sad because of the death of the one, the other (because of the death) of the other.
29. We all are proceeding to this place, we are hastening to one end,
black Death summons all things under her laws.
30. As the sister of the Thunderer (for this name alone has been left for me) (I have left behind) Jupiter always belonging to another, bereft, and I have left behind the temples of the top of heaven and, driven from the sky, I have given place to (his) mistresses.
31. Human affairs in/by no order
Fortune rules and she has distributed
gifts with a blind hand . . .
32. No great talent has existed without a mixture of madness.
33. Nevertheless among all the Spartans the king was outstanding, not only in respect to/because of (his) appearance of arms and of body, but also in respect to/because of the size of (his) mind, in (respect to) which thing alone he was not able to be conquered.
34. Not in order that I may eat do I live, but in order that I may live I eat.
35. In addition to these things we prayed that the gods love you in such a way as you (loved) us.
36. When he was fleeing an enemy, Fannius himself destroyed himself.
Is this, I ask, not madness: to die in order that you may not die?
37. Why do I not send my little books to you, Pontilianus?
In order that you may not send yours, Pontilianus, to me.

Chapter IX, Longer Readings (pages 222-234)

1. . . . having been rejected by (Naevius) himself, not having been assisted by his (Naevius's) friends, troubled and terrified by every magistrate, he has no one whom he may entreat (in order that he may entreat him) except you; to you he entrusts himself, to you (he entrusts) all his wealth and fortunes, to you he commits (his) good name and hope for the rest of his life; . . .
2. If all Sicily were speaking with one voice, it would be saying the following thing: "That which of gold, that which of silver, that which of adornments was in my cities, homes, shrines, that which of right I had in each one thing by/because of the kindness of the senate and the Roman people, this thing from me (for my disadvantage) you, Gaius Verres, snatched away and carried away . . .
3. . . . in this way the totality of things is renewed
always, and among themselves through successive changes mortals live.
Some nations grow, others are diminished,
and in a brief interval the generations of living creatures are changed
and they, as if runners, hand over the torch of life.
4. All Gaul has been divided/is divided into three parts; and one of these the Belgae inhabit, another the Aquitani, a third (part of which) they (inhabit) who by the language of them themselves (are called) Celts, by our (language) are called Gauls. All these men differ among themselves in respect to language, customs, laws.
5. If your (pl.) courage and trustworthiness had not (already) been observed by me, in vain would an advantageous situation have occurred; great hope, absolute rule would have been in (our) hands in vain, and I would not through cowardice or unreliable natures be seeking after uncertain things in return for certain things.
6. You (pl.) have approached even the Scyllaeian ferocity and the deeply resounding rocks, you (pl.) have experienced even the rocks of the Cyclopes;
recall (your) spirits and dismiss gloomy fear;
perhaps at some time it will be pleasing to remember even these things.
7. Therefore all Troy frees itself from long-standing mourning;
the gates are opened, it is pleasing to go and to see the Doric camp
and the deserted places and the abandoned shore:
here the band of the Dolopes, here savage Achilles used to encamp;
here (was) the place for the ships, here they were accustomed to struggle in a battle line.
Part is stunned at the deadly gift of unmarried Minerva,
and they marvel at the bulk of the horse; and Thymoetes first
urges (is the first to urge) (it) to be led within the walls and to be placed in the citadel,
whether because of a trick or if already the fates of Troy were bearing (leading) in this way.

8. Learn now of the treachery of the Danaans and from one crime learn all (Danaans).
 For in fact when troubled, unarmed, in the middle of (their) sight he stood still and looked around with (his) eyes at the Phrygian lines,
 "Alas, what land now," he says, "what seas are able to receive me?
 Or what thing now finally remains for wretched me,
 for whom not anywhere (is there) a place among the Danaans, and in addition the hostile Trojans themselves are demanding punishments with blood?"
 And because of this groaning (our) minds (were) changed and every violent impulse (was changed).
9. Mementos sweet (as long as the fates and god was allowing [it]), receive this soul and release me from these cares.
 I lived, and I completed the course that Fortune had given, and now a great image of me will go under the lands.
 I established a very famous city, I saw my own city walls, having avenged (my) husband, I took back punishments from a hostile brother, fortunate, alas, too fortunate (I was), if only Trojan keels had never touched our shores.
10. Trojan son of Anchises, easy (is) the descent to Avernus (for nights and days the door of black Dis [Hades] lies open): but to recall (one's) step and to escape to the upper breezes, this (is) the work, this is the task . . .
11. For a long time now the dear girl has been being snatched away from us (for our disadvantage):
 and are you, friend, forbidding me to shed tears?
 There are no hostilities unless/except the bitter ones of love:
 kill me myself, I shall be a gentler enemy.
 Am I able to look at (her) placed on the arm (embrace) of another?
 and will she not be called mine, who just now was called mine?
 All things are changed; certainly feelings of love/love affairs are changed:
 you are conquered or you conquer, this is the wheel in love.
 Often great leaders (fell), (often) great tyrants fell,
 and Thebes had stood and high Troy was/existed.
 How great (the) gifts I gave or what sort of poems I made!
 Nevertheless that hard-hearted woman never said "I love."

* * * * *

So, therefore, in the first part of (your) life will you die, Propertius?
 but die; let that woman rejoice in your death!
 let her torment our Manes, and let her pursue (our) shades,
 and let her dance upon (my) ashes, and let her trample upon my bones!

12. (My) mind proposes to tell of forms changed into new bodies; gods (for you have changed even those ones), favor my beginnings and from the first origin of the world compose a song everlasting to my times.
Before the sea and lands and sky that covers all things one was the face of nature in the whole world, which they called Chaos: a rough and disordered mass and (it was) not anything unless/except an inert weight and, gathered together to the same place, the discordant seeds of things not well joined.
13. We are waging war in Italy, in our own home and (on our own) soil; all things round about are full of citizens and allies; with arms, with men, with horses, with supplies they are helping and will help—this proof already of (their) loyalty they have given in our adverse circumstances . . . Hannibal on the contrary is in an alien (land), in a hostile land among all things hostile and dangerous, far away from home, away from (his) homeland; neither for that man on land nor on sea is there peace; no cities receive him, no city walls (receive him); he sees nothing anywhere of his own (belonging to himself) . . .
14. Fortune itself has used up its own strength.
What homeland remains, what father, what sister now (remains)?
The graves and altars have drunk the blood of my people.
What (is) that fortunate crowd of a brotherly flock?
(A crowd) drained dry to be sure: wretched old men left behind in an empty palace, and through so many wedding chambers they see the other widowed daughters-in-law except the Laconian woman (Helen).
That mother of so many kings and the manager of the Phrygians, toward the fires fruitful Hecuba, having experienced new laws of the fates, has assumed a fierce expression; near her own ruins mad, she has bayed, (she) surviving Troy, Hector, Priam, herself.
15. Not even in our times has the age, although not interested in its own things, neglected to hand down to posterity, a thing commonly practiced long ago, the deeds and customs of famous men whenever some great and noble virtue has overcome and has surpassed the vice common to small and great states, (namely) ignorance of right and envy/ill-will.
16. The city Rome kings held from the beginning; freedom and the consulship Lucius Brutus established. Dictatorships used to be taken up in emergencies; neither the power pertaining to the *decemviri* (was strong) beyond two years, nor was the consular power of the tribunes of the soldiers strong for a long time. Not to Cinna, not to Sulla (was there) a long absolute rule; the power both of Pompey and of Crassus quickly (went) into Caesar, the arms of Lepidus and of Antony went (quickly) into Augustus, who by means of the name of *princeps* received under (his) power all things worn out because of civil discords.

Chapter X, Short Readings (pages 255-264)

1. After death, in death there is nothing of evil that I would fear.
2. A word to the wise man is enough.
3. *Callicles*. Hey you, your wife, how is she doing?
Megaronides. She is immortal: she lives and she is going to live.
4. By/because of (its) ancient customs and (its) men the Roman state (thing) endures.
5. The orator returns without peace and reports the situation to the king.
6. Wisdom is driven out from (their) midst, by force the situation is managed;
the good speaker is scorned, the wild soldier is loved;
contending not at all with learned words, but with insults,
they stir up hostilities among themselves, setting (them) in motion.
7. There is no word any longer (of the sort) that has not been said before.
8. Take up this task in order that it may bring praise and advantage for you.
9. There must be a staying awake always; there is much treachery for (against) good men.
10. For as it is shameful to write a thing (of the sort) that is not owed, so it is dishonest not to report a thing (of the sort) that you owe. For equally are condemned the account books of him who has not reported a true thing (the truth) and of him who has entered a false thing.
11. For what is there, Catiline, that would be able to please you now in this city, in which there is no one, outside that contemptible conspiracy of degenerate men, who would not fear you, no one who would not hate (you) ?
12. Go out from the city, Catiline, free the republic from fear; into exile, if you are waiting for this word, set forth.
13. Save, therefore, for the republic, jurors, a citizen of good skills, of a good political faction, of good men.
14. And so no death for the republic is natural as (is the death) of a human being, in whom death not only is necessary, but also very often must be desired.
15. Law is the highest rationale inborn in nature, (law) which orders the things that must be done and forbids contrary things.
16. But who of our orators, who at least exist now, reads Cato? Or who knows (him) at all? But what a man, good gods! I dismiss the citizen or the senator or the commander (that he was): for in this place we are considering the orator.
17. The things that we have always perceived in victory resulting from civil war, those things we have not seen with you being the victor. You are the only man, I say, Gaius Caesar, (of the sort) in whose victory no one has fallen unless/except an armed man.
18. . . . there is no speed (of the sort) that is able to compare with the speed of the mind.
19. For often many men, who on account of a desire for victory or on account of (a desire) for glory or even in order that they might keep their own right and freedom sustained wounds bravely and endured (them), the same men, when competition has been discontinued, are not able to endure the pain of illness; and indeed they had not endured by/because of reason or wisdom that (pain) that they had easily endured, but rather by/because of zeal and glory.

20. There is nothing, they say, of the sort that a god is not able to bring about.
21. Therefore wars must be undertaken indeed on account of this cause, in order that there may be a living without injury in peace.
22. Eight thousands of men Hannibal was holding, not of the sort whom he had captured in a battle line or of the sort who had run away because of the danger of death, but of the sort who had been left behind in the camp by Paulus and Varro, the consuls.
23. Antony attacks Decimus Brutus, a commander, a consul elect, a citizen born not for himself but for us and for the republic. Therefore (is) Hannibal an enemy, (while) Antony (is) a citizen? What did the former man do in the manner of an enemy of the sort that the latter man did not do or is not doing or is not planning and pondering?
24. The poetry of Lucretius, is thus as you write, with many lights of natural talent, of much skill nevertheless.
25. Part of the soldiers, with the enemies having been driven off because of the courage of these men, beyond hope arrived safely into the camp, part having been surrounded by foreigners perished.
26. Lucius Catiline, born from a noble race, was of great power both of mind and of body, but (he was) of an evil and twisted nature.
27. The city Rome, just as I have heard, in the beginning Trojans founded and held, who, with Aeneas being the leader, were wandering as exiles with (their) homes being uncertain, and with these (Trojans) the Aborigines (founded it), a rustic race of men, without laws, without authority, free and unrestricted.
28. After Cato sat down, all the ex-consuls and likewise a great part of the senate praise his opinion, bear the excellence of (his) mind to heaven, some men reproaching some, others reproaching others, they call (each other) cowardly. Cato is considered honorable and great.
29. An end to love time, not the mind, makes.
30. Even to an enemy he is just who has faith in judgment.
31. Every race indeed of men and of wild animals on the lands and the marine race, the herd animals, and the colored birds rush into mad desire and passion: love (is) the same for all (creatures).
32. . . . (his) very voice and icy tongue (was calling) Eurydice, ah, was calling wretched Eurydice, while his soul was fleeing; the banks on/from the whole stream were carrying back (echoing) "Eurydice."
33. I sing of arms and a man, who first from the shores of Troy came to Italy, an exile because of fate, and (came) to the Lavinian shores, that man much tossed both on lands and on the deep sea by the power of the gods above, on account of the mindful wrath of cruel Juno . . .
34. "Alas, flee, one born from a goddess, and snatch yourself," he says, "away from these flames."
35. Fortune aids (the) daring (men) . . .
36. The mind of men unknowing of fate and of destiny about to be and (unknowing) how to preserve a limit when carried away by favorable circumstances!

37. Learn, boy, courage from me and true labor,
(learn) fortune from others . . .
38. . . . I consider this thing great,
the fact that I pleased you, who distinguish an honorable man from a base man
not by a very famous father, but by a (pure) life and pure soul.
39. You will say or do nothing if Minerva (is) unwilling.
40. He makes a mistake who seeks an end of mad love:
true love knows how to have no limit.
41. In order that I may not report things one at a time, we hold nothing not mortal,
with the good things of the heart and of (one's) nature having been excluded.
42. When the legates returned to Rome, the senate ordered one consul to lead an army onto Mt.
Algidus against Gracchus, to the other (consul) it gave as a task the plundering of the territory
of the Aequi.
43. Now nearly in sight were the armies, and the leaders had come together just as between
themselves (they were) not yet sufficiently familiar, so already each (was) filled with
admiration for the other.
44. The consul fleeing to Cannae scarcely fifty men followed, of/belonging to the other one dying
was nearly the whole army.
45. With many men having been killed and captured on the journey itself, with not only horses and
men but also elephants, which they had not been able to capture, having been killed, they
returned into the camp . . .
46. . . . (there) entered the consulship Quintus Pompeius and Lucius Cornelius Sulla, a man who is
able neither to be sufficiently praised up to the end of a victory nor fully criticized after a
victory.
47. The victorious cause pleased the gods, but the conquered (cause pleased) Cato.
48. . . . not any trust stands for a long time ever for mortals
with Fortune faltering . . .
49. It is characteristic of the human race to hate the sort of man whom you (have) injured.
50. Hail, commander, the men about to die salute you.
51. By/because of Roman custom the day begins from midnight and is bounded by the middle part
of the following night.

Chapter X, Longer Readings (pages 265-285)

1. *Artotrogus*. The stomach creates all these afflictions: by (my) ears (his boasts) must be listened to in order that (my) teeth may not grow longer, and whatever this man states falsely must be agreed (to).
2. *Pyrgopolynices*. Do you remember anything? *Artotrogus*. I remember one hundred in Cilicia and fifty, one hundred in Scythian-Thief-Land, thirty Sardinians, sixty Macedonians— they are the men whom you killed in one day.
Pyrgo. How great a total of men is that? *Arto*. Seven thousand(s).
3. Finally at last, Quirites, Lucius Catiline, raging because of recklessness, breathing out villainy, wickedly planning ruin for the homeland, threatening you and this city with sword and flame, we have thrown out or sent out from the city or we have accompanied with (our) words the very man while he was departing. He has gone away, he has departed, he has gone out, he has burst forth. No disaster any longer will be devised within the city walls for the city walls themselves by that monster and creature. And this one leader, at least, of this domestic war without dispute we have overcome. For not any longer between our sides will that well-known dagger be twisted, not on the plain (of Mars), not in the forum, not in the senate house, not finally within the walls of (our) houses shall we take fright. That man was moved from (his) place when he was driven away out from the city. Openly now with a public enemy, with no man hindering (us), we shall wage a just war. Without a doubt we destroyed the man and conquered (him) excellently when we brought that man out from hidden treachery into open criminality.
4. Can it really be that that man to me (is) free, whom a woman commands, upon whom she imposes laws, prescribes, orders, forbids the thing that seems best? (Is that man free) who is able to deny nothing to the one ordering, (who) dares to refuse nothing? She demands, it must be granted; she calls, there must be a coming; she throws (him) out, there must be a going away; she threatens, there must be a taking fright.
5. And he first established them raised upright from the ground and erect in order that they might be able to capture a knowledge of the gods while gazing at the sky. For men are from the earth not as inhabitants and occupiers but as it were spectators of the things above and of divine things, the sight of which (things) extends to no other race of living creatures.
6. Four strong sons, five daughters, so great a house, so great dependents Appius used to rule (when he was) both blind and old; for he used to hold his mind stretched, as it were a bow, and although he was declining, he was not yielding to old age; he was keeping not only influence, but also authority over his own people; slaves used to fear (him), free men used to respect (him), all used to hold (him) dear; there was flourishing in that home the paternal practice, orderly conduct.
7. Creator of the descendants of Aeneas, joy of men and of divine ones, nourishing Venus, (you) who beneath the gliding constellations of the sky visit frequently the ship-bearing sea, who (visit frequently) the fruit-bearing lands, since through you every race of living creatures is conceived and, having emerged, views the lights of the sun: you, goddess, you the winds flee, you the clouds of the sky (flee) and (they flee) your arrival, for you the artful earth sends up fragrant flowers, for you the level surfaces of the sea smile, and the sky made calm shines with diffused light.

8. Now spring brings back lukewarm mildness,
 now the madness of the equinoctial sky
 grows calm because of the pleasing breezes of the west wind.
 Let the Phrygian plains be left behind, Catullus,
 and (let there be left behind) the rich field of burning Nicaea:
 let us fly to the famous cities of Asia.
 Now the mind trembling in anticipation is eager to wander,
 now the feet, happy because of enthusiasm, come alive.
 O sweet gatherings of companions, farewell,
 whom having set out at the same time far from home
 different roads differently carry back.
9. After he noticed it, Caesar led up his troops onto the nearest hill and sent the cavalry in order that it might withstand the attack of the enemies. He himself, meanwhile, drew up on the middle of the hill a triple battle line of four veteran legions; he ordered the two legions that he had most recently enlisted in Cisalpine Gaul and all the auxiliary troops to be positioned on the top of the ridge, and (he ordered) the whole mountain to be filled completely with men, and (he ordered) meanwhile the baggage to be gathered together into one place, and (he ordered) it to be fortified by those men who had made a stand in the upper battle line. The Helvetians, having followed with all their wagons, gathered together (their) baggage into one place; they themselves, with (their) battle line being very dense, with our cavalry having been driven back, with a phalanx having been made, approached up to our first battle line.
- Caesar, first with his own (horse having been removed), then with the horses of all having been removed from sight in order that, with the danger of all having been made equal, he might take away the hope of flight, having encouraged his men, joined battle. The soldiers, with spears having been sent (thrown) from a higher place. easily broke through the phalanx of the enemies. With it (the phalanx) having been dispersed, with swords having been drawn, they made an attack against them.
10. Third is the race of them who are called ure-oxen. These are in size (by) a little smaller than elephants. In appearance and in color and in shape (they are) bulls. Their power is great and (their) speed is great; they are sparing neither to a human being nor to a wild animal whom they have caught sight of. These (ure-oxen), zealously captured by small pits, they (the Germans) kill. By this labor the young men harden themselves and by this kind of hunting they train (themselves), and those men who have killed the most from these (ure-oxen), with the horns having been brought back into a public place in order that they may serve as evidence, bear great praise. But not even the very small ones having been excepted are able to become accustomed to men and to be tamed. The size of the horns and (their) shape and appearance differ much from the horns of our oxen. These (horns), eagerly having been collected, they surround with silver from the lips and in the most splendid feasts they use (them) for drinking cups.
11. For as the race of men has been composed/is composed from body and soul, so all things and all our pursuits, some of the body, others of the mind, follow (our) nature. Therefore a beautiful appearance, great riches, added to this the power of the body and all other things of this kind in a brief time will slip away; but the outstanding deeds of talent, just as the soul, are immortal. Finally, of the body and the fortune of good men, as the beginning (is), so is the end, and all things having arisen perish and having grown decline; the mind pure, everlasting, the ruler of the human race does and holds all things and itself is not held.

12. The final age of the song of Cumae has now come;
a great order of generations is being born anew.
Now even the Virgin returns, the age of Saturn returns,
now a new progeny is sent down from the high sky.
13. (there are) so many wars through the world
so many appearances of crimes, not any honor
worthy of the plough, the fields lie barren, with the farmers having been carried off,
and curved sickles are being forged into an inflexible sword.
From this side the Euphrates stirs up (war), from that side Germany (stirs up) war;
Neighboring cities, with the laws among themselves having been broken,
are bearing arms; wicked Mars rages in the whole world,
as whenever chariots send themselves forth from the barriers,
they increase speed lap by lap, and in vain extending the reins,
the charioteer is borne by the horses, and the chariot does not heed the reins.
14. Fortunate (is) he who has been able to learn the causes of things
and has placed all fears and relentless fate
below (his) feet and (has placed below his feet) the roar of rapacious Acheron;
fortunate also (is) that man who knows the rustic gods
Pan and old Silvanus and the Nymph sisters.
Not the *fasces* of the people (have bent) that man, not the purple color of kings
has bent (him), and (not) discord that vexes treacherous brothers (has bent him),
(n)or the Dacian descending from the Hister, which has formed a conspiracy,
not Roman affairs/the Roman state and (not) kingdoms about to perish (have bent him);
that man has not either grieved, pitying the poor man or envied the man having (wealth).
15. Then the father addresses (his) son with friendly words:
"His own day stands for each man, brief and irretrievable (is) the time
of life for all men; but to extend (one's) fame by deeds,
this (is) the work of virtue. At the foot of the high walls of Troy
so many sons of the gods have fallen, nay, in fact there has fallen together (with them)
Sarpedon, my offspring. His own fates call even Turnus,
and he has arrived at the limits of (his) given life."
16. Then he snatches up with force a strong spear that,
having leaned (leaning) against a huge column, was standing in the house,
the spoil of Actor of Aurunca, and he brandishes the quivering (spear),
shouting: "Now, O spear never having disappointed
my calls, now the time is at hand; you greatest Actor (bore),
you now the right hand of Turnus bears; grant (to me) to lay low the body
and to mutilate the corselet, torn off with a strong hand,
of the half-man Phrygian, and (grant to me) to befoul in the dust
(his) hair curled with hot iron and dripping with myrrh."
He is driven by this mad desire, and from the whole face of the raging man
sparks burst forth, fire flashes in/from (his) fierce eyes . . .

17. You avoid me like a fawn, Chloe,
 seeking (its) trembling mother in the pathless mountains
 not without an empty fear
 of the breezes and the forest.
- For whether the arrival of spring has shuddered
 in the moving leaves or if the green lizards
 have set in motion the blackberry bush,
 she trembles both in (her) heart and in (her) knees.
- And yet I am not pursuing you as a fierce tiger
 or a Gaetulian lion (in order) to break (you):
 cease, then, to follow (your) mother,
 (you) ready for a man.
18. And with the meeting indeed having been broken up, he has already come; with the crops,
 nevertheless, which were already near ripeness, having been laid waste especially in the bay of
 the Aenianes, he leads back (his) troops to Scotussa. With all the army having been left there,
 he withdraws to Demetrias with a royal retinue. Thereupon, in order that he might be able to
 oppose all the movements of the enemies, he sent into Phocis and Euboea and Peparethus men
 who might/in order that they might choose high places from where fires having been put forth
 might be visible.
19. Shouting added by the legions increased the disturbance of the cavalry, and the battle line of
 the enemies would not have stood fast if Mago had not immediately led into battle elephants
 prepared for the first movement of the cavalry; and the horses, terrified at the noise and odor
 and appearance of them, made the aid of the cavalry useless.
20. Live dutifully—you will die; dutifully worship sacred things—(you) while worshipping
 heavy death will drag away from the temples into a hollow tomb;
 Put trust in good poems—behold Tibullus lies dead:
 scarcely remains from the whole (of him) that which a small urn takes (holds)!
 You, sacred poet, have the flames of a funeral pyre carried off,
 and have they not feared to feed upon your heart?
21. In the middle of the applause (at that time applause (pl.) was lacking art)
 the king gave to the people the sought signs of plunder.
 Immediately they spring forth, confessing (their) spirit with shouting,
 and they lay desirous hands on the maidens.
 As doves, a very fearful crowd, flee eagles,
 as a young lamb flees hateful wolves:
 so those women feared the men rushing wildly;
 there remained in no woman the color that was before.
 For the fear was one, the appearance of fear (was) not one:
 part (some) tear (their) hair, part (some) sit without mind;
 one mournful woman is silent, the other in vain calls (her) mother:
 this one laments, this one is stunned; this one remains, that one flees . . .

22. Of the accomplishments of divine Augustus, by which he made the world subject to the power of the Roman people, and of the expenditures that he made for the republic and the Roman people, inscribed on two bronze pillars, which have been placed in Rome, a copy had been placed below.

Having been born for nineteen years, I raised an army by a private plan and by private expense, (an army) through which I freed the suppressed republic from the dominion of partisanship. By this name the senate with honorific decrees admitted me into its order, (in the year) when Gaius Pansa and Aulus Hirtius were consuls, assigning (to me) the consular place of speaking (my) opinion, and (the senate) gave me authority.

23. Though (during) those times Mithridates, king of Pontus, a man neither deserving to be passed over in silence nor to be spoken of without care, very fierce in war, outstanding in courage, very great sometimes in fortune, always in spirit, a leader in plans, a soldier in action, a Hannibal because of (his) hatred against the Romans, with Asia having been occupied and with all Roman citizens in it having been killed, whom indeed on the same day and hour he had ordered to be killed by means of a letter having been delivered to the states with a huge promise of rewards, at which time neither in bravery against Mithridates nor in loyalty toward the Romans was anyone equal to the Rhodians—the treachery of the Mytileneans revealed the loyalty of these men (the Rhodians), (the Mytileneans) who handed over to Mithridates Manius Aquilius and other men bound, to whom, for the purpose of pleasing Theophanes alone, afterward freedom was restored by Pompey—when he (i.e. Sulla), was seeming to threaten terribly Italy also, by lot the province Asia was assigned to Sulla.
24. Reason and experience dares nothing: art has yielded to evil things;
trembling holds the limbs, every sailor, with (his) duty having been abandoned,
is stunned, the oar slips from (his) hands.
A final fear compels the wretched men into prayers,
and Trojans and Danaans ask the gods above for the same things.
25. Provident Campania had given Pompey an attack of fever
having to be desired, but many cities and public prayers
overcame (it); therefore the fortune of the man himself and of the city
carried away the saved head for the conquered man. This torture
Lentulus (was without), this punishment Cethegus was without and fell
whole, and Catiline lay dead with his body being whole.

Chapter X, Continuous Readings (pages 286-287)

1. Pyrrhus himself among the first men, with a two-edged axe having been snatched up, bursts through the hard doorways and tears the bronze doorposts away from the hinge; and with a beam already having been cut out, he cut through the strong timbers and gave a huge hole of wide opening. There appears the home within, and the long atria are disclosed; there appear the inner shrines of Priam and the old kings, and they see armed men standing in the first threshold. But the inner home by moaning and miserable uproar is thrown into confusion, and from within the hollow abodes wail with lamentations of women; shouting strikes the golden stars. Then trembling mothers wander in the huge dwellings and, having embraced (them), they hold the doorposts and fix kisses (on them).
2. The first love of Phoebus (was) Daphne of Peneus, (a love) which not ignorant chance gave, but the savage anger of Cupid (gave). Delian Apollo, haughty because the serpent had been recently conquered, had seen this one bending (his) bow, with the bow-string drawn back, and "What (is there) for you, naughty boy, with strong arms?" he had said; "those weapons of yours befit our shoulders, (we) who (are able) to give sure (wounds) to a wild beast, to give (sure) wounds to an enemy, (we) who just now slew with countless arrows the swollen Python, afflicting so many acres with (its) deadly stomach. You be content to provoke with your torch some love affairs or other, and do not lay claim to our praises.

Chapter XI, Short Readings (pages 308-318)

1. A man is wretched who himself seeks for himself the thing that he may eat and finds it with difficulty,
but that man is more wretched who both seeks with difficulty and finds nothing;
that man is most wretched who, when he desires to eat, then does not have the thing that he may eat.
2. If I have spoken a true thing (the truth), give (pl.) me a clear sign
in order that I may know that you (pl.) are fair to me already from there from the beginning.
I think that they who enjoy old wine (are) wise.
And (I think that) they who gladly look at old plays (are wise).
3. Wicked is the man who knows how to accept a favor and does not know how to return (one).
4. I am a human being: I think that nothing (of) human (is) alien from me.
5. Love must not be fled from; for from it the truest friendship is born.
6. The house was not for the master more greatly a source of adornment than for the state.
7. They say that he is wisest for whom that thing for which there is a need comes into (his) mind
for himself; that that man who submits to the things discovered (the discoveries) of another
man approaches most nearly (to the wisest man). In folly it is (on) the contrary: for he for
whom nothing comes into the mind is less stupid than that man who approves of the thing that
stupidly comes into the mind for the other/another man.
8. Nothing is more unreliable than the multitude, nothing (is) more uncertain than the will of
human beings, nothing (is) more deceptive than the whole method of the elective assembly.
9. You are held on all sides; clearer than daylight to us are your plans.
10. But by far the greatest part of those (men) who are in the shops, rather, more precisely—for it
rather must be said—this whole sort (class) is most loving of leisure.
11. What thing sweeter has been given by nature to the race of men than his own children to each
man? To me certainly both on account of my indulgence and on account of their outstanding
nature(s) they are dearer to me than life.
12. Therefore nothing is able to be found in the race of men more rare than a perfect speaker.
13. You, however, since you have enclosed the whole duty of a speaker with certain small limits,
because of this thing more easily will explain to us those things that have been sought by you
concerning the functions and rules of a speaker . . .
14. These things, as they have been able to be said most briefly, so have been said by me.
15. So then it has been said by the most learned men that no one is free unless/if not a wise man.
16. And so reluctantly I have heard that very famous and very wise saying of yours: “For a
sufficiently long time either for nature I have lived or for glory.” Sufficiently, if you so want,
perhaps for nature, I add, even if it is pleasing, for glory, but the thing that is greatest, for the
homeland, certainly too little.
17. . . . but my judgment has always been that all things our men either discovered through/by
themselves more wisely than the Greeks or made the things received from those men better . . .
18. There are people (of the sort) who think that death is the departure of the soul from the body.

19. Aristotle says that near the Hypanis River, which flows from a part of Europe into the Black Sea, certain little creatures are born that live for one day.
20. But if (you were contriving) an expression for yourself, if you were contriving a gait (for yourself), by which you might/in order that by this you might seem more important, you would not be like yourself; would you contrive words and would you say them (those words) (of the sort) which you do not feel?
21. Nothing is dearer to that man than the republic, nothing (is) more important than your (pl.) authority, nothing (is) more desired than the opinion of good men, nothing (is) sweeter than true glory.
22. Reluctantly I speak, but it must be said: the spear of Caesar, senators, brings forth both hope for many wicked men and audacity.
23. . . . so I love Pomponius Atticus as another brother. Nothing is either dearer or more pleasing to me than that man.
24. What, tell me, is going to be for me or who (is going to be) not only more unfortunate than I but also presently more shameful?
25. There is a trembling in the whole camp, and one man asks the cause of the commotion from one man, another from another.
26. One man declares that the camp has already been captured, another claims that, with the army and the commander having been destroyed, foreign conquerors have come.
27. Therefore at home and in military service good practices used to be cultivated; harmony (was) very great, greed was very little; right and good among them used to be strong not by/because of laws more greatly than by/because of nature.
28. Always in battle for them the danger is greatest who fear most greatly; boldness is considered (to serve) as a wall.
29. (Men) captured by Jugurtha, part (some) have been driven onto the cross, part (others) have been thrown to the beasts, a few, to whom the life (force) has been left, having been closed in darkness, with grief and mourning spend a life more severe than death.
30. We think that to this man especially a too great opinion of (his) talent and excellence was a source of evil.
31. You (are) greater (in age; i.e. older): it is just for me to obey you . . .
32. O comrades (nor indeed are we unaware of evil things previously),
O men having suffered more serious things, a god will grant an end to these things also.
33. Aeneas was king to us, than whom another man was neither more just in dutifulness nor greater in war and arms.
34. . . . a greater order of things is being born for me,
I am setting in motion a greater work . . .
35. To where, man about to die, are you rushing, and do you dare things greater than (your) strength?
36. Between hope and anxiety, between fears and (feelings of) anger believe that every day has dawned as the last for you:
pleasing will arrive the hour that will not be hoped for/expected.

37. Yield, Roman writers, yield Greek (writers)!
something or other greater than the *Iliad* is being born.
38. You (are) a care to me, Phaon! Our dreams bring you back,
dreams more radiant than the beautiful day;
there I find you, although you are absent from the lands;
but sleep holds joys not long enough.
39. Fit more greatly for Venus than for Mars is your physique.
Let brave men wage wars; you, Paris, always love!
40. I was preparing to produce arms and violent wars with a serious meter,
with the subject matter being suitable to the measures;
Equal was the lower line of verse; Cupid is said to have laughed
and to have stolen one foot.
41. What is more hard than rock, what (is) softer than water?
nevertheless hard rocks are hollowed out by soft water.
Penelope herself, just persevere, in time you will conquer;
you see that Troy was captured late, was captured nevertheless.
42. If you are short, sit in order that while standing you may not seem to be sitting.
43. "Not all things, evidently, to the same man have the gods granted. You know how to conquer,
Hannibal, you do not know how to use victory." The delay of that day is generally believed to
have been a source of safety for the city and the empire.
44. This is the nature of the multitude: either it is humbly a slave or it is arrogantly a master;
freedom, which is (in the) middle, they know how neither to devise moderately nor to
hold/keep (moderately).
45. He, left behind because of a wounded foot, killed by far the most of the enemies.
46. Your (pl.) ancestors used to consider that a fortified camp was a haven against all the
misfortunes of an army, from where they might go out to battle, to where, having been tossed
by the storm of battle, they might have a place of retreat.
47. I certainly, desiring a brilliant death or a fortunate outcome of boldness, have been/am
prepared even alone to rush forth (into battle).
48. Certain laws (are) not written, but are more certain than all written ones.
49. "An honorable thing," he says, "is happy poverty." But that is not poverty if it is happy; not he
who has too little but he who desires more (than he has) is poor.
50. As the same chain connects both the prisoner and the soldier, so those things (of yours), which
are so dissimilar, occur in like manner; fear follows hope.
51. And so give yourself to me as a huge gift, and in order that you may by this degree more greatly
press on, think that you are mortal, that I (am) old.
52. Light cares speak, huge ones are stunned into silence.
53. Undoubtedly you will answer that those men so lived as they had said that there had to be a
living; and yet no one of them managed the republic. "There was not," you say, "for those men
either that fortune or that status that is accustomed to be granted access to the management of
public affairs."

54. Often an old man great in age has no other proof by which he may demonstrate that (he) has lived a long time except (his) age.
55. Either nothing of perception has been/is left to souls by death or death itself (is) nothing . . .
56. I for my part think that (they are) fortunate to whom it has been granted by a gift of the gods either to do things having to be written or to write things having to be read.
57. They say that even Hercules was among them, and (him) first of all brave men they sing of when they are about to go into battles.
58. A certain other one of the old poets, whose name is not now for a memory to me, said that truth was the daughter of time.

Chapter XI, Longer Readings (pages 319-341)

1. If only the gods would destroy that man who first discovered hours and who moreover first set up this sundial; who shattered the day limb from limb for (the disadvantage of) miserable me. For the one sundial, when I was a boy, was the stomach, by far the best and truest of all those contemptible (sundials). When it (the stomach) used to advise you, you used to eat, unless when there was nothing; now even the thing that is (that one has) is not eaten unless it is pleasing to the sun. And so moreover now the town has been/is filled up with sundials: the greater part of the people creep along shriveled from/because of hunger.
2. It is a wretched thing to be driven away from all (one's) fortunes, a more wretched thing (for this to be done) unjustly; it is a bitter thing to be cheated by someone, a more bitter thing (for this to be done) by a relative; it is a ruinous thing to be driven out from (one's) good things/ men, a more ruinous thing (for this to be done) with disgrace; it is a deadly thing to be slain by a brave and honorable man, a more deadly thing (for this to be done) by him whose voice has been set out for sale in the office of the public herald; it is an unworthy thing to be overcome by an equal or a superior, a more unworthy thing (for this to be done) by an inferior and a more humble man; it is a grievous thing to be handed over to another with (one's) goods, a more grievous thing (to be handed over) to an enemy; it is a dreadful thing to plead a case for one's life, a more dreadful thing to plead (such a case) in the earlier place.
3. Therefore let the skills be two (of the sort) that are able to place men in the most distinguished rank of dignity, one of the commander, the other of a good speaker. For by the latter the adornments of peace are kept hold of, by the former the dangers of war are repelled. The rest of the virtues themselves nevertheless are much strong through/by themselves, justice, trustworthiness, modesty, moderation; and in respect to these, Servius, all men understand that you excel.
4. And indeed if the homeland, which is much dearer to me than my life, if all Italy, if all the republic should speak with me: "Marcus Tullius, what are you doing? Will you allow him to go out, who you have learned is an enemy, who you see will be the leader of a war, who you perceive is being awaited as commander in the camp of the enemies, the author of crimes, the leading man of the conspiracy, the recruiter of slaves and degenerate citizens, in order that he may seem not to have been sent out from the city by you, but to have been sent against the city (by you)?"

5. For men judge many more things/more things by much by/because of hatred or love or desire or anger or grief or some strong emotion of the mind than by/because of truth or a rule or any standard of right or rule of judgment or laws.
6. . . . he boasted with almost all Greece listening that there was nothing of all things in any art (of the sort) that he himself did not know; and that not only did he possess these arts, upon which honorable and free-born teachings rest, geometry, music, knowledge of literature and of the poets, and those things that (were said) about the natures of things, that (were said) about the customs of men, that were said about public affairs, but (also) that he had made by his own hand the ring that he had, the cloak by which he had been covered, the shoes with which he had been dressed.
7. To whom do I present a charming new little book
just now polished with a dry pumice stone?
To you, Cornelius; for in fact you were accustomed
to think(ing) that my trifles were something
already then when you alone of the Italians dared
to unfold all the age in/with three books
learned, (by) Jupiter, and full of labor.
Therefore, have for yourself this whatever (it is) of a little book
of whatever sort (it is); and, o patroness maiden,
may it remain everlasting (for) more than one generation.
8. You will dine well, my Fabullus, at my house
within a few days, if the gods favor you,
if you bring along with yourself a good and great
dinner, not without a radiant girl
and wine and salt/wit and all loud laughs.
If, I say, you bring along these things, our (my) charming man,
you will dine well: for the wallet of your Catullus
is full of cobwebs.
But in turn you will receive pure affection
or if anything is sweeter or more elegant (you will receive it);
for I shall give (you) a perfume that to my girl
gave Venuses and Cupids;
and when you smell it, you will ask the gods
that they make you, Fabullus, a whole nose (all nose).
9. When he was asking from these men more often and was not able to elicit any word at all, the same Diviciacus the Aeduan answered: that because of this (thing) the fortune of the Sequani was more wretched and more serious than (the fortune) of the rest, because they alone not even in secret dared to complain and did not dare to ask for aid and were trembling at the cruelty of absent Ariovistus just as if he were present face to face, because to the remaining people nevertheless an opportunity of flight was being given, but by the Sequani, who had received Ariovistus within their territory, all whose towns were in his power, all tortures had to be endured. With these things having been learned, Caesar encouraged the spirits of the Gauls with words and promised that this matter would be a source of concern to him(self); that he was having a great hope that Ariovistus, persuaded both by his kindness and authority, would make an end to injustices. With this speech having been made, he dismissed the assembly.

10. When he had come to that place unexpectedly and more swiftly than the opinion of all men, the Remi, who are nearest to Gaul from the Belgae, sent to him as envoys Iccius and Andecombogius, the first men of the state/tribe in order that they might say that they were entrusting themselves and all their own things into the trust and power of the Roman people, and that they had not plotted together with the remaining Belgae and had not at all conspired against the Roman people, and that they had been/were prepared to give hostages and to do (his) commands and to welcome (them) in (their) towns and to aid (them) with grain and other things.
11. The city that they call Rome, Meliboeus, I thought stupidly (that it) was similar to this our (city), to where often we shepherds are accustomed to drive/driving the young offspring (pl.) of the sheep. In this way I had learned that puppies (were) similar to dogs, in this way that kids (were similar) to (their) mothers, in this way I was accustomed to comparing great things to small things. But this (city) raised up (its) head among the other cities as much as the cypress trees are accustomed (to do[ing]) among the pliant guelder roses.
12. First there before all with a great crowd accompanying, Laocoon raging runs down from the top of the citadel, and from a distance (says) "O wretched citizens, what so great madness (is this)? Do you believe that the enemies have departed? Or do you think that any gifts of the Danaans lack deceits? In this way (is) Ulysses familiar (to you)? Enclosed in/by this wood, the Greeks are hidden, or this structure has been devised (for use) against our walls, in order to observe (our) homes and in order to come from above to the city, or some deceit is hiding; do not trust the horse, Trojans, whatever it is, I fear Greeks even bearing gifts." Having spoken in this way, he hurled a huge spear with strong strength into the flank and into the belly curved in respect to (its) seams of the wild beast. That (spear) stood (stuck) trembling, and with the belly having been shaken, the hollow cavities resounded and gave a groan. And, if the fates of the gods (had not been adverse), if the mind had not been dull, he had (would have) driven (us) to defile the Greek hiding places, and Troy would now be standing, and you, tall citadel of Priam, would be remaining.
13. Man born from a goddess (for there is plain proof that you are going through the deep sea with/because of greater omens; in this way the king of the gods determines the fates and brings round the changes, this order is turned), with words I shall explain to you a few things out from many, in order that by this degree more safely you may traverse hospitable seas and may be able to settle in an Italian harbor; for the Parcae forbid Helenus to know the rest of the things and Saturnian Juno forbids (him) to speak . . .

14. Turnus, the final safety (is) in you, take pity on your people.
Aeneas flashes fiercely with arms and threatens that he will
overthrow the highest citadels of the Italians and will give (them) to destruction,
and now firebrands fly toward the houses. Toward you the Latins (direct their) faces,
toward you they direct (their) eyes, . . .
15. What slender boy pursues you in many a rose
drenched with liquid scents
 beneath a pleasing grotto, Pyrrha?
 For whom do you unbind (your) blond hair,
simple in (your) refinements? Alas, how many times he will weep for faith
and changed gods and will marvel at
 the seas harsh because of black winds,
 (he) unaccustomed,
who trusting now enjoys golden you,
who hopes (that you are) always available, always lovable,
 unaware of the deceptive breeze.
 Wretched (are they) for whom
you shine untried; the sacred wall
indicates with a votive tablet that I
 have hung up (my) garments
 to the powerful god of the sea.

16. Not always do the rains flow from the clouds
 onto the rough fields or do windstorms that roughen the seas
 disturb the Caspian sea
 continuously, nor on the Armenian shores,
 friend Valgius, does the inert ice does stand
 through all the months or are the oak groves
 of Garganus distressed by/because of the north winds,
 and the ash trees are (not) deprived of (their) leaves (through all the months);
 You always press hard with tearful measures
 Mystes having been taken away, and neither when the evening star
 is rising nor when it is fleeing the consuming sun
 do your feelings of love go down.
 But not for all the years did the old man, having thrice completed a generation,
 weep for lovable Antilochus,
 and (his) parents
 or (his) Phrygian sisters did not weep for beardless Troilus
 always. Cease, then, from soft
 laments and rather let us sing of
 the new trophies of Augustus
 Caesar and (sing of) the frozen Niphates,
 and (sing) that the Median river added to the conquered
 peoples are turning over smaller eddies
 and that within a boundary line the Geloni
 are riding on small plains.
17. To the Greeks (the Muse granted) talent, to the Greeks the Muse granted
 to speak with rounded mouth, (the Greeks) greedy for nothing except praise.
 Roman boys learn with long calculations
 to divide an *as* into one hundred parts . . .
18. Whether you are captured by the first years and still growing years,
 before your eyes will come a true girl;
 or if you desire a young man/woman, one thousand young men/women will please you.
 you will be compelled to be unaware of your own desire;
 or if an advanced and wiser age by chance delights you,
 this also, believe me, will be a quite full throng.
19. Drive away the imagined flames from (your) maidenly heart,
 if you are able, unfortunate one! If I were able, I would be saner!
 But a new force draws (me) unwilling, and desire (urges) one thing,
 the mind urges another thing; I see better things and I approve of (them),
 I follow worse things! Why, in the case of a guest, royal maiden,
 are you being inflamed and (why) do you imagine marriage of a foreign region?
 This land also is able to give (you) the (sort of) thing that you would love.

20. Or in order that I may not be defended only by foreign arms,
 also a Roman book holds many funny things.
 And as serious Ennius sang of Mars with his own mouth—
 Ennius very great in talent, unrefined in art—
 as Lucretius reveals the causes of consuming fire
 and prophecies that the threefold work (sea, land, and sky) will fall,
 so his own woman, was sung of by playful Catullus,
 to whom was the false name Lesbia;
 and not content with her, he made famous many loves,
 in which he himself confessed his own adultery.
21. There the slaughter extended over all things; the camp is captured and not even a messenger of the destruction was left. The dictator, with the homeland having been recovered from the enemies, returns into the city celebrating a triumph, and among the military jokes that they utter (in) crude (form), he was being called Romulus and parent of the homeland and another founder of the city with praises not at all groundless.
22. “Go away, announce publicly to the fathers: let them fortify the Roman city and before the enemy as a conqueror can arrive, let them strengthen (it) with garrisons; (announce) in private to Quintus Fabius that Lucius Aemilius, mindful of his instructions, both lived up to this time and is dying. Allow me to expire in this slaughter of my soldiers in order that I may not be a defendant again from the consulship or appear as an accuser of a colleague in order that I may protect my own innocence with the accusation of another.” Them discussing these things sooner (first) a crowd of fleeing citizens (overwhelmed), then the enemies overwhelmed.
23. There must be the least trusting in the greatest fortune by each man. In your good circumstances, in our doubtful ones, for you granting (it) peace is distinguished and attractive, to us seeking (it) (it is) more greatly necessary than honorable. Better and safer is certain peace than hoped for victory; this (i.e. peace) (is) in your (hand), that (i.e. victory) is in the hand of the gods. Do not consign the good fortune of so many years to the determination of one hour.
24. What indeed is astonishing that bad men commit bad deeds? What (of) new is it if an enemy does harm, a friend gives offense, a son slips, a slave does wrong? Fabius used to say that the most shameful excuse for a commander was “I did not think.” I think that (it is) the most disgraceful (excuse) for a human being. Think all things, expect (all things): even in good character something rather harsh will appear. Human nature produces deceitful souls, produces unpleasant (souls), produces desirous (souls), produces wicked (souls). When you will judge about the character of one man, think about public things. When you will be most greatly pleased, you will most greatly fear; when all things seem calm to you, then things about to do harm are not absent, but they are dormant. Always think that there will be something (of the sort) that will annoy you.
25. Because of implacable hatred Cato used to declare that Carthage had to be destroyed, even when he was being consulted about another thing; Scipio Nasica (used to declare that it) had to be saved, in order that, with fear of a rival (city) having been taken away, the prosperity of the city might not begin to revel immoderately; the senate chose a middle thing, that the city be moved only in respect to place. For nothing was seeming more attractive than for there to be/exist a Carthage (of the sort) that was not feared.

Chapter XI, Continuous Readings (pages 342-346)

1. Great gratitude must be held to the immortal gods and to this very Jupiter Stator, the most ancient guardian of this city, because we have already so many times escaped this so foul, so dreadful, and so harmful a plague to the republic. The highest safety of the republic must not more often be endangered in the case of one man. As long as you plotted against me (when I was) consul elect, Catiline, I defended myself not by a public guard, but by private diligence. When at the last consular elections you wanted to kill me, the consul, and your rivals on the Campus Martius, I suppressed your unspeakable attempts with a garrison and troops of friends, with no commotion having been publicly stirred up; finally, as often as you attacked me, I hindered you through/by myself, although I was seeing that my own destruction had been/was joined together with great disaster for the republic.
2. It is proper for all men who desire themselves to be superior to the rest of animals to strive with the highest effort in order that they may not pass through life in silence, just as farm animals that nature made leaning forward and obedient to the stomach. But all our power is situated in the mind and body: the authority of the mind (we use), (but) the slavery of the body we use more greatly; the one (is common) to us with the gods, the other is common (to us) with wild beasts. And by this degree/because of this more correct it seems to me to seek glory (with the resources) of (one's) talent than with the resources of one's bodily strength, and since life itself that we enjoy is brief, (it seems to me more correct) to bring about an as long as possible memory of us; for the glory of riches and of beauty is fleeting and frail, excellence is considered famous and everlasting.
3. Pyrrhus presses on with paternal force; neither the bars nor the very guards are able to endure; the door gives way by/because of a frequent battering ram, and the doorposts dislodged from the hinge fall down.
A way is made by force; the Greeks, sent in, break the doorways
and slaughter the first men and fill the places completely far and wide with a soldier (soldiery).
Not in this way, whenever, with riverbanks having been burst, a foamy stream
goes out and overcomes with its swirling water the dams placed against,
it (the stream) is borne raging into the fields in a mass and through all the plains
drags the cattle along with the stalls. I myself saw Neoptolemus raging
with/because of slaughter and the twin sons of Atreus in the doorway,
I saw Hecuba and the hundred daughters-in-law and Priam through (along) the altars
befouling with blood the fires that he himself had consecrated.
Those fifty wedding chambers, the so great hope of grandsons,
the doorposts, proud with barbarian gold and spoils, fell down;
the Greeks occupy where the fire fails.

4. To this one the son of Venus says, "Let your (bow) pierce all things, Phoebus, let my bow (pierce) you, and by how much all the animals yield to a god, by so much less is your glory than ours."
He spoke, and with the air having been cut by the beating of wings he briskly made a stand on the shady peak of Mt. Parnassus, and out from (his) arrow-bearing quiver he drew two weapons of different works: this one causes (love) to flee, but that one makes love. The one that makes (love) is golden and gleams in respect to (its) sharp tip; the one that causes (love) to flee is dull and has lead under (its) shaft. The latter the god fixed in the nymph descended from Peneus, but with the former he wounded the innards of Apollo through pierced bones. Immediately the one loves, the other flees the name of one loving, (she) rejoicing in the hiding places of the woods and the skins of captured wild beasts and rivaling unmarried Phoebe. A headband was keeping back (her) hair placed without law.

Chapter XII, Short Readings (pages 366-374)

1. I say true things, but in vain, since you are not willing to believe.
2. Then finally we human beings understand our good things when, the things that we had in (our) power, those things we have lost.
3. Now I am standing between a sacred place and a rock, and I do not know what I should do.
4. You seem as it were to envy me because of this thing, Grumio, because I am fine and you are feeling bad; it is a most worthy thing.
5. I know this one thing: the thing that chance will bring we shall bear with a calm mind (with equanimity).
6. He who follows many paths does not know to where he is traveling.
7. Not to know what poverty is is the best course toward the highest wealth.
8. Concentration is when things having been dispersed in the whole case are brought together into one place in order that by that degree the speech may be more serious or more fierce or more damning.
9. There is no one (of the sort) who does not prefer money (rather) than wisdom.
10. Change now that intention of yours, believe me, forget slaughter and fires.
11. O immortal gods! Where ever of peoples (where in the world) are we? In what city do we live? What republic do we have?
12. But why for a long time now have we been speaking about one enemy and about that enemy who now admits that he is an enemy and whom, because, a thing that I have always wanted, a wall is between (us), I do not fear; (but) about these men who pretend, who remain at Rome, who are with us (why) do we say nothing?
13. . . . now I am not able to forget that this is my homeland, that I am the consul of these men, that by me either with these men there must be a living or for these men there must be a dying (that I must either live with these men or die for these men).
14. . . . Lucius Cotta said that thing that was most worthy of the republic, that nothing about me had been done justly, nothing (had been done) by/because of the custom of the ancestors, nothing (had been done) by/because of the laws; . . .
15. What (about this)? We who live, since there must be a dying (since we must die), are miserable, aren't we? For what enjoyment is able to exist in life since for days and nights there must be a thinking that at any time now there must be a dying?
16. As I was saying, first must be seen what death itself is, (death) which seems to be a most familiar thing.
17. What (about this)? About duty someone does not consult a soothsayer, does he, (asking) how with (one's) parents, with (one's) brothers, with (ones) friends there must be a living, how there must be a using (of) money (how one must use money), how (there must be a using of) honor, how (there must be a using of) power? To wise men these things are accustomed to be brought back, not to soothsayers.

18. I, by Hercules, think that both for that man and for all citizens of a *municipium* the homelands are two, one of nature, the other of citizenship: as that Cato, although he had been born in Tusculum, was adopted into citizenship of the Roman people, so, since he was Tusculan in birth, Roman in citizenship, he had one homeland of place, the other of law; . . .
19. For as the laws (are in charge of) the magistrates, so the magistrates are in charge of the people, and it is able truly to be said that a magistrate is a speaking law, moreover that a law is a silent magistrate.
20. It is not right for the Roman people to serve, (the Roman people) whom the immortal gods wanted to command all peoples.
21. A god, moreover, created the mind (as) more ancient both in origin and in excellence and put it in charge of the obedient body as a master and one commanding.
22. But now I think that I am held by a certain, as it were, vow and promise, and that long time when I shall not be moves me more greatly than this small (time), which nevertheless seems to me excessively long.
23. Nevertheless I am consoled when I, absent, speak with you, still (by) much more greatly (I am consoled) when I read your letter.
24. Moreover the Britanni call (it) a town whenever they fortify obstructed woods with a rampart and a ditch . . .
25. Since there has been an arriving at this place, it seems to be not out of place to state about the customs of Gaul and Germany and in respect to what these nations differ among themselves.
26. And so they, having exhorted among themselves, with Gaius Trebonius, a Roman knight, being the leader, who had been put in charge of them, (they) burst through the middle of the enemies and they all arrive into the camp safe to one man (to a man).
27. Nevertheless no word unworthy of the majesty and earlier victories of the Roman people was heard from them.
28. . . . for the things that we want, those things we gladly believe, and the things that we ourselves perceive we hope that the remaining men perceive . . .
29. To want the same thing and to not want the same thing, this precisely is strong friendship.
30. He did not seek offices, although they lay open to him on account of either (his) favor or (his) rank.
31. A bad man, when he pretends that he is good, then he is very bad.
32. He who wants to do badly never does not find a reason.
33. All men obey with a calm spirit (with equanimity) when worthy men command.
34. Few men are unwilling to do wrong, no men do not know how (to do wrong).
35. Fortune makes stupid him whom she wants to destroy.
36. And now the tops of the roofs of the farmhouses are smoking and greater shadows fall down from the high mountains.
37. (It is) forbidden to convey living bodies by the Stygian ship.
38. Captured Greece captured (its) wild conqueror and brought arts into rustic Latium.

39. Venus put skilled me in charge of tender love . . .
40. He himself teaches what I should do (it is right to be taught by an enemy) . . .
41. You (pl.) know how she loves her own people: not more greatly is she able to live without (her) father than without (her) husband.
42. Help one man with property, another with loyalty, another with kindness, another with advice, another with helpful rules.
43. The most just word and (the word) displaying the right of nations is: "Give back the thing that you owe."
44. If you want to be loved, love.
45. The fates lead the willing man, drag the unwilling man.
So let us live, so let us speak; let fate find us prepared and active. This is a great soul that has handed itself over to it (fate); but on the contrary that (soul is) mean and ignoble that resists and thinks badly about the order of the world and prefers to correct the gods (rather) than himself. Farewell.
46. Reason wants to judge that which is fair: anger wants that which it has judged to seem fair.
47. In elegy also we rival the Greeks, of which Tibullus especially seems to me a refined and graceful author. There are those (of the sort) who prefer Propertius. Ovid (seems to me) more playful than each, just as Gallus (seems to me) harsher.
48. . . . they who want to seem learned to stupid men seem stupid to learned men.
49. What should I do at Rome? I do not know how to lie, . . .
50. Believe that to prefer the soul (life) to decency (is) the highest sacrilege . . .
51. It must be begged that there be a sound mind in a sound body.
52. For you wanting to know the character of the human race one courthouse is sufficient.
53. Of the gods they especially worship Mercury, to sacrifice to whom on certain days with human victims also they consider right. They propitiate Hercules and Mars with animals having been given (by the giving of animals).
54. The thing that in peace (used to be called) chance or nature, then was being called fate and the anger of the god.
55. But of course usage conquered, which is not only the mistress of all things, but also especially (is the mistress) of words.

Chapter XII, Longer Readings (pages 375-396)

1. If it were right for immortals to weep for mortals,
the divine Camenae would be weeping for Naeivus the poet.
And so after he was handed over to the storehouse of Orcus,
at Rome they forgot how to speak with the Latin language.

2. Therefore let (it) be, jurors, inviolate among you, most humane men, this name of poet, which no barbarity has ever violated. The rocks and solitudes respond to (his) voice, savage beasts often are influenced by (his) song and stand still; should we, trained in/by the best things, not be moved by the voice of the poets?
3. And so that thing, which I said to Scaevola in the case of Curius, I did not say otherwise than I was feeling: for "If," I say, "Scaevola, no will is correctly made unless (one) that you will have written/write, all we citizens will come to you with documents, you alone will write the wills of all men. What therefore?" I say. "When will you do public business? When (will you do the business) of friends? When your own (business)? When finally will you do nothing?" Then I added the following thing: "For to me he does not seem to be free who does not sometimes do nothing." And in this opinion, Catulus, I remain, and it delights me, whenever I come to this place, to do this very thing—nothing—and to rest absolutely.
4. But the (contemptible) Greeks indeed imagine many things, among whom they report that even Theombrotus, an Ambracian, hurled himself from a very high wall, not because he had heard something of bitterness, but, as I see written among the Greeks, since he had read the seriously and elegantly written book about death of the highest philosopher Plato, in which, as I suppose, Socrates on that very day on which there had to be a dying by him (he had to die) discussed very many things: that this was death that we thought (was) life, when/since the soul was held enclosed by the body as if by a prison, that life, moreover, was this, whenever the same soul, having been freed from the chains of the body, returned into that place from where it had arisen.
5. Septimius holding Acme, the object of his affection, on his lap, says "My Acme, if I do not love you desperately and am (not) hereafter prepared to love (you) continually for all the years, (as much) as he who is able to perish very much, alone in Lybia and in parched India may I come face to face with a gray-eyed lion." When he said this thing, Cupid on the left side as before on the right side sneezed (his) approval. But Acme, lightly bending back (her) head and having kissed the intoxicated eyes of the sweet boy with that crimson mouth, says, "So, my life, little Septimius, this one master let us continuously serve, as a much greater and sharper fire burns for me in (my) soft innards." When she said this thing, Cupid on the left side as before on the right side sneezed (his) approval. Now having set out from a good divine sign, with shared souls they love, they are loved: poor little Septimius prefers only Acme (rather) than Syrias and Britains; in only Septimius faithful Acme makes delights and pleasures. Who has seen any human beings more fortunate, who (has seen) Venus more favorable?

6. Do not wonder why no woman, Rufus,
 is willing to put (simple aspect) (her) tender thigh under you,
 not if you should weaken that woman with a gift of a loose-knit garment
 or with the delight of a translucent stone.
 A certain bad story is harming you, by which for you a wild billy goat
 is reported to be living under the valley of (your) armpits.
 All fear this one; and (it is) not astonishing: for it is a very (strongly) bad
 beast and not (a creature) with which a pretty girl would lie down.
 Therefore either kill the cruel plague of noses
 or cease to wonder why they are fleeing/flee.
7. You used to say at one time that you wanted to know only Catullus,
 Lesbia, and that you did not want to hold Jupiter before me.
 I loved you then not so much as the crowd (loves) a mistress,
 but as a father loves (his) sons and sons-in-law.
 Now I know you; therefore although I am burned more heavily (at greater cost),
 nevertheless you are to me much cheaper and lighter.
 “How is (this) possible?” you say. Because such an injustice compels
 a lover (one loving) to love more greatly but to wish well less.
8. The Germans, with shouting having been heard behind (their) back, when they were seeing
 that their own men were being killed, with weapons having been thrown away and with
 military standards having been abandoned, rushed forth out from the camp, and when they
 had arrived at the confluence of the Meuse and the Rhine, with the rest of (their) flight having
 been despaired of, with a great number having been killed, the remaining men hurled
 themselves headlong into the river and there, having been overwhelmed by fear, by fatigue, by
 the force of the river, perished. Our men all withdrew into the camp safe to one man (to a
 man), with very few having been wounded out from the fear of so great a war, since the
 number of heads of enemies had been four hundred thirty thousand(s).
9. And when Caesar noticed this (thing), he ordered the long ships, both whose appearance was
 quite unusual to the foreigners and whose motion (was) freer for use, to be moved back a little
 away from the cargo-ships and to be set in motion by oars and to be drawn up near the
 exposed flank of the enemies and (he ordered) from there the enemies to be repelled and
 driven off with slings, arrows, catapults. And this thing served as a great advantage to our
 men. For frightened by the shape of the ships and by the motion of the oars and by the unusual
 kind of catapults, the foreigners stood still and retreated just a little. But with our soldiers
 hesitating, especially on account of the depth of the sea, the man who was bearing the eagle of
 the tenth legion, having implored the gods that this thing turn out fortunately for the legion,
 says, “Jump down, fellow soldiers, unless you want to hand over the eagle to the enemies; I, at
 least, will have carried out my duty to the republic and the commander.” When he had said
 this thing with a great (loud) voice, he hurled himself forth out from the ship and began to
 carry the eagle into the enemies. Then our men, having exhorted among themselves that so
 great a dishonor not be permitted, all together jumped down out from the ship.

10. With these things having been managed, with Labienus having been left behind on the mainland with three legions and two thousands of horsemen in order that he might defend the harbors and might see to the grain supply and might learn what things were being done (performed) in Gaul and might form a plan for the time and for the situation, he himself with five legions and an equal number of horsemen, which he was leaving behind on the mainland, at the setting of the sun set sail and, having been carried forward by a gentle southwest wind, with the wind having died down at around the middle of the night, did not hold (his) course and, having been brought down farther by the current, with daylight having risen, caught sight of Britain left behind on the left-hand side. Then again having followed the change of the current, he strove with oars in order that he might take (occupy) that part of the island on which he had learned in the earlier summer the landing was the best. And in this situation the courage of the soliders had to be praised much, who with transport ships and heavy ships (with heavy transport ships), with the labor of rowing not having been interrupted, reached/equaled the progress of the long ships. There was an approaching to Britain by all ships nearly at noon-time, and in this place the enemy was seen.
11. But concerning your (pl.) republic, as the guardian of which you were sent to this place, hear with a few words. I neither made war for (against) the Roman people nor ever wanted (war) made; but with arms I protected my own territory in the face of armed men. This thing I pass over since so it is pleasing to you (pl.). Wage (pl.) the war that you want with Jugurtha.
12. . . . even me the Muses have made a poet,
 even to me there are songs, me also the shepherds
 call a poet; but I am not trusting in those men.
 For up to the present time I seem to say things worthy
 neither of Varius nor of Cinna,
 but (I seem) to screech, a goose among the melodious swans.
13. Other men will hammer out living bronzes more gently (delicately)
 (I for my part believe), (other men) will lead (draw) faces from marble (more gently),
 (other men) will plead cases better and will mark out the movements of the sky
 with a compass and will name the rising stars (better);
 you, Roman, remember to rule the peoples with authority
 (these will be the arts for you), and (remember) to impose custom on peace,
 to be sparing to subjects and to subdue the proud ones.
14. “ . . . King Latinus himself is muttering in uncertainty
 (about) what sons-in-law he should call or to what treaties he should bend himself.
 In addition, the queen, most trusting of you, by her own right hand
 herself has died and terrified has fled the daylight.
 Alone in front of the gates Messapus and fierce Atinas
 are sustaining (trying to sustain) the battle lines. Around these men on both sides
 dense phalanxes stand, and a field made of iron bristles with drawn swords;
 you keep turning (your) chariot around in a deserted pasture.”
 Turnus was dazed, confused by the conflicting appearance of things
 and stood with (his) gaze (being) silent; there seethes in (his) heart only
 huge shame and madness with mourning having been stirred up
 and love vexed by mad desire and conscious courage.
 As soon as the shadows were dispersed and the light was restored to (his) mind,
 he turned the burning orbs of (his) eyes toward the walls
 frantic, and from (his) chariot he looked back toward the great city.

15. Don't you ask, (it is) forbidden to know, what end for me, what end for you
the gods have given, Leuconoe, and do not try Babylonian
numbers. How better (it is) to endure whatever will be.
Whether (Jupiter has assigned) more winters or if Jupiter has assigned the last (winter),
which now weakens the Tyrrhenian Sea with volcanic rock placed in the way;
show good sense, purify the wines, and, with time (being) brief/in a brief time,
cut back far-reaching hope. While we are speaking, envious time will have fled;
seize the day, trusting as little as possible in the next.
16. The snows have scattered, now the grasses return to the plains
and the hair (foliage) (returns) to the trees;
the earth changes (its) turns, and the decreasing rivers
pass by (their) banks.
A Grace with the nymphs and (her) twin sisters dares
nude to lead the dances.
Do not hope for immortal things, warns the year and the hour
that snatches away the nourishing day.
The cold weather grows mild with/because of the west winds, summer tramps down spring,
(summer) about to perish as soon as
fruit-bearing autumn will have poured out (its) fruits, and soon
winter runs back motionless.
Nevertheless swift moons restore (their) heavenly losses;
we, whenever we fall/when we have fallen down
to where father Aeneas (fell down), to where rich Tullus and Ancus (fell),
are dust and shadow.
Who knows whether the gods above are adding the times of tomorrow
to the sum of today?
All things will flee the greedy hands of an heir,
which you will have given to your own soul.
When once and for all you will have died and about you Minos
will have made (his) magnificent judgments,
not, Torquatus, lineage (will restore you), not eloquence (will restore) you,
not piety will restore you.
For neither does Diana free chaste Hippolytus
from the infernal shadows
nor is Theseus able to sever the bonds of Lethe
for dear Pirithous.
17. As painting (is), (so is) poetry: there will be one (painting) that, if you should stand nearer,
would capture you more greatly, and (there will be) a certain one (that would
capture you more greatly) if you should stand at a distance;
this one loves the dark (thing) (darkness), this one will want to be seen under daylight,
which does not fear the sharp judgment of a judge;
this one pleased one time, this one will please ten times.

18. "Behold," he says, "Perseus, the beginnings of our people: you will bear great solaces to the silent shades of death that you died (were killed) by so great a man;" the last part of (his) voice (speech) was blocked in the middle of (his) utterance, and you would believe that (his) open wide mouth wants to speak, and (but) it is not passable for words.
19. Publius Sempronius Tuditanus, tribune of the soldiers, says, "Therefore do you (pl.) prefer to be captured by a most greedy and most cruel enemy and (do you prefer) your heads to be assessed and prices to be asked about by men asking whether you are a Roman citizen or a Latin ally, in order that from your abuse and misery honor for another may be sought? You (will) not (prefer this) if indeed you (pl.) are (fellow) citizens of Lucius Aemilius the consul, who preferred himself to die well (rather) than to live shamefully, and (if you are fellow citizens) of so many very brave men who lie piled up around him. But before daylight overwhelms (us) and greater lines of enemies obstruct (our) passage, through these men, who, disordered and disorganized, are making a loud noise in front of the gates, let us burst forth. By iron and boldness a way is made even though through dense enemies . . ."
20. Alexander, king of the Macedonians, had begun to learn geometry, unfortunate man, about to learn how insignificant the land was from which he had taken possession of very little. So I say: (he is) unfortunate on account of this thing, because he had to understand that he was bearing a false cognomen. For who is able to be great in an insignificant thing (place)? Those things that were being taught were subtle and having to be learned with diligent attention, not (the sort of) things that an impetuous man would understand and a man sending his thoughts across the ocean. "Teach me easy things," he says. And to him the teacher says, "Those things of yours are the same for all, equally difficult."
21. We are not able to change this condition of things; the following thing we are able (to do): to assume a mind great and worthy of a good man, with which we may endure/in order that with this we may endure accidental things bravely and we may be in harmony with nature. Moreover, nature moderates this realm that you see by means of changes; the seas are stirred up whenever they subside; the winds blow in turn; day follows night; part of the sky rises, part sinks. Eternity depends upon the contraries of things.
22. The first/beginning of the night had sprinkled the sky with stars, the sails deserted by wind are lying still. Then a serious rumble, threatening greater things, falls from the tops of the hills and in a long expanse the shore and the rocks groan; a wave set in motion by winds about to come swells when suddenly the moon is concealed, the stars lie hidden; and the night is not one (there is not one night): a thick fog covers up the shadows and, with all daylight having been taken away, mixes sea and sky. From all sides together there bear down on and carry off the sea having been churned up from its lowest foundation Zephyrus hostile to Eurus and Notus (hostile) to Boreas.
23. So I endure your hallucinations as Jupiter best and greatest (endures) the absurdities of the poets, one of whom put wings on that one (i.e. Jupiter), another horns, another represented that one as an adulterer and as one staying out all night, another (represented him) as cruel against the gods, another as unjust against human beings, another as an abductor of nobles and of kindred indeed, another as a parricide and the conqueror of a kingdom belonging to another and (a kingdom) belonging to his father: . . .

Chapter XII, Continuous Readings (pages 397-401)

1. Now at last openly you attack the entire republic, the temples of the immortal gods, the houses of the city, the life of all citizens, all Italy you call to destruction and devastation. Therefore, since that which is first and which is characteristic of this authority and of the training of the ancestors I do not yet dare to do, I shall do that which is more gentle with a view to severity, more useful with a view to the common safety. For if I order you to be killed, there will be left in the republic a remaining band of conspirators; but if, (a thing) that I have been urging you (to do) for a long time already, you go out, there will be drained dry out from the city the great and dangerous bilgewater of the republic (made up) of your companions. What is it, Catiline? You don't hesitate, do you, to do, with me commanding (you), that thing that you were already doing by your own will? The consul orders the public enemy to go out from the city. Are you asking me whether (the consul orders the enemy to go) into exile? I do not order (it), but if you consult me, I advise (it).
2. But for a long time there was a great dispute among mortals whether by the power of the body or by the excellence of the mind military practice progressed more greatly. For even before you can begin, there is need of a plan and, when you have planned, (there is need of) the plan done quickly. Thus each thing (is) needy by itself; the one needs the aid of the one, the other needs the aid of the other.
 2. Therefore in the beginning kings—for in the lands (world) this first was the name of power—separate(ly) part (used to train) natural talent, others used to train the body: even then the life of men was being spent without desire; his own things were sufficiently pleasing to each man. But after in Asia Cyrus, in Greece the Spartans and Athenians began to conquer cities and nations, to consider lust for ruling a cause for war, to think that the greatest glory (was) in the greatest power, only then was it learned by danger and activities that in war natural talent is most able (powerful). But if the excellence of mind of kings and of commanders were strong in peace as in war, human affairs would be more equitable and more constant, and you would not perceive that one thing is being borne to one place, another to another and (you would not perceive) that all things are being changed and are being stirred up. For power easily is retained by those arts by which it was created in the beginning. But whenever instead of work idleness (invades), instead of moderation and fairness lust and arrogance invade, fortune at the same time with customs is changed. So power always is shifted to each best man from the less good man. The things that men plough, sail, build, all are obedient to excellence. But many mortals, dedicated to the stomach and to sleep, passed through life ignorant and uncultivated just as ones travelling abroad; and for them assuredly against nature the body (was) a source of pleasure, the soul served as a burden. I value the life and death of them equally, since about each there is a passing over in silence. But at the same time he only seems to me to live and to enjoy (his) soul who, occupied with some business, seeks the fame of a very famous deed or of a good skill. But in a great abundance of things nature shows one route to one man, another to another.

3. Perhaps you might ask what were the fates of Priam also.
When he saw the fall of the captured city and the torn up
thresholds and the enemy in the middle of the inmost recesses,
the quite old man in vain puts arms for a long time unfamiliar
around (his) shoulders trembling from age and puts on a
useless sword, and he about to die is borne into closely packed enemies.
In the middle of the house and under the bare axis of the ether
there was a huge altar and nearby a very old laurel tree
leaning on the altar and having encircled the Penates with shade.
Here Hecuba and (her) daughters in vain around the altar,
like doves rushing forward from (because of) a black storm,
close together and having embraced the images of the divine ones were sitting.
4. Many men sought that woman, that woman, having rejected the ones seeking,
intolerant and lacking experience of a man, roams the pathless groves
and does not care what Hymen (is), what Love (is), what marriage is.
Often (her) father said: "Daughter, you owe me a son-in-law,"
often (her) father said: "You owe me, daughter, grandsons";
that woman, hating matrimonial torches just as a crime,
had covered (her) beautiful face with a modest blush
and clinging on the neck of (her) father with (her) charming arms,
"Grant to me, very dear father," she said,
"to enjoy everlasting virginity! (Her) father granted this thing previously to Diana."
That one indeed submits, but that beauty of yours forbids you to be the thing
that you desire, and your beauty fights against your prayer.

Chapter XIII, Short Readings (pages 418-431)

1. . . . I have always reckoned (freedom) of more value and have considered freedom much more desirable than money.
2. *Amphitruo*. Come on, you go behind. *Sosia*. I am following, I am following close behind you. *Amph*. I think that you (are) most wicked. *Sos*. For why? *Amph*. Because you declare to me that which neither is nor was nor is going to be/will be.
3. . . . He whom the gods love
dies young, while he is strong, he perceives, he is intelligent.
4. *Menaechmus*. Who is this man who is going to meet me? *Peniculus*. What do you say, man lighter than a feather, very bad and most worthless, disgrace of a man, treacherous and of the least value?
5. Of more value is one witness having eyes than ten (witnesses) having ears; they who hear say the things having been heard, they who see plainly know.
6. This generation! O crimes, O sacrilegious races, O wicked man!
7. O cares of men! O how much void there is in things!
8. The state of the Athenians, while it was master of things, is handed down to have been most prudent; furthermore they say that Solon was the wisest man of this state, he who wrote the laws that today also they use.
9. To no one was my arrival a source of hardship or expense either publicly or privately: I had as much power in investigating as the law was granting to me, not (as much) as I was able to have because of the zeal of those men (of yours) whom that contemptible man had harassed.
10. You are snatching away the inheritance that had come from a relative, had come from/by a will, had come from/by laws; all the goods (good things) that he who had made a will had handed down to this Heraclius to be used and possessed, a little before he died . . .
11. It is to me of so great value, Quirites, to endure the storm of this false and unjust ill-will, provided that the danger of this dreadful and unspeakable war be driven away from you. Let him by all means be said to have been thrown out by me, provided that he go into exile. But believe (pl.) me, he is not going to go.
12. I owe to this man, Quirites, as much as it is scarcely right for a man to owe to a man.
13. Nothing, furthermore, is so suitable to the right and condition of nature—and when I say this (thing), I want law to be understood to be said (meant) by me—as authority, without which not any home and not (any) state and not (any) nation and not the whole race of human beings (is able) to endure, and not all the nature of things and not the universe itself is able (to endure).
14. Nothing is as admired as kindness, no (virtue) from your very many virtues is either more wonderful or more pleasing than pity. For human beings approach the gods in respect to no thing nearer than in giving safety to men.
15. For it is not as outstanding to know Latin as (it is) shameful not to know (it), and it seems to me characteristic not so much of a good orator as of a Roman citizen.
16. Tell, stranger, Sparta that you saw us lying here,
while we were complying with the inviolate laws of the homeland.

17. Themistocles used to walk at night in public apparently because he was not able to capture sleep, and to the ones asking he used to answer that he was being roused from sleep by the trophies of Miltiades.
18. But of how great value must that contemptible state be estimated from which good men and wise men are driven off?
19. If only I were able to find the truth (true things) as easily as (I am able) to refute false things.
20. Bad indeed and wicked is the custom of debating against the gods, whether it happens from the soul (sincerely) or in pretense.
21. . . . and not so much while sleeping have I been advised by any dream, especially about such great matters, and not more greatly do I seem to myself to be dreaming than when I see either the magistrates in the forum or the senate in the senate house.
22. For Tiberius Gracchus, son of Publius, will be praised for so long a time as the memory of Roman things will remain . . .
23. For if the law must be violated, for the sake of reigning it must be violated; in (respect to) other things cultivate piety.
24. This Cossinus, to whom I have given the letter, strongly seemed to me a good man/seemed to me a very good man and not fickle and loving of you and of such a sort as your letter to me reported that he was.
25. I seem to be in Rome indeed when I read your letter and, as happens in such great matters, (I seem) to hear now this thing, now that thing.
26. Of such a sort (the consuls) have proved to be as I have often written to you (that they are). But of the boy Caesar the natural tendency for excellence is marvelous. If only I would be able to control and hold him as easily when he is at the height of his power as we have easily held (him) up to the present time.
27. And so I have in mind to include as a wonderful insertion into the second book of my times Apollo saying in a council of the gods of what sort the return of two commanders would be, the one of whom had lost an army, the other (of whom) had sold (one).
28. O wretched minds of men, O blind hearts!
In what sort of shadows of life and (in) what great dangers
is spent this whatever it is of life! . . .
29. Most eloquent of the descendants of Romulus,
(as many) as there are and (as many) as there were, Marcus Tullius,
and (as many) as there will be later in other years,
Catullus, the worst poet of all (poets),
gives the greatest thanks to you,
by so much the worst poet of all (poets)
as (by as much) you (are) the best defender of all (people).
30. I hate and I love. Perhaps you ask why I do it.
I do not know, but I feel that it is being done and I am tortured.
31. No woman is able to say that she has been loved as much
truly as my Lesbia has been loved by me.
No trustworthiness has ever been so great in any treaty
as has been found in your love (the love of you) from my part.

32. So without any danger as great a multitude of them our men killed as was the space of a day. . .
33. For as for the purpose of undertaking wars the mind of the Gauls is keen and ready, so their mind is mild and not at all firm for the purpose of enduring misfortunes.
34. While Caesar was delaying in these places for the purpose of obtaining ships, out from a great part of the Morini legates came to him in order that they might excuse themselves concerning the plan of an earlier time allegedly because men uncivilized and unacquainted with our custom had made war for (the disadvantage of)/upon the Roman people, and (in order that) they might promise that they would do those things that he had ordered.
35. Part of them were being borne by a zeal for (of) observing, part even by a desire for fighting.
36. Among our ancestors Titus Manlius Torquatus in the Gallic war ordered his own son to be killed because he had fought against an enemy contrary to command, and that outstanding young man paid the penalty for (his) unrestrained bravery with death.
37. He used to prefer to be (rather) than to seem good; so, the less he used to seek glory, the more greatly it used to pursue that man.
38. Caesar (obtained glory) by giving, by assisting, by pardoning, Cato by bestowing nothing obtained glory. In the one man for wretched men there was sanctuary, in the other for bad men (there was) destruction. The indulgence of the former, the firmness of the latter used to be praised.
39. Nevertheless he dares to say: "O Rome born fortunate, when/because I was consul!" Fortunate when/because you were consul, Cicero? No, even unfortunate and wretched . . .
40. To accept a favor is to sell (one's) freedom.
41. Life itself is brief, but because of bad things it becomes longer.
42. Lead, my songs, (Daphnis) home from the city, lead Daphnis.
Songs are able to lead the moon down even from the sky,
with songs Circe changed the comrades of Ulysses . . .
43. Of so great a burden was (it) to found/founding the Roman nation.
44. Three times around the Trojan walls Achilles had dragged Hector,
and he was selling the lifeless body for gold.
45. For why do I pretend, or for what greater things am I saving myself?
He did not lament because of our weeping, did he? He did not turn (his) eyes, did he?
He, overcome, did not give tears or pity (his) lover/the loving one, did he?
46. Many (words) that already have died will be reborn and (many) words will die
that are now in honor, if usage wants,
in the power of which is the control and law and standard of speaking.
47. I am not (the person) who I had been: a long road (journey) changes girls.
How much love has fled in a brief time!
Now first I am compelled to come to know long nights alone
and I myself (am compelled) to be heavy (burdensome) to my own ears.
48. As long as the fates allow us, let us sate (our) eyes with love;
a long night is coming for you, and the day (is) not going to return.

49. Why should I advise you to send also tender verses?
 Woe is me! A poem has not much (of) honor.
 Poems are praised, but great gifts are sought;
 provided that he be rich, a barbarous man himself is pleasing.
 Truly now the age is golden: very much honor has come
 because of gold, with gold love is won.
50. As (many) (are) the shells on the shore, so many are the pains in love;
 the stings that we suffer are wet with much venom.
51. Fortunate (are they) both and buried at the right time,
 because they perished before the day of my punishment!
 Me also fortunate, because with those ones not living
 I am miserable, and because about me they grieved not at all!
52. Wait (pl.) until he should become consul or dictator whom you see tyrannizing as a private
 citizen with strength and boldness.
53. To this law our mind must be adapted; let it follow this (law). Let it obey this (law), and
 whatever things happen, let it think that (they) should have happened (had to happen) and let
 it not want to find fault with nature. Best is to endure the sort of thing that you are not able to
 correct, and to attend without grumbling the god from which source all things arise; a bad
 soldier is he who follows the commander (while) groaning.
54. O house always overcoming crimes with crimes:
 for/at the price of blood we bought the winds, (we bought) the war for/at the price of murder!
55. May this very powerful house of renowned Pelops
 fall even onto me provided that it fall onto (my) brother.
56. The rest (of the men) had gone away, Clitus last was going out without light. And the king
 asked him just who he was. Even in (his) voice the hideousness of the crime that he was
 preparing was (being) conspicuous.
57. The little book that you read aloud is mine, O Fidentinus;
 but when you read (it) aloud badly, it begins to be yours.
58. Brief (is) the time (for the happier [every] time is, the briefer every [time] [(is)]) in which it is
 pleasing to know what we are, it is pleasing to exercise the thing that we know.
59. We would have lost (our) memory also itself along with (our) voice if it had been as much in
 our power to forget as to be silent.
60. What I should write to you, senators, or how I should write, or what entirely I should not write
 (what I should not write at all) at this time, may the gods and goddesses destroy me worse
 than I perceive that I am perishing every day if I know.
61. But for me hearing these things and such things the judgment is in uncertainty (an uncertain
 thing) whether because of fate and because of unalterable necessity or because of chance the
 affairs of mortals are determined.
62. He presented with citizenship all the men having practiced medicine in Rome and the teachers
 of the liberal arts in order that by this degree more gladly both they themselves might inhabit
 the city and the remaining men might seek (the city).

63. When I hear and read that you have been weakened by the prolongation of hardships, may the gods destroy me if my body does not shiver; and I beg that you be sparing to yourself . . .
64. (As) what sort of artist I perish!
65. Having been born for ten and eight (eighteen) of years, I lived well as I was able, pleasing to (my) parent and all (my) friends. Joke, play, I urge (you): here there is the highest seriousness.

Chapter XIII, Longer Readings (pages 432-455)

1. Therefore who, I ask you, would blame me, or who would justly be angry with me, if (as much) of times as is granted to the rest of men for the purpose of engaging in their own affairs, (as much of times) as (is granted) for the purpose of celebrating the holidays of the games, (as much) as (is granted) for other pleasures and for rest itself, (as much) as other men assign to dinner parties, (as much) finally as (other men assign) to the gaming board, so much (that much) (of times) *I* take up for the purpose of cultivating again these pursuits?
2. For if I had not persuaded myself from adolescence by the precepts of many men and by much literature that nothing in life had to be greatly sought after if not praise and honor, that, moreover, in pursuing it all tortures of the body, all dangers of death and exile had to be considered of small value, never would I have interposed myself on behalf of your (pl.) safety against so many and so great struggles and against these daily attacks of depraved men. But all the books are full, the words of wise men (are) full, antiquity (is) full of examples; and these (examples) would all be lying in shadows if the light of literature were not being added. How many depicted images of very brave men, not only for the purpose of considering but also for the purpose of imitating, writers both Greek and Latin have left behind! And I, always holding up these (images) for myself in managing the republic, used to shape my soul and mind by the very contemplation of outstanding men.
3. And in this way we have learned from the highest and most learned men that the pursuits of the rest of things rest on (consist in) instruction and precepts and skill, (but) that the poet is strong by/because of nature itself and is aroused by strength of mind and is inspired by a certain as it were divine spirit. Therefore by/because of his own right that Ennius of ours (that our Ennius) calls poets holy, apparently because they seem to have been entrusted to us by some gift and service as it were of the gods.
4. Thus consuls, praetors, tribunes of the people, the senate, all Italy always begged mercy from you (pl.) for me lacking the protection of relatives, fortified by no kinship, to sum up all men who were adorned by your greatest benefits and honors, (who were) presented to you by the same man, not only encouraged you for the purpose of saving me, but also were authors, witnesses, praisers of my accomplishments. And of these people the leading man for the purpose of encouraging you and asking you was Gnaeus Pompeius, a man first of all men who are, were, will be in courage, wisdom, glory: (a man) who alone gave to me, one private friend, all the same things that (he gave) to the whole republic: safety, leisure, dignity.

5. As indeed I just said, in nearly all things, but especially in physics, I could say what is not more quickly than what is. You might ask me what or what sort of thing a god is; I would use the author Simonides, from whom, when the tyrant Hiero had asked this same thing, he demanded for himself one day of deliberating; when the same man asked from him on the following day, he asked for two days; when more often he doubled the number of days and Hiero, being astonished, asked why he was doing so, he says (said), "Because by how much a longer time I consider (the longer I consider), the more obscure hope seems to me." But I think that Simonides (for he is handed down not only as a delightful poet but also learned and wise in other respects), because many intelligent and subtle things were coming into (his) mind, because he was doubting what was the truest of them, despaired of all truth.
6. There must indeed be a dying certainly (one must certainly die), and (it is) uncertain whether on this very day. Therefore, (is there) a man fearing death, which threatens all (his) hours, who will be able to remain firm in mind? And about this (death) there seems to be a need of not so long an argument, when I recall not Lucius Brutus, who was killed in freeing the homeland, not the two Decii, who hastened the course of (their) horses to voluntary death, not Marcus Atilius, who set out toward punishment in order that he might maintain the trust given to an enemy, not the two Scipios, who were willing to block a path for the Carthaginians even with their own bodies, not your grandfather Lucius Paulus, who with death atoned for the rashness of (his) colleague in the disgrace of Cannae, not Marcus Marcellus, whose death not even the cruelest enemy allowed to be without the honor of burial, but (when I recall) that our legions, a thing that I wrote in the Beginnings, often set out with a cheerful and resolute spirit into that place from where they thought that they never would return. Therefore will learned old men fear greatly that thing that young men and those indeed not only uneducated men, but also simple men disdain?
7. Wretched Catullus, cease to play the fool,
and the thing that you see has perished, consider that (it) has been lost.
Radiant suns formerly shone for you
when you used to come often to where the girl used to lead
(the girl) loved by us (as much) as no woman will be loved.
Then when those many funny things used to happen,
which you used to want and the girl was not not wanting,
radiant suns truly shone for you.
Now at last that woman is not willing: you also, powerless, be unwilling,
and do not keep following (her) who flees, and do not live miserably,
but with a resolute mind endure, be hardened.
Farewell, girl. Now Catullus is hardened,
and he will not seek you again and will not ask for (you) unwilling.
But you will suffer, when you will be asked (for) not at all.
Accursed woman, woe to you, what life remains for you?
Who now will approach you? To whom will you seem pretty?
Whom now will you love? Whose will you be said to be?
Whom will you kiss? For (the advantage of) whom will you nibble the little lips?
But you, Catullus, resolved, be hardened.

8. (Arrius) used to say “Hadvantages” if ever he used to want to say, “advantages,” and if (he used to want to say) “ambush,” Arrius (used to say) “hambush.” And then he was hoping that he had spoken wonderfully, when he had said “Hambush” (as much) as he was able. In this way, I believe, (his) mother, in this way his free uncle, in this way (his) maternal grandfather had spoken and (his) grandmother. With this man having been sent into Syria the ears for all men had found relief: they were hearing these same things (words) gently and lightly, and they were not fearing for themselves such words afterward, when suddenly a horrible message was reported: that the Ionian waves, after Arrius had gone to that place, now were not Ionian but Hionian.
9. All Gaul is divided (has been divided) into three parts; and one of these the Belgae inhabit, another the Aquitani, a third (part of which) they (inhabit) who by the language of them themselves (are called) Celts, by our (language) are called Gauls. All these men differ among themselves in (respect to) language, customs, laws. The Garonne river (separates) the Gauls from the Aquitanians, the Marne and the Seine separate (the Gauls) from the Belgae. Of all these the Belgae are the bravest, because they are farthest away from the luxury and humanity of the province and least often do traders travel to them and import those things that pertain to weakening (their) spirits; and they are the nearest to the Germans, who live across the Rhine, with whom continuously they wage war. And from this cause (for this reason) the Helvetians also surpass the rest of the Gauls in courage, because with nearly daily battles they struggle with the Germans, when either they keep them off from their territory or they themselves wage war in their territory.
10. I sing of arms and a man, who first from the shores of Troy (came to) Italy, an exile because of fate, and came to the Lavinian shores, that man much having been tossed both on the lands and on the deep sea by the power of the gods above, on account of the mindful wrath of cruel Juno. Many things also he suffered even in war, until he could found a city and could bring (his) gods into Latium; from where (came) the Latin race and the Alban fathers and the walls of high Rome. Muse, recount for me the causes, because what divinity had been offended or because she was grieving over what did the queen of the gods impel a man remarkable because of/in respect to (his) dutifulness to undergo so many misfortunes, to encounter so many hardships. Are angry feelings in the divine spirits so great?

11. Unspeakable grief, queen, you order (me) to renew,
 how Trojan wealth and the lamentable kingdom
 the Greeks destroyed utterly, and the very miserable things that I myself saw
 and of which I was a great part. Who, in/by saying such things,
 of the Myrmidons or of the Dolopes or (what) soldier of hard Ulysses
 would refrain from tears? And now moist night falls headlong
 from the sky, and the falling stars urge sleep (pl.).
 But if there is so great a love (desire) to learn of our misfortunes
 and briefly to hear the final hardship of Troy,
 although (my) mind shudders to remember and has recoiled because of mourning,
 I shall begin
12. A man whole of life and pure of crime
 does not need Moorish javelins nor a bow
 nor a quiver, Fuscus, heavy
 with poisonous arrows,
 whether (he is) about to make a journey through burning Syrtis
 or through the inhospitable Caucasus
 mountains or the places that the Hydaspes
 celebrated in fable laps.
 For in fact a wolf in the Sabine forest,
 while I was singing of my Lalage and
 was wandering beyond the boundary line,
 fled unarmed me.
 (Such) a portent as neither warlike
 Daunia nourishes in (its) oak forests
 nor the land of Juba produces,
 the dry nurse of lions.
 Put me in unfruitful plains where no
 tree is refreshed by a breeze of summer,
 a side of the world that clouds and bad
 Jupiter (weather) threatens.
 Put (me) beneath the chariot of the excessively near
 sun, in a land denied to houses:
 I shall love Lalage sweetly laughing,
 sweetly speaking.

13. And you will not begin so as the cyclic writer once (began):
 "I shall sing of the fortune of Priam and the famous war."
 What thing worthy of so great an opening will this promiser bring?
 Mountains will be in labor, a ridiculous mouse will be born.
 By how much more correctly this man (begins), who sets in motion nothing inappropriately:
 "Tell me, Muse, of a man, after the times of captured Troy (the capture of Troy),
 who saw the customs and cities of many men."
 He has in mind to produce not smoke out from brightness, but out from smoke daylight
 in order that later he may bring forth splendid wonders,
 Antiphates and Scylla and Charybdis with the Cyclops;
 neither (does he embark on) the return of Diomedes from the death of Meleager
 nor does he embark on the Trojan war from the twin egg:
 always he hastens toward the outcome and into the middle of things
 exactly as if familiar he carries off the listener, and the things that
 he despairs to be able to become bright (if) dealt with he leaves (behind),
 and so he lies, so he mixes false things with true things,
 in order that the middle (may not be out of harmony with) the first thing, the final thing with
 the middle.
 You, listen to what I and the people with me desire
 if you lack one who applauds awaiting the curtains and about to sit
 continuously until the singer should say, "You (pl.) applaud."
14. Cynthia first captured (was the first to capture) wretched me with her eyes,
 (me) touched previously by no desires.
 Then for me she cast down eyes of constant pride
 and Cupid pressed (my) head with feet having been imposed,
 until the wicked one taught me to hate chaste girls
 and to live with no plan (judgment).
 Woe is me! Now within a whole year this madness has not been subsiding,
 when nevertheless I am compelled to consider the gods hostile.

15. Whoever that man was who painted Love as a boy,
 you do think, don't you, that this one had marvelous hands?
 He first saw that lovers (loving ones) were living without sense,
 and that great good things were perishing because of trivial cares.
 The same man not in vain added light wings,
 and he made the god (to) fly in the human heart;
 no doubt because we are tossed on an alternating wave,
 and our breeze does not last long in any places.
 And deservedly (Cupid's) hand has been armed with barbed arrows,
 and a Cretan quiver hangs from each shoulder:
 since he strikes before we, safe, perceive the enemy,
 and not anyone goes away sound (sane) from that wound.
 In me the weapons remain, remains also the boyish image:
 but certainly that one has destroyed his wings;
 since alas, he flies out from our heart on no occasion,
 and, persistent, he wages wars with my blood.
 Why is it pleasing to you to remain in dry innards?
 If (to you) there is shame, shoot (your) weapons elsewhere, boy!
 (It is) better to attack untouched men with that poison of yours:
 not I, but my meager shadow is being beaten.
 And if you destroy it, who will there be to sing of (in order that he may sing of) such things,
 (this my light Muse is your great glory),
 in order that he (may sing of) the head and fingers and dark eyes of the girl
 and may sing of how (her) feet are accustomed to go gently?
16. The earth will deceive the men ploughing with a false crop,
 and more quickly will the Sun drive (his) black horses,
 and the rivers will begin to call back (their) waters to the source,
 and the fish will be parched in a dry whirlpool,
 before I can transfer our sorrows to another place:
 this woman's I shall be (while) living, having died, I shall be this woman's.
 But if occasionally that woman should be willing to grant to me such nights,
 even a year of life will be long.
 If she grants even many, I shall become immortal in those (nights):
 in one night anyone at all can be even a god.
17. . . . to you the right hand (your right hand) (is) useful for war,
 (to you) there is a nature that lacks our control;
 you manage strength without mind, to me (there is) a care for the future (the thing about to be);
 you are able to fight, the times of fighting with me
 the son of Atreus chooses; you are of use with the body only,
 we (are of use) with the mind; and by how much he who controls the ship surpasses
 the task of the rower, by how much the leader (is) greater than the soldier,
 so much do I surpass you. Likewise in our body
 intellectual faculties are more powerful than the hand: all vigor (is) in those.

18. Behold! Although I lack a homeland and you (pl.) and a home,
 and the things that were able to be taken away for (the disadvantage of)/from me have been
 torn away,
 nevertheless I myself am accompanied by and I delight in my own talent:
 Caesar over this thing has been able to have nothing of right.
 Anyone could end this life for me with a savage sword,
 nevertheless, with me having been killed, (my) fame will be surviving,
 and as long as the conqueror, Martial Rome, down from (her) seven mountains
 will look out over the tamed world, I shall be read.
19. He, then having been led to Delphi by the Tarquini, as a laughingstock more truly than as a
 companion, is said to have brought as a gift for Apollo a golden walking stick enclosed by a
 staff made of cornel wood, hollowed out for this purpose, a symbol of his (own) nature through
 a roundabout path. And after there was a coming to there, with the orders of the father having
 been completed, a desire entered the minds of the young men of inquiring to whom of them
 the Roman kingship was going to come. They report that out from the lowest part of the cave a
 voice was given back: he will have the highest power in Rome who first of you, O young men,
 will have borne a kiss to (his) mother. The Tarquini, in order that Sextus, who had been left
 behind in Rome, might be unaware of the response and (might be) having no part of the power,
 ordered the matter to be left unmentioned with the highest effort; they themselves between
 themselves entrusted to destiny which one earlier, when he had returned to Rome, would give
 a kiss to the mother. Brutus, having thought that the Pythian voice was pointing in another
 direction, just as if, having slipped, he had fallen, touched the earth with a kiss, apparently
 because of course she was the common mother of all mortals.
20. When it was announced at Rome that Veii had been captured, although both the omens had
 been attended to and the answers of the prophets and the Pythian oracular responses were
 known (had been learned), and (as much) as the situation had been able to be aided by human
 plans, they had chosen as leader Marcus Furius, the greatest of all commanders, nevertheless,
 because in so many years in different ways there there had been waging war and many
 disasters had been received, as if unexpectedly there was boundless joy and, before the senate
 could decree (it), all the temples were full of Roman mothers giving thanks to the gods.
21. Nevertheless they drove off the few men now surviving and the ones worn out because of work
 and wounds. Then all were scattered, and they who were able were seeking again (their)
 horses for the purpose of flight. Gnaeus Lentulus, a tribune of the soldiers, when, (while)
 passing by on (his) horse, he had seen the consul sitting on a rock, covered completely with
 blood, said (says), "Lucius Aemilius, whom only (alone) the gods ought to regard as innocent of
 the blame of this day's calamity, take this horse, while both to you something of strength is left
 and I as a companion am able to lift you and protect (you). Do not make this battle polluted by
 the death of a consul; even without this there is enough of tears and of mourning."
22. When the gates were already lying open, before the conquerors could burst in, flight out from
 the camp of the Gauls into all parts was made. They rush blindly through the streets, through
 the impassable places; no steep rocks, no cliffs stand in (their) way; they fear nothing except
 the enemy; and so most men rushing forward, having fallen forward through a vast depth or
 having been weakened, are killed. The consul, with the camp having been captured, holds back
 the soldier(y) from plundering and booty.

23. To die sooner or later does not pertain to the matter, to die well or badly pertains to the matter; moreover, to die well is to escape the danger of living badly. And so I think that the utterance of that Rhodian is most womanish, who, when he had been thrown into a cage by the tyrant and was being fed just as some wild animal, to a certain man urging that he abstain from food says, "All things must be hoped for by a human being while he is living."

Chapter XIII, Continuous Readings (pages 456-459)

1. What indeed is there, Catiline, that would be able to please you now in this city? In which there is no one outside that conspiracy of yours of depraved men who would not fear you, no one who would not hate (you). What mark of personal shamefulfulness has not been branded upon your life? What disgrace of private affairs does not cling on (your) reputation? What lust (has ever been absent) from (your) eyes, what crime (has) ever (been absent) from your hands, what outrage has (ever) been absent from (your) whole body? To what young man (of the sort) whom you had trapped by the allurements of corruptions have you not either offered a torch for (the purpose of) boldness or carried a torch in front for (the purpose of) passion? But what (about this)? Recently when by/at the time of the death of (your) previous wife you had made (your) house empty for a new marriage, you did, didn't you, pile up this crime with even another unbelievable crime? And this (crime) I pass over and readily allow to be left unmentioned in order that in this state the enormity of so great a crime may not seem either to have existed or not to have been punished. I pass over the ruins of your private fortunes, all which (ruins) you will perceive are threatening you on the next Ides; I come to those things that pertain not to the private disgrace of your vices, not to your domestic difficulty and baseness, but to the highest republic and to the life and safety of all of us.
2. It is a beautiful thing to do well for the republic, even to speak well is not at all inappropriate; either in peace or in war it is permitted (for a man) to become famous; both they who have done and they who have written the deeds of other men, many are praised. And to me, at least, although not at all equal glory follows a writer and author of things, nevertheless it seems especially difficult to write the accomplishments (of other men): first, because the deeds must be equalled by the words; then because most men think that the things that you would censure as crimes have been said from (because of) malevolence and envy, (but) when you would tell about the great courage and glory of good men, the things that each man thinks (are) easy for himself to do, he accepts with a just spirit, (but) (things) beyond them he considers for false things just as imagined things. But I as a young man in the beginning, just as most men, was borne by enthusiasm toward the republic (affairs of state, public life), and there for me there were many adverse things. For instead of modesty, instead of self-restraint, instead of courage rashness, bribery, greed were flourishing. And although the mind was rejecting (was trying to reject) these things, (the mind) being unfamiliar with bad arts, nevertheless among such great vices (my) weak age, corrupted by ambition, was being held; and when (although) I was differing from the bad customs of the rest of men, no less was the same desire for honor troubling me that was troubling the rest of men because of fame and envy.

3. Moreover, when she saw Priam himself with youthful weapons having been taken up,
“What purpose so dreadful, very wretched husband,
drove (you) to gird (yourself) with these weapons ?
Or to where are you rushing?” she says.
“Not such aid and not those defenders of yours
does the time need; not (would it need such things) if my Hector now were present.
Withdraw then to here; this altar will protect all,
or you will die at the same time.” Thus having uttered with (her) mouth, she received
the man of great age to herself and placed (him) on a sacred seat.
Behold, moreover, having escaped from the slaughter of Pyrrhus, Polites,
one of the sons of Priam, through the weapons, through the enemies
flees in the long colonnades and traverses the empty palace
wounded. Burning Pyrrhus pursues that man with a hostile wound;
Now he all but holds (him) with (his) hand and presses (him) hard with a spear.
When finally he emerged before the eyes and faces of (his) parents,
he fell dead and poured out (his) life with much blood.
4. Phoebus loves and desires marriage of (with) Daphne having been seen,
and the thing that he desires he hopes for, and his own oracles deceive that one,
and as light stalks are burned when the ears of barley have been taken away,
as hedges burn because of torches, which by chance a passerby
either moves too near or now leaves behind near dawn,
so the god went away into flames, so in (his) whole heart
he is burned and nourishes a futile love by hoping.
He observes that (her) unadorned hair hangs on/from her neck
and says, “What if it (her hair) should be adorned?” He sees (her)
eyes similar to stars flashing with fire, he sees (her) lips, to have seen which
is not enough; he praises (her) fingers and (her) hands
and (her) lower arms and (her) upper arms bare more than the middle part;
if any things are concealed, he thinks (that they are) better. That woman flees swifter than
the light breeze, and she does not stop in response to these words of the one calling (her) back:

§131, Adverbs of Place, Short Readings (page 461)

1. That man is going to go into the baths, from there he will come to here afterward.
2. It is permitted to use me for a wheel:
I am turned either to here or to there to where you (pl.) will order.
3. You (pl.) meanwhile farewell, go away from here
to there from where you brought (your) bad foot.
4. He himself set out to the same place from where he had returned.
5. There is a place, ancient men called (it) the swamp of the She-goat;
by chance in that place, Romulus, you were giving laws to your people.
6. With many wounds having been received on this side and on that side when even, as in a just
battle, several had fallen, night made an end of the battle.
7. There was a coming to that place from where there was a place not even for flight for the ones
driven off.

Chapter XIV, Short Readings (pages 474-489)

1. It is necessary for mortals to suffer many bad things.
2. The gods indeed, whom especially it is just to fear, them Ballio reckons of the least value.
3. The man whom they fear they hate; the man whom each man hates desires to have perished (to perish [simple aspect]).
4. (There are) as many opinions as (there are) men: each man has his own custom.
5. Let them hate provided that they fear.
6. To lie to a man (who is) friendly and of my family is not my thing (is not characteristic of me).
7. Finally, no one sick could dream of anything (of) so unspeakable (a sort) that some philosopher would not say (it).
8. So great was the brightness in arms that the splendor of the sun seemed a darker thing.
9. For not, as you (pl.) think, are all things in eloquence; there is, nevertheless a certain truth so plain that no thing is able to refute it.
10. That famous Lucius Cassius, who the Roman people used to think (was) the truest and wisest judge, was accustomed to ask(ing) again and again in cases for whom it had been a source of good. So is the life of men that no one tries to go toward crime without hope and advantage (hope of advantage).
11. If I use my legal time for the purpose of speaking, I shall take the reward for the industry and diligence of my effort, and with this indictment I shall bring (it) about that no one ever since the memory of men seems to have come to court more prepared, more vigilant, more ready.
12. Who was so hard-hearted at that time, who (was) so inhumane except you only, that he was not moved by the age, by the excellence, by the misery of those men?
13. But now, since Gnaeus Pompey is the only one (of the sort) who surpassed in excellence not only the glory of those men who now are, but also the memory of antiquity, what thing is there (of the sort) that would be able to make the mind of anyone doubtful in this case? For I in this way think that it is proper for these four things to be in the highest commander: knowledge of military practice, courage, authority, good fortune. Who, therefore, ever either was or ought to have been more knowing than this man?
14. And so one law, one man, one year not only freed you (pl.) from that misery and shamefulness, but also brought (it) about that at long last you truly seemed to command all peoples and nations on land and sea.
15. And indeed he is such a man that no thing is so great and so difficult that he would not be able to control it with judgment and attend to (it) with integrity and complete (it) with excellence.
16. There was, there was formerly in this republic such manliness that brave men suppressed a destructive citizen with fiercer punishments than (those with which) they suppressed the most bitter enemy.
17. Nor indeed are you such, Catiline, that shame ever (called) you (back) from baseness or fear (ever called you back) from danger or reason (ever) called (you) back from madness.

18. In these such great affairs and in such great dangers it is your thing (characteristic of you), Marcus Cato, who seem to me to have been born not for yourself, but for the homeland, to see what should be done, to preserve a supporter, a defender, a comrade in the republic, a consul not desirous, a consul—(a thing) that especially this time demands—prepared by fortune for the purpose of valuing peace, (prepared) by knowledge for the purpose of waging war, (prepared) by mind and experience for the purpose of supporting the (sort of) business that you wish.
19. We all are drawn by a zeal for (of) praise, and each best man is led especially by glory. Those very philosophers even in those books that they write about disregarding glory inscribe their own name(s) . . .
20. . . . through you (pl.) (they are trying to inflict danger) on us, through the best men they are trying to inflict danger on the best citizens, and men whom with stones, whom with iron, whom with firebrands, whom with violence, hand (force), troops they were not able to destroy, these men they think that they will overwhelm with your authority, with your religious scruple, with your opinions.
21. To feel this is characteristic of prudence, to do (it) (is characteristic) of bravery; but both to feel (it) and to do (it) (is characteristic) of perfect and abundant virtue.
22. For there is something (of the sort) that is not proper even if it is permitted; but whatever is not permitted certainly is not proper.
23. *Marcus.* Moreover, a state lacking law, must it, on account of this very thing, be considered in no place?
Quintus. It is not able to be said otherwise.
Marcus. It is necessary, therefore, for law to be considered in (among) the best things.
Quintus. I altogether agree.
24. But nothing is so unbelievable that it would not become credible by speaking, nothing so uncouth, so lacking in refinement that it would not become bright and would not be as it were improved by a speech.
25. We ought to think that whatever is not proper is a crime, that whatever is not permitted (is) forbidden.
26. And these (examples) are of so great narrowness of mind that, if you had been born on Seriphos and had not ever gone out from the (sort of) island on which you had often seen little hares and little foxes, you would not believe that lions and panthers exist when what sort they were was told to you; but if anyone were telling (you) about an elephant, you would be thinking that you were even being mocked.
27. Therefore no man was ever great without some divine inspiration.
28. Can it really be that we are waiting until animals should talk, are we not content with the concurring authority of human beings?
29. For a brief time of life is sufficiently long for the purpose of living well and honorably.
30. And even when the nature of a man is set free by death, it is plain to where each of the rest of things departs; for all things go away to that place from where they arose, the mind (soul) alone, however, neither when it is present nor whenever it departs is seen. Now truly you (pl.) see that nothing is as similar to death as sleep.

31. Of all things, moreover, from which something is acquired nothing is better than farming, nothing (is) richer, nothing (is) more pleasant, nothing (is more worthy) of a human being, nothing (is) more worthy of a free man.
32. What (about this)? Is it permitted to speak about the remaining bad things of/for the republic? To me truly it is permitted and always will be permitted to protect (my) dignity, to disregard death. Provided that there be the power of coming into this place, I do not refuse to accept the danger of speaking.
33. It is characteristic of any man at all to err, of no man unless of a foolish man to persist in a mistake; for later thoughts, as they say, are accustomed to be wiser.
34. But this thing must have been seen (to be) first, senators, whether peace is able to exist with all men or (whether) there is some war that cannot be appeased (of the sort) in which an agreement of peace is a law of slavery.
35. Now the whole situation is one thing, my mind (is) another (thing). The sun, as it is in a certain letter of yours, seems to me to have fallen out from the sky. As for a sick man, as long as there is soul (life), hope is said to exist, so I, as long as Pompey was in Italy, did not cease to hope.
36. But by you yourself something will have to be said (of the sort) that you do not feel or will have to be done (of the sort) that you do not approve of. First to yield to circumstance, that is to obey necessity, has always been considered (characteristic) of a wise man.
37. (It is) sweet, when the winds are stirring up the level surfaces on the great sea, to observe from the land the great hardship of another man, not because for anyone to be troubled is a pleasing pleasure, but because to observe what evils you yourself are without is sweet.
38. For even as boys tremble and fear all things in dark shadows, so we in the daylight fear occasionally things that must be feared by nothing (by no degree) more greatly than the things that boys tremble at in the shadows and imagine will be. Therefore, this terror of the mind and (these) shadows it is necessary (that) not the rays of the sun and not the bright spears of days dispel, but the appearance and rationale of nature.
39. And now the age has been so broken down and the worn out earth scarcely creates small animals, (the earth) which created all the generations and gave huge bodies of wild animals by birth.
40. To here has my mind been brought down by your fault, Lesbia, and it itself has so destroyed itself by its own sense of duty that now it is able neither to wish you well if you should become the best, nor to cease to love (you) if you should do all things.
41. You declare to me, my life, that this our love between us will be pleasing and everlasting. Great gods, see to (it) that she is able to promise truly, and that she says it faithfully and from (her) soul, in order that it may be permitted to us in the whole (of) life to prolong this everlasting pact of inviolate friendship.

42. Because of these things it was happening that they both wandered less widely and were able to inflict war on neighbors less easily; and on this account men desirous of waging war were being afflicted with great pain.
43. To these things Ariovistus answered: that it was the right of war that they who had conquered command those whom they had conquered as they wished; that likewise the Roman people had become accustomed to command(ing) conquered men not according to the rule of another, but according to their own judgment.
44. For when all the youth, all even of more serious age, in whom there was something of judgment and of merit, had come together to that place, that which of ships (that amount of ships that) had been everywhere they had gathered into one place. And when these had been lost, the remaining men were having neither (a place) to where they might withdraw nor how (a way in which) they might defend (their) towns.
45. With the German war having been completed, from many causes (for many reasons) Caesar decided that the Rhine had to be crossed by him. And of these (causes) the following was the most just (one): because when he was seeing that the Germans were so easily being persuaded that they come (to come) into Gaul, he wanted them to fear for their own affairs also, when they understood that an army of the Roman people both was able and dared to cross the Rhine.
46. No one is (of) so brave (a sort) that he is not upset by the unexpectedness of a situation.
47. For in Jugurtha there was so much cunning and so much knowledge of places and of military service that it was being considered in uncertainty whether absent or present, waging peace or war, he was more deadly.
48. Afterward, when they separated, and (when) the dark moon in turn hides (its) light and the falling stars advise sleep,
alone in (her) empty house she grieves and on the abandoned couches
she reclines, absent (from him) she hears and sees that man absent (from her) . . .
49. It was night, and in the serene sky the moon was shining
among the smaller stars . . .
50. . . . it will be permitted to destroy that (sort of)
thing that you have not published; a word sent (forth) does not know how to return.
51. Are you, therefore, insane, and does my anxiety not delay you?
Can it really be that I am more worthless to you than icy cold Illyria?
And does that contemptible man, whoever he is, seem to you now of so much value
that without me you are willing to go with any wind at all?
52. If anyone in this populace does not know the art of loving,
let him read this, and, having been taught with the poem read, let him love.
By art and by sail and by oar swift ships are moved,
by art light chariots (are moved), by art love must be ruled.
53. If I observe the place, it is an unattractive place, and (a place) than which
nothing in the whole world is able to be more gloomy,
or if (I observe) the men, scarcely are they men worthy of this name,
and they have more of savage brutality than wolves.
They do not fear laws, but the just thing (justice) yields to strength,
and rights lie conquered under a warlike sword.

54. But now I seem to myself to have been (and still to be) far from the homeland for as many years as Dardanian Troy was under a Greek enemy.
You would think that (the times) stand still, so slowly do the times progress . . .
55. . . . so much Pleminius (surpassed in crime and greed) Hamilcar, the commander of the garrison, so much the Roman soldiers forming the garrison surpassed in crime and greed the Carthaginians that not in (respect to) arms but in vices there seemed to be a contending.
56. For it is proper for a law to be brief in order that by that degree more/the more easily it may be kept by the inexperienced ones.
57. It is necessary that he whom many men fear fear many men.
58. That man bore this thing mildly and wisely: "I am not indeed," he says, "becoming angry, but I wonder nevertheless whether it is proper to become angry."
59. Death is the dissolution of all pains and the end beyond which our evils (troubles) do not go out, (death) which puts us back into that tranquility in which we lay before we could be born. If anyone pities the ones having died, let him pity also the ones not having been born. Death is neither a good thing nor a bad thing; for a thing that is something is able to be either good or bad; but that which itself is nothing and converts all things into nothing hands us over to no fortune.
60. Nothing is as treacherous as human life, nothing (is) as deceitful: not, by Hercules, would anyone have accepted that thing (human life) if it were not given to those who are ignorant (of it).
61. . . . but Caesar (was) headlong into all things, believing that nothing had been done when anything was left having to be done, . . .
62. You (pl.) present, you even (when) absent that man holds in (his) plan.
63. A night menacing and about to burst forth into crime chance mitigated; for the moon suddenly in a clear sky seemed to wane.
64. When there was a coming to the rampart, while there was a contending with projectiles, more of wounds against us and very many slaughters were arising.
65. A city not adorned in accordance with the majesty of the empire and vulnerable to floods and fires he cultivated to such an extent that he (actually) boasted justly that he was leaving (it) behind made of marble (the city) that he had received made of brick.
66. Do you wish to hear that man speaking with so much brevity that brevity itself is not able to be compressed more greatly and to be reduced (more greatly)? "And the plains where Troy was." Behold, with the fewest words he has consumed and devoured the greatest state, he has not left behind to that (state) even ruin(s).

Chapter XIV, Longer Readings (pages 490-513)

1. A Roman citizen was being beaten with sticks in the middle of the forum in Messana, jurors, when meanwhile no groaning, no other utterance of that wretched man during the pain and the sharp sound of the blows was being heard unless/except this: "I am a Roman citizen." With this reminder of citizenship he was thinking that he would drive away all the blows and would avert the torture from (his) body; he not only did not accomplish this thing, that he ward off by prayer the violence of the sticks, but when he was entreating more often and was invoking repeatedly the name of citizenship, a cross—a cross, I say—was being set up for the unfortunate and suffering man, who had never seen that contemptible destruction.

2. When fires and burning blades and the rest of the instruments of torture were being applied, if the bitter entreaty and the miserable voice of that man was not holding you back, were you being troubled by the weeping and very great groaning of not even the Roman citizens who then were present? Did you dare to drive onto a cross anyone (of the sort) who was saying that he was a Roman citizen?
3. And so this province must be defended by you, Quirites, if you want to retain both the usefulness of war and the dignity of peace, not only from disaster, but also from the fear of disaster. For in (the case of) the rest of circumstances whenever disaster comes, then harm is received; but in (the case of) tax revenues not only the arrival of evil, but also fear itself brings forth disaster. For when troops of the enemies are not far away, even if no incursion has been made, nevertheless farm animals are abandoned, cultivation of the field is forsaken, voyaging of traders ceases. Thus, not from the harbor and not from taxes on grain production and not from taxes on renting grazing land is revenue able to be maintained; therefore often the profit of a whole year is lost because of one rumor of danger and one fear of war.
4. And so when he had been conquered, he was able to bring about as much as he never dared to desire (when) unharmed. For when he had withdrawn into his own kingdom, he was not content with that which had happened to him beyond hope, that he ever touched that land after he had been driven off, but he made an attack against our army, famous and a conqueror. Allow in this place, Quirites, just as the poets are accustomed who write Roman affairs, me to leave unmentioned our disaster, which was so great that not a reporter from the battle, but a rumor from common talk brought it to the ears of the commander.
5. How far, I ask you, will you abuse, Catiline, our patience? For how long still will that madness of yours mock us? To what end will (your) unbridled audacity hurl itself? Not at all (has) the nocturnal guard of the Palatine hill (moved) you, not at all (have) the watches of the city (moved you), not at all (has) the fear of the people (moved you), not at all (has) the gathering of all good men (moved you), not at all (has) this most fortified place of holding the senate (moved you), not at all have the faces and expressions of these men moved (you)? Do you not perceive that your plans lie open? Do you not see that your conspiracy is being held restrained now by the knowledge of all these men? What (you did) last (night), what you did on the earlier night, where you were, whom (pl.) you called together, what of a plan you formed, who of us do you think fails to recognize? O the times, O the customs! The senate understands these things, the consul sees (them), this man nevertheless lives. He lives? No, he comes even into the senate. He becomes a sharer of the public deliberation, he marks and points out with (his) eyes each one of us for (the purpose of) slaughter.
6. Who therefore lives as he wishes if not/unless he who lives rightly? Who rejoices in service, by whom a way of living has been examined and provided for, who obeys not even laws on account of fear, but follows and cherishes them because he especially determines that it is salutary, who says nothing, does nothing, ponders nothing finally unless willingly and freely, all whose plans and all the things that he manages set out from his very himself and are brought back to the same place, and there is not any thing (of the sort) that has more importance in the presence of him than the will and judgment of (him) himself; to whom indeed even Fortune herself, who is said to have the greatest power, yields, if, as the wise poet said, "by her own character she is fashioned for each man."

7. But what delight can there be for a refined man when either a feeble human being is mutilated by a very strong beast or a magnificent beast is transfixed by a hunting spear? And nevertheless these things, if they must be seen, you have often seen, and we who have observed these things have not seen anything (of) new. The day of the elephants was last. And in this thing great wonder of the common people and of the crowd, (but) not delight emerged; no, even a certain pity followed and an opinion of this kind: that that beast had a certain connection with the human race.

8. Marrucinus Asinius, (your) left hand
you use not prettily: in jokes and wine
you carry off the napkins of the rather careless people.
Do you think that this is witty? Reason flees you (you're crazy), foolish man;
it is ever so vulgar a thing and inelegant.
Do you not believe me? Believe Pollio,
(your) brother, (the sort of man) who would want
your thefts to be exchanged even for a talent; for he is
a boy filled full of charms and wit.
Therefore expect three hundred hendecasyllables
or send back to me the napkin,
which does not move me because of (its) monetary worth,
but it is a remembrance of my comrade.
For Spanish napkins from the Spaniards
Fabullus and Veranius sent as a gift for me;
it is necessary that I love these (napkins)
as I love dear little Veranius and Fabullus.

9. Finally, why was nature not able to produce so great
men that they were able to cross the sea through the shallows
and to tear up great mountains with (their) hands
and to overcome many life-giving generations by (in) living,
if not because a certain primal substance has been given back for producing
things, from which what is able to arise is composed?
It must be admitted, therefore, that nothing is able to be made from nothing,
since things have a need of a seed, by which each created thing/all created things
may be able to come forth into the tender breezes of the air.

10. While Caesar was delaying for a few days at Vesontio for the sake of the grain supply and provisions, from the interrogation of our men and (from) the words of the Gauls and of traders, who were declaring that the Germans were of huge size of bodies, of unbelievable courage and proficiency in arms—they were saying that often they, having joined battle with these men, had been able to endure not even the expression and keenness of (their) eyes—suddenly so great a fear seized all the army that it was disturbing not to a moderate degree the minds and spirits of all men. This (fear) first arose from the tribunes of the soldiers, from the commanders, and from the remaining men, who, having followed Caesar out from the city for the sake of friendship, were having not great/much experience in military affairs. And of these men one with one reason having been brought in, another with another, (of the sort) which he was saying was (a) necessary (reason) for him for the purpose of setting out, was asking that it be permitted to depart with his approval; some men influenced by shame were remaining in order that they might avoid the suspicion of fear. These men were able neither to compose (their) expression nor occasionally to hold back tears; hidden in (their) tents, they either were lamenting their fate or with their friends were pitying the common danger. All together in the whole camp wills were being sealed. By the words and the fear of these men little by little even they who were having great experience in a military camp, soldiers and centurions and men who were in charge of the cavalry, were being disturbed.
11. The nation of the Suebi is by far the greatest (largest) and the most warlike of all the Germans. These men are said to have one hundred districts, out from which every year they lead out from their territory individual thousands of armed men for the purpose of waging war. The remaining men, who have remained at home, feed themselves and those men. These (latter) men again in turn a year later/later by a year are in arms, those (former) men remain at home. In this way neither the cultivation of the field nor the method and practice of war is interrupted. But there is nothing of a private and separate field among them, and not longer than a year is it permitted to remain in one place for the purpose of farming. And not much by/on grain, but for the most part by/on milk and by/on livestock they live, and they are much (involved) in hunting activities. And this thing, because of the kind of food and daily exercise and freedom of life, because from boyhood having been made accustomed by no duty or training, they do nothing at all against (their) will, both nourishes strength and makes men of enormous size of bodies. And they have led themselves into such a habit that in very cold places they do not have anything of clothing except animal skins, on account of the smallness of which a great part of the body is uncovered, and they wash themselves in the rivers.

12. There were in that legion very brave men, centurions, who already were approaching the first ranks, Titus Pullo and Lucius Vorenus. These men used to have continual disputes between themselves (as to) which man was to be ranked above the other, and in all the years they used to struggle about rank with the highest quarrels. From these men Pullo, when there was very fierce fighting near the fortifications, said, "Why are you hesitating, Vorenus? Or what place of proving your courage are you waiting for? This day will judge about our disputes." When he had said these things, he advanced outside the fortifications and where the part of the enemies seemed most dense, he broke in. Not even Vorenus contained himself then in the fortification, but having feared the judgment of all men, he followed close behind. With a fairly small space having been left, Pullo sent a javelin against the enemies and pierced one man running forward out from the multitude. And with this man having been struck and having been killed, the enemies defend this man with (their) shields, all together they cast spears against that man and do not grant an opportunity of advancing. The shield for (the disadvantage of) Pullo is pierced through, and the short spear is stuck in (his) sword belt. This misfortune turns away the sheath, and it hinders the right hand for the disadvantage of him trying to draw (his) sword, and the enemies surround (him) hindered. Vorenus, (his personal) enemy runs to help that man and comes to the aid of (him) being distressed. Toward this man immediately away from Pullo all the multitude directs itself; they think that that man (the former man) has been pierced through with a spear. Vorenus with (his) sword manages the situation at close quarters, and with one man having been killed, he repels the remaining men a little; while he presses on more desirously, having been thrown down, he falls into a lower place. To this man surrounded again Pullo brings aid, and with very many men having been killed, they both withdraw safe within the fortifications with the highest praise. In such a way fortune in conflict and battle kept turning round each man (with the result) that the one an enemy to the one, the other to the other, was a source of aid and safety and it was not able to be decided which one seemed to have to be ranked above which one in respect to courage.
13. The Gauls declare that they all (are) descended from father Dis (Hades), and they say that it/this thing was reported by the druids. On account of this cause (For this reason) they limit the periods of all time not by the number of days, but (by the number) of nights; birthdays and the beginnings of months and years they observe in such a way that day follows after night. In the remaining practices of life in respect to the following thing they differ from almost (all) the rest, the fact that they do not allow their own children, unless when they have grown up in order that they may be able to bear the duty of military service, to approach them openly, and they say that for a son of the age of a boy to stand near in public in the sight of (his) father (is) a shameful thing.
14. But assuredly fortune rules in every situation; she makes famous and makes obscure all things from desire more greatly than from truth/a true thing. The accomplishments of the Athenians, just as I estimate, were sufficiently great and magnificent, but (they were) (by) a little less nevertheless than they are reported by fame. But because great talents of writers appeared there, through the world the deeds of the Athenians are celebrated for the greatest/as very great. Thus, the excellence of them who did (the deeds) is considered as great as very famous talents were able to praise it with words. But for the Roman people there never was this abundance, because each most sensible man was most greatly devoted to business, no one used to exercise (his) natural talent without (his) body, each best man used to want his own things done well to be praised by others more than he himself (wanted) to tell of (the deeds) of others.

15. The fierce lionness follows the wolf, the wolf himself (follows) the she-goat,
the playful she-goat follows the blossoming clover,
Corydon (follows) you, O Alexis: his own pleasure draws each one.
Look, the bulls are bringing back the ploughs suspended on/from the yoke,
and the sun going down doubles the growing shadows;
love nevertheless burns me; for what limit could be present for love?
16. But for you, boy, as first small gifts of no cultivation
the earth will pour forth wandering ivy (pl.) everywhere with cyclamen
and Egyptian beans mixed with smiling acanthus.
The very she-goats will bring back home udders swollen
with milk, and the herds will not fear great lions;
the cradle itself will pour forth for you charming flowers.
Both the serpent will die and the treacherous grass of poison
will die; Assyrian balsam will be born commonly.
17. Did you hope (expect), father, that I was able to bear forth (my) foot with you left behind,
and has so great a sacrilege fallen from the paternal mouth?
If it pleases the gods above for nothing from so great a city to be left behind,
and (if) this thing is fixed in (your) mind, and (if) it pleases (you) to add to Troy about to perish
yourself and your own people, the door lies open for that contemptible death,
and soon will be present from the much blood of Priam Pyrrhus,
who slaughters the son before the face of the father, (who slaughters) the father at the altars.
18. I certainly hope, if dutiful divine spirits are able in any way,
that you will drink in punishments in the middle of the rocks and that Dido by name
you will often call. I absent shall follow with/from black fires
and when cold death will have separated (my) limbs from (my) soul,
as a shadow in all places I shall be present. You, wicked man, will pay the penalty.
I shall hear (of it), and even this report will come to/for me under the deepest Manes.

19. As long as I was pleasing to you
and not any young man preferable was giving
(his) arms to (your) white neck,
I lived more fortunate than the king of the Persians.
“As long as not because of another woman
you burned more greatly and Lydia was not after Chloe,
Lydia of many a name,
I lived more famous than Roman Ilia.”
Me now Thracian Chloe rules,
skilled in sweet verses and knowing of the lute,
for whom I shall not fear to die
if the fates are sparing to (her) surviving soul.
“Me Calais the son of Ornytus of Thurii
scorches with a mutual torch,
for whom I shall endure to die twice
if the fates are sparing to (his) surviving soul.”
What if ancient Venus returns
and drives together the separated ones with a bronze yoke,
if blond Chloe is shaken off
and the door lies open for rejected Lydia?
“Although that man is more beautiful than a star,
you (are) lighter than cork and more irascible
than the relentless Adriatic sea,
with you I would love to live, with you gladly I would die.”
20. Although you depart with me (being) unwilling, Cynthia, from Rome,
I rejoice because without me you will inhabit the remote countryside.
There will be no young man as a seducer in the chaste fields,
who because of (his) blandishments would not allow you to be virtuous;
neither will any brawl arise before your windows,
nor will sleep be harsh for you having been shouted for.
You will be alone, and you will observe, Cynthia, the mountains alone
and the livestock and the boundaries of a poor farmer.

21. Scarcely was there an interval of extending the battle order for the Etruscans when, with javelins during the first alarm having been thrown away rashly more (greatly) than having been hurled, the battle had come now into hands, now to swords, where Mars is most fierce. Among the leading men the distinguished Fabian stock (family) served as a spectacle and example for the citizens. Out from these Quintus Fabius—this man had been consul three (i.e. two) years earlier/earlier by the third year—going first into the crowded Veiians a Tuscan fierce in strength and in the skill of arms pierces through the chest with a sword, (Fabius being) unaware while whirling about among the many bands of enemies; with the weapon having been drawn out, Fabius fell over head first onto the wound. Each battle line perceived the fall of one man, and the Roman was withdrawing from there when Marcus Fabius the consul jumped over the body of the one lying dead and, with a shield having been put in the way, says, “Have you sworn this thing, soldiers, that, fleeing, you will return into the camp? Do you fear the so very cowardly enemies more greatly than Jupiter and Mars by whom you swore? But I, unsworn, either as a conqueror shall return or near you here, Quintus Fabius, fighting I shall fall.” To the consul then Caeso Fabius, consul of the earlier year, (says,) “By those words of yours, brother, do you believe that you will persuade (them) that they fight? The gods by whom they swore will persuade (them); let us also, as befits leaders, as is worthy of the Fabian name, by fighting rather than by encouraging arouse the spirits of the soldiers.” Thus into the front line with spears threatening the two Fabii rush forward, and they moved the whole battle line with themselves.
22. In that place were the Tusculan cavalymen; Geminus Maecius was in charge, a man famous not only because of/in (respect to) descent among his own people, but also because of/in (respect to) (his) deeds. When he recognized the Roman cavalymen and the son of the consul distinguished among them leading the way—for all were familiar among themselves, particularly the distinguished men—he says, “With one squadron are you Romans going to wage war with/against the Latins and (their) allies? What meanwhile (will) the consuls (do), what will the two consular armies do?” “They will be present in time,” says Manlius, “and with those men will be present Jupiter himself, witness of treaties violated by you (pl.), (he) who is more able and more powerful. If we fought near Lake Regillus for (the purpose of) your satiety, here also we shall assuredly bring (it) about that not too much are the battle lines and the standards brought together with us pleasing to you.” To these things Geminus, having advanced a little away from his men by horse, (says,) “Do you wish, therefore, until that day of yours comes (of the sort) on which you (pl.) with a great effort set in motion the armies, (do you wish) meanwhile you yourself to contend with me in order that presently from here by the fate of us two it may be discerned how much the Latin horseman is superior to the Roman?” (Whether) anger or shame of/at refusing the contest or the insurmountable force of fate stirs up the fierce spirit of the young man.
23. He (Caesar), an admirer of fame, seeks the sands of Sigeum and the waters of the Simois and noble because of (its) Greek grave mound Rhoetion and the shades owing much to the poets. He goes around the memorable name of Troy destroyed by fire, and he seeks the great remnants of the wall of Phoebus. Now barren forests and tree trunks rotten in respect to (their) timber have overpowered the homes of Assaracus and they hold (occupy) the temples of the gods with a now weary root, and all Pergama is covered with bushes: even the ruins have perished.

24. “The wife,” he says, “of Trimalchio, she is called Fortunata, who measures coins by the peck. And just now, just now what was she? Your divine nature will pardon me, you would not have been willing to accept bread from the hand of that one. Now, neither what nor why, she has gone away into the sky and she is Trimalchio’s everything. In short, if right at noon she tells that man that there is darkness, he will believe (it). He himself does not know what he has, so very rich he is; but this whore sees to all things, she is where you would not think (she is). She is dry, sober, of good judgments—you see so much of gold—she is nevertheless of a bad tongue, a magpie resting on a couch. Whom she loves, she loves; whom she does not love, she does not love. He himself has estates where kites fly, (he has) coins of coins. More silver is at hand in the storeroom of that man’s doorkeeper than anyone has in (his) fortunes. But the household, babae! babae!, not, by Hercules, do I think that there is a tenth part that knows its master.
25. You will laugh, and it is permitted that you laugh. I, that man whom you know, captured three wild boars and indeed very beautiful ones. “You yourself?” you say. I myself; not nevertheless with the result that I entirely departed from my laziness and rest. I was sitting near the nets; there was nearby not a hunting spear or a lance, but (there was) a stylus and writing tablets; I was musing over something, and I was noting (it) down in order that if (I brought back) empty hands, I might nevertheless bring back full tablets. There is not a reason why you would despise this kind of studying. It is wonderful that (how) the mind is excited by the activity and motion of the body. Now everywhere the forest and the solitude and that very silence that is granted to hunting are great inducements of thinking. Accordingly, when you will hunt, it will be permitted, with me being the source, that you bring, as a bread basket and a little flask, so also writing tablets. You will experience that Diana wanders about in the mountains not more greatly than Minerva. Farewell.

Chapter XIV, Continuous Readings (pages 514-519)

1. Is this daylight or the breeze of this sky able to be pleasing to you, Catiline, since/although you know that there is of these men no one (of the sort) who does not know that you on the day before the Kalends of January, when Lepidus and Tullus were consuls, stood in the Comitium with a weapon, that you obtained a band for the purpose of killing the consuls and the leading men of the state, that not any mind or your fear but the fortune of the Roman people stood in the way of your villainy and madness? And now I pass over those things—for the crimes afterward are not either obscure or not many—how many times you (tried to kill) me, the consul elect, how many times indeed you tried to kill (me), the consul! How many (of) your attacks so cast that they did not seem to be able to be avoided I escaped with a certain small swerve and, as they say, with (my) body! You do nothing, you gain nothing, and yet you do not cease to try and to wish. How many times already for your disadvantage that dagger of yours has been twisted out from (your) hands, how many times it has fallen because of some chance and it has slipped out! And with what sacred things (words, rites) this (dagger) was consecrated and dedicated by you I do not know, because/given the fact that you think that it is necessary to fix it in the body of a consul.

2. Therefore when (my) mind rested from many miseries and dangers, and I decided that the life remaining to me had to be held (led) far away from the republic, it was not (my) plan to spend good leisure in/with laziness and idleness, and not indeed to spend (my) life intent on cultivating a field or hunting, servile tasks; but from the undertaking and zeal from which bad ambition had held me back, having returned to the same place, I decided to write a full account of the history of the Roman people in parts, as each/all things were seeming worthy of memory, by this (degree) more greatly (I decided) because I had a mind free from hope, fear, the factions of the republic. Therefore about the conspiracy of Catiline as truly as possible with a few words I shall sum up; for this crime especially I reckon (to be) worthy of being remembered because of the newness of the crime and the danger. And about the character of this man a few things must be explained before I can make a beginning of narrating.
3. Here/At this point Priam, although he is now held in the middle of death, not nevertheless did he hold back nor was he sparing to (his) voice and (his) anger: "But in return for (your) villainy," he cries out, "in return for such bold deeds may the gods, if there is any dutifulness in the sky of the sort that watches over such things, render worthy thanks and give back owed rewards to you who made me see face to face the death of (my) son and defiled the face of a father with death. But that Achilles, from whom you lie that you were begotten, was not of such a sort in the case of (his) enemy Priam; but in the presence of the rights and trust of a suppliant he felt shame, and he returned the bloodless body of Hector for the grave and sent me back into my realms." Thus the quite old man spoke, and he threw the unwarlike weapon without thrust, which immediately was repelled by the harsh-sounding bronze, and it hung in vain from the top of the boss of the shield.

4. "Nymph descended from Peneus, I pray, remain! I do not pursue (you) as an enemy; nymph, remain! Thus the lamb (flees) the wolf, thus the doe (flees) the lion, thus the doves flee the eagle with trembling wing, they each (flee) their own enemies: love is for me the cause of following! Wretched me! May you not not fall forward (n)or may the brambles scar (your) legs unworthy to be injured, and may I (not) be the cause of pain for you! Rough are the places where you hasten; more moderately, I beg, run and restrain (your) flight, more moderately I myself shall pursue. Investigate, nevertheless, to whom you are pleasing: (I am) not an inhabitant of the mountain, I am not a shepherd. Here I, wild, do not watch over herds and flocks. You do not know, rash girl, you do not know whom you flee, and therefore you flee; (to) me the Delphic land and Claros and Tenedos and the royal seat of Patarea serve; Jupiter is (my) father; through me the thing that will be and was and is is revealed; through me songs are in harmony with the strings. Our (arrow) is certain, one arrow nevertheless (is) more certain than ours, (the arrow) which made wounds in an empty heart! Medicine is my invention, and I am called aid-bringing through the world, and the power of herbs has been made subject to us. Woe is me! because love is curable by no herbs, and the arts that benefit all men do not benefit (their) master!" (Him) about to say more things (the girl) of Peneus fled with fearful running, and she left behind (his) unfinished words with (the god) himself; then also she seemed becoming; the winds were laying bare (her) limbs, and the breezes in the way were causing to move (her) opposing garments, and a light breeze was giving (pushing) backward (her) hair having been pressed upon, and (her) beauty was increased by (her) flight. But in fact the young god does not any longer endure to waste (his) blandishments, and as Love himself was advising, with (his) stride released he follows (her) tracks. As whenever a Gallic dog sees a hare in an empty field, and this one seeks the prey with (his) feet, that one (seeks) safety, the one like one about to cling now all but hopes to hold (his prey) and grazes the tracks with snout stretched out, the other is in doubt whether it has been caught, and from the very jaws it is snatched away and leaves behind the touching mouth; Thus (were) the god and the maiden, this one (is) swift because of hope, that one because of fear.

Chapter XV, Short Readings (pages 532-548)

1. Nevertheless never in any way are you able to prevent me from saying these things as they happened here.
2. . . . He is scornful of me because he sees that I want his friendship; because of the custom of men he does (this); for if a rich man goes to seek the favor of a poorer man, the poor man fears to approach, through fear he manages the thing badly. The same man, when that opportunity has perished, desires (it) too late.
3. *Lyconides*. So I am coming to beg you (for) this thing, that with a calm spirit you forgive me.
Euclio. Why did you dare to do it? In order that you might touch that which is not yours?
Lyc. What do you wish to be done? That thing has been done; it is not able to become undone. I believe that the gods wished (it); for if they were not willing, it would not be happening, I know.
4. I am going away inside. (I am) tired of your talk.
5. It is easy: three hundred reasons are able to be collected:
"She is not at home, she has gone away to walk, she is sleeping, she is being dressed, she is washing, she is eating lunch, she is drinking . . ."
6. *Panegyris*. It is stupidity, father, to lead unwilling dogs to hunt (for the purpose of hunting).
A wife is an enemy, who unwillingly is given to a man to marry.
Antipho. Is it certain that neither of your (sisters) is conforming to the command of the father?
Pan. We are conforming, for we are unwilling to go away from him to whom you gave (us) to marry.
7. Many men who pity no one are of a heart made of stone.
8. There gapes on the plains a head torn away from the body and half-alive eyes flicker and look for the daylight.
9. *Micio*. What did he do? *Demea*. (You are asking) what that man did? (He) who is not ashamed of anything and does not fear anyone and does not think that any law holds him . . .
10. *Parmenio*. If ever she approached (to) her to converse, she fled from sight at once, she did not want to see (her) . . .
11. *Phaedria*. Listen to the thing that I shall say. *Dorio*. But indeed it makes (me) tired now to hear the same things a thousand times.
Ph. But now I shall say a thing that you would gladly hear. *Do*. Speak, I am listening.
12. He speaks, the man who first sends a meaningful word from his mouth. From this thing, before they can do in this manner, boys are said (to be) infants (not speaking ones); when they do it, then (they are said) to speak.
13. It is not important who (says something), but what he says (is important).
14. It is difficult to say, Quirites, in how much hatred we are among foreign nations on account of the passions and injustices of those whom we sent to them with power through these years.

15. "My eyes longed for you," it says, "when you were in Cyrene; for I was wanting myself more than the allies to enjoy your excellence, and the more important it (your excellence) was, the more it was absent from me, when I was not seeing you."
16. And indeed I dare to say about myself only that my friendship (was) a source of pleasure to more men than (it) was a source of protection, and I would strongly regret my life if in my close friendship there were a place for no one if not/except for a litigious or a guilty man.
17. It is important also who are listening, the senate or the people or jurors: men present in crowds or few men or individuals, and what sort of men (is important); and the speakers themselves, of what age, honor, authority they are ought to be seen; the time, (whether) of peace or of war, of haste or of leisure.
18. He, therefore, when he was born, is said with (his) brother Remus to have been ordered by Amulius, the Alban king, on account of fear of weakening (his) kingship to be exposed near the Tiber. . .
19. First, (his) memory (was) so great—(as great) as I think that I have come to know in no man—that the things that he had practiced with himself, those things without writing he repeated with the same words with which he had thought (them).
20. Moreover, not to know what happened before you were born, this is always to be a boy. For what is the life of a man if it is not woven together by the memory of old things with the life of earlier men?
21. Therefore it is permitted for old men to enjoy this fortune, and age does not prevent (us) from keeping the pursuits both of the rest of things and especially of tending a field all the way to the final time of old age.
22. Therefore let this law in friendship be confirmed, that we neither ask for shameful things nor do (them) having been asked. For it is a shameful excuse and (one) not at all (having) to be accepted not only in the rest of offenses but also if anyone should claim that he did (something shameful) against the republic for the sake of a friend.
23. Must all things that they are able to do be done by good men, even if (they are) shameful, if they are destructive, if it is not permitted to do (them) at all? What, moreover, (is) more shameful or more atrocious or a thing (of the sort) that is less becoming than to lead an army against the senate, against the citizens, against the homeland? What indeed must be criticized more greatly than to do that thing of the sort that is not permitted? It is permitted, moreover, to no one to lead an army against the homeland. . .
24. About the republic I have nothing to write to you unless the highest hatred of all men against those who hold all things. Nevertheless (there is) no hope of change. But, a thing which you would easily perceive, Pompey himself is tired and he strongly regrets. I do not foresee sufficiently what outcome I think will be; but certainly these things seem to be going to burst forth in some direction.
25. And the following thing does not move me: the fact that those who were sent away by me are said to have departed in order that they might again inflict war on me; for I want nothing more than for me to be like myself and those men to be like themselves.
26. I am ashamed to write to you more things about this matter in order that I may not seem to have no faith in your judgment.

27. So consider, my Tiro, that there is no one of the sort who loves me who, the same man (likewise), does not love you; and when it especially concerns both you and me for you to fare well, then it is a source of care to many men.
28. The Aedui, since they were not able to defend themselves and their things (property) from them, sent legates to Caesar to ask for aid . . .
29. The Ubii, moreover, who alone from those living across the Rhine had sent legates to Caesar, had made friendship, had given hostages, were greatly begging that he bring aid to them because they were being pressed hard by the Suebi.
30. Disturbed by these things, Quintus Titurius, when from a distance he had observed Ambiorix encouraging his men, sent his own interpreter Gnaeus Pompeius to him to ask that he be sparing to him and (his) soldiers.
31. If battle were being joined, the nearness of the camp would give a swift retreat from flight for the conquered ones. From this cause (For this reason) he had decided to resist the ones bringing in the standards, he (had decided) earlier (first) not to rouse (his men) for battle.
32. And it nevertheless bravely withstood the attack of the conquering ones although it had been surrounded by great troops of enemies; fighting with most resolute spirit, it drew back into a circle toward the foot of the mountains.
33. Each man was eager for himself to strike an enemy, to scale a wall, to be observed while he was doing such a deed.
34. In so great and so corrupt a state Catiline, that thing which was very easy to do, used to have around himself crowds of all disgraces and crimes as if (crowds) of attendants.
35. Our ancestors, senators, neither judgment nor boldness ever lacked; and arrogance was not hindering those men from imitating foreign customs, if only they were virtuous.
36. . . . it was characteristic of the greatness of the Roman people to prevent injury and not to allow the royal power of anyone to increase through crime.
37. Then (there was) a terrifying sight on the lying open plains: they followed, they fled, they were slaughtered, they were captured; horses and men were struck down, and many men, with wounds having been received, were able neither to flee nor to endure rest, they only made an effort and immediately fell dead . . .
38. Then briefly Dido, having let down (her) face, speaks out:
"Dissolve fear from (your) heart, Trojans, put away anxieties."
39. Woe is me! What sort he was, how greatly changed from that Hector who returns having put on the armor of Achilles or having hurled Phrygian fires (on)to the ships of the Greeks!
40. Then truly having been pressed by a double fear in (my) mind, I was dumbstruck and (my) hair stood (up) and (my) voice clung to (my) throat.
41. Alas, what should he do? With what address should he dare now to go around the raging queen? What first beginnings should he take up? And now to here, now to there he divides (his) swift mind and he carries (it) off into conflicting parts and keeps turning (it) through all things.

42. To this man the form of the god returning with the same face presented itself in dreams and again seemed to warn in this manner, (the form) similar to Mercury in all things, in voice and in color and in blond hair and in limbs seemly because of youth . . .
43. . . . “Young men, what cause has impelled (you) to attempt unknown paths? To where are you aiming?” he says, “Who (are you) in respect to race? From where from home? Do you bring peace to here or arms?”
44. What should I do? To where should I alone be borne? The island is without civilization. I do not see (the deeds) of human beings, I do not (see) the deeds of cattle. Sea surrounds every side of the land; nowhere (is there) a sailor, no ship about to go through treacherous ways.
45. They come to look, they come in order that they themselves may be looked at.
46. Often (my) father said, “Why do you try a useless pursuit? Homer himself left behind no wealth.” I had been moved by (his) words, and, with all Mount Helicon abandoned, I was trying to write words freed from meters. By/because of its own will a poem kept coming to fitting rhythms, and the thing that I was trying to write was verse.
47. A barbarous land and most remote of the great world and a place surrounded by a savage enemy sustains me. I would be being transported from here—and indeed my offense is not bloody—if to you there were the concern for me that there ought (to be).
48. I, behold, an absent suppliant, am addressing absent divine spirits, if it is right for a human being to be able to speak with Jupiter.
49. And nod more greatly does that man long for his own homeland and the very many things that he perceives are absent to him (along) with (his) homeland than your face and eyes, O man sweeter than that honey that the Athenian bee puts in the honeycomb.
50. He was preparing to surround the city with a stone wall also when the Sabine war interrupted (his) undertakings. And this thing was so sudden that the enemies went across the Anio before the Roman army could be able to go to meet (them) and prevent (them).
51. Not at all did Volumnius regret the assignment. He made many favorable battles; he captured by force several cities of the enemies. He was a bestower of plunder and with charm he used to enhance (his) generosity, pleasing by itself, and with these arts he had made the soldier eager for both danger and hardship.
52. But then with a huge noise the sky crashed and among terrible roars fires flashed; captured by fear in ears and eyes, all men were paralyzed; . . .
53. When Gaius Claudius the consul had returned into the camp, the head of Hasdrubal, which, preserved with care, he had brought with (him), (he ordered) to be thrown forward before the guard posts of the enemies and (he ordered) bound African captives to be shown as they were, two even freed from them he ordered to go to Hannibal and to reveal what things had been done.

54. "Slower, as you see, the battle is becoming, and the fear of the enemies is being hardened beyond expectation by resisting, and there is a danger that it will turn into boldness."
55. We indeed respect you, Romans, and if you so wish, we even fear (you); but more we both respect and fear the immortal gods.
56. It is easier in respect to saying than in respect to the thing (in fact) to have subdued a province fierce in nature (and) rebellious. Few states, as I at least hear, which especially neighboring winter quarters were pressing hard, came into (our) right and sway; more distant ones are in arms.
57. There is someone in Rome, besides Perseus, (of the sort) who does not want there to be triumphing about the Macedonians; and him do you (pl.) not tear to pieces with the same hands with which you conquered the Macedonians? He would have prohibited you to conquer if he had been able, (he) who prohibits triumphing men to enter the city.
58. Deny now that the fact that it is necessary to die is a great benefit of nature.
59. When the medicine is shameful, being healed disgusts.
60. Why should I bring back to you (recall for you) Scipio Africanus, to whom the death of a brother in exile was reported? That brother, who snatched (his) brother away with reference to (from) prison, was not able to snatch (him) away with reference to (from) (his) fate.
61. . . . Socrates believed that a speech that for him as a defendant Lysias had composed was dishonorable to himself . . .
62. You have no divine power if there should exist good sense; we (make) you, we make (you), Fortune, a goddess, and we place (you) in the sky.
63. The fact that you have given the homeland and the people a citizen is pleasing, if you see to (it) that he is suitable for the homeland, useful for the fields, useful for doing the things both of wars and of peace. Most important indeed will be with what skills and with what customs (character) you educate this one . . .
64. It is the seventh year, fellow soldiers, from (the year in) which with courage and with the omens of Roman power, with (your) loyalty and with your effort you conquered Britain. In so many expeditions, in so many battles, whether there was need of bravery against the enemies or endurance and effort almost against the very nature of things, neither did I (regret) (my) soldiers nor did you regret (your) leader.
65. It was not important to the ones killing (him) what he was saying.
66. Nevertheless with an effort of body and with the vigor of (his) horse he prevailed, having smeared (his) face with his own blood in order that he might not be recognized. Certain men have handed down that (he) was recognized by the Chauci when they were doing service among the Roman auxiliary troops and was released.
67. It is handed down to memory that Tiberius, as often as he was going out from the senate house, was accustomed to say(ing) with Greek words in this manner, "O men prepared for slavery!" No doubt even that man of the sort who did not want public freedom, was tired (repeatedly) of enslaved men of so abject submissiveness.

Chapter XV, Longer Readings (pages 549-577)

1. For the geese provisions publicly are placed, and dogs are fed on the Capitoline hill in order that they may indicate if thieves have come. But they are not able to distinguish thieves; they nevertheless indicate if any men have come at night onto the Capitoline hill, and, because it is a suspicious thing, even though they are beasts, nevertheless they rather err to that side that is more cautious. But if in daylight also dogs should bark when some men will have come to pay respects to the gods, I suppose, for (the disadvantage of) them the legs (their legs) would be broken apparently because they are fierce even then when there is no suspicion. The method of prosecutors is very similar. Some of you are geese who only make (a) noise, (but) are not able to do harm, others (are) dogs who are able both to bark and to bite. We see that provisions are furnished to you; you, however, especially ought to make an attack against those who deserve (it). This thing is most pleasing to the people. Then, if you want, even then when it will be similar to the truth that someone has broken a law, bark in suspicion; it/this thing also can be granted. But if, however, you plead in such a way that you allege that someone has killed (his) father and you are not able to say either why or how, and only without suspicion you bark, no one will break the legs, at least, for you/for your disadvantage (your legs), but if I know these (judges) well, they will fasten to (your) head that notorious letter to which you are so hostile that you hate so strongly even all the Kalends in order that afterward you may be able to accuse no one other unless/if not your own fortunes.
2. *Listener.* Death seems to me to be a bad thing.
Teacher. For those who have died or for those by whom there must be a dying/who must die?
L. For both.
T. It is a miserable thing, therefore, since (it is) a bad thing.
L. Certainly.
T. Therefore both those for whom it already turned out that they died and those for whom it is going to turn out (are) miserable.
L. So it seems to me.
T. No one, therefore, is not miserable.
L. Altogether no one.
T. And indeed, if you want to be consistent with yourself, all men, whoever have been born or will have been born, not only are miserable, but also always (will be) miserable. For if you were saying that those alone were miserable by whom there had to be dying/who had to die, (if) you at least were excluding no one of those who were living (for there must be a dying by all/all must die), there would nevertheless be an end of misery in death. Since, however, even men having died are miserable, we are born into everlasting misery. For it is necessary for those to be miserable who died a hundred thousand(s) (of) years before, or rather all men, whoever were born.

3. MARCUS CICERO SAYS GREETINGS TO LUCIUS LUCCEIUS, SON OF QUINTUS

All your love from all parts (sides) shows itself in that letter that I most recently received from you, not that (love) indeed unknown to me, but nevertheless pleasing and desired; I would say “delightful” if I had not lost that word for all time, and not on account of that one cause that you suspect and in the matter in which you accuse me seriously, using very gentle and very loving words, but because those things that ought to have been remedies for/of that so great a wound are none/not at all. What indeed? Should I flee for refuge to friends? How many are there? For we had nearly common (friends); and of these men some have died, others in some way or other have become callous. If only I were able and indeed and were especially willing to live with you. Age, love, custom, equal pursuits—what bond, I ask you, is lacking to our union? Are we, therefore, able to be together? And I do not, by Hercules, understand what hinders (us); but certainly we still were not (together) when we were neighbors in Tusculanum, in Puteolanum. For what should I say in the city, in which, since the forum is shared, nearness is not called for?

But by/because of some chance or other our age passed into such times that, when it was proper for us to especially prosper, then it even made (us) ashamed to be living. For what sanctuary was able to exist for me having been stripped of/from both personal and public honors and comforts? Literature, I believe, which I use/enjoy constantly; for what other thing am I able to do? But in some way or other that very (literature) seems to exclude me from a haven and a sanctuary and as it were to reproach (me) apparently because I am remaining in that sort of life in which nothing is present unless/if not the prolongation of very miserable time.

At this time are you astonished that I am absent from the city, (of the sort) in which (my) home is not at all able to delight (me), (in which) the hatred of the times, of men, of the forum, of the senate house is the highest? And so in such a way I use literature, in which I use up all (my) time, not with the result that I am seeking from it continuous medicine, but with the result that I am seeking (from it) brief forgetfulness of pain. But if I and you had done this thing that was coming not even into the mind for us on account of (our) daily fears, and (if) we had been together for all time, neither would your indisposition be troubling me, nor would my mourning (be troubling) you. And let us pursue this thing (as much) as will be possible. For what is more appropriate for each of us? Very soon, therefore, I shall see you.

4. Mourn, O Venuses and Cupids,
 and (as much) as there is of rather charming men:
 the sparrow of my girl has died,
 the sparrow, the delight of my girl,
 whom that one used to love more than her own eyes;
 for he was honey-sweet and used to know his own
 mistress as well as a girl (knows her) mother,
 and he did not use to move himself away from the lap of that one,
 but hopping around now to here, now to there
 he used to peep continuously to (his) mistress alone.
 And this (sparrow) now goes through (along) the gloomy road
 to there from where they say that not anyone returns.
 But may it be badly for you, evil shadows
 of Orcus (Hades), (you) who devour all pretty things:
 you have taken away for my disadvantage (from me) the sparrow so pretty.
 O thing badly done, O wretched little sparrow!
 Now because of your fault the swollen little eyes
 of/for my girl are red from weeping.
5. Ariovistus responded a few things to the demands of Caesar, declared many things about his own virtues (acts of courage): that he had crossed the Rhine not by/because of his own will, but (after) having/because he had been asked and invited by the Gauls; that not without great hope and great rewards (great hope of great rewards) (he) had left behind (his) home and relatives; that (he) had abodes in Gaul granted by (the Gauls) themselves, that hostages had been given by/because of the will of (the Gauls) themselves; that (he) was taking tribute by/because of the right of war, (tribute) which conquerors were/have been accustomed to impose/imposing on the conquered ones. (He declared) that he (had) not (inflicted war on) the Gauls, but the Gauls had inflicted war on him; that all the states of Gaul had come for the purpose of attacking him and had had a camp against him; that all those troops had been driven off and overcome by him with/in one battle.
6. From all these (tribes) the ones who inhabit Cantium are by far the most civilized, which region is all coastal, and not much do they differ from Gallic custom. Most men situated farther from the coast do not plant grain, but live by milk and meat and are/have been clothed with animal skins. But all Britons dye themselves with woad, which makes a blue color, and because of this they are more terrifying to look at in battle; and they are of hair having been let grow long, and of every part of the body having been shaved except the head and upper lip. Ten and twelve men together have wives shared among themselves and especially brothers with brothers and parents with children. But if any men have been born from them, they are considered the children of them to where first each virgin was brought home as a bride.
7. At that time the power of the Roman people seemed to me by much/by far the most greatly wretched. And although all conquered things from the rising to the setting of the sun were obedient to it, at home peace and riches—(things) which mortals think (are) first (of first importance)—were abounding, nevertheless there were citizens of the sort who with determined minds were going to destroy both themselves and the republic. For in fact with there being (although there were) two decrees of the senate, out from so great a multitude neither had anyone, having been induced by a reward, exposed the conspiracy nor had anyone of all men departed from the camp of Catiline: so great a force of sickness and as it were a plague had entered most of the citizens.

8. But when, with all things having been investigated, Petreius gives the signal with a war trumpet, he orders the cohorts to advance gradually; the army of the enemies does the same thing. After there was a coming to that place from where/in order that from there by the light-armed troops the battle might be joined, with a very great shout with hostile standards they charged; they let fall the javelins, the matter is waged with swords. The veterans, mindful of (their) former courage, hand to hand fiercely pressed on, those men (the enemies) not at all fearful(ly) resisted: with the greatest force there is a contending. Meanwhile Catiline with the light-armed soldiers remained in the first battle line, assisted the ones being distressed, summoned unhurt men for (= to replace) wounded men, saw to all things, himself fought much, often struck an enemy; at the same time he was performing the duties of an energetic soldier and of a good commander. When Petreius sees that Catiline, otherwise than he had thought, is contending with great force, he leads the praetorian cohort into the middle of the enemies and those men thrown into disorder and some resisting in one place, others in another place he kills. Then on both sides from the flanks he attacks the rest. Manlius and the Faesulan fall while fighting in the first (ranks). After Catiline sees that (his) troops have been slain and that he is remaining with a few men, mindful of (his) stock and his former dignity, he rushes into the densest (part of the) enemies, and there while fighting he is pierced.

But with the battle completed, then indeed you could have seen how great (had been) the boldness and how great had been the force of mind in the army of Catiline. For nearly every man with his soul (life) lost, was covering with (his) body that place that alive he had taken for fighting. A few men, however, whom in the middle the praetorian cohort had dispersed, (had fallen) a little more spread out, but all nevertheless had fallen with wounds received in front. But Catiline was found far from his own men among the corpses of the enemies, still breathing a little and retaining in his face the fierceness of spirit that he had had alive. Finally, out from all the body of men neither in battle nor in flight was any freeborn citizen captured: thus all men had been sparing equally to their own (life) and the life of the enemies. And not nevertheless had the army of the Roman people obtained a happy or bloodless victory. For each most vigorous man either had fallen in battle or had departed having been seriously wounded. Many men, moreover, who had advanced out from the camp for the sake of viewing or plundering, while turning over corpses belonging to the enemy, some were finding a friend, part (others) were finding a host or a relative; there were likewise men of the sort who recognized their own (personal) enemies. Thus in different ways through all the army happiness, grief, mourning, and joy (pl.) were being aroused.

9. And after these men broke into the house, different ones sought the king, killed some men sleeping, others rushing against (them), investigated hidden places, broke open closed (places), threw all things into confusion with noise and commotion, when meanwhile Hiempsal was found hiding himself in the cottage of a maidservant woman, to where in the beginning he, fearful and unacquainted with the place, had fled for refuge. The Numidians brought back to Jugurtha his head, as they had been ordered.

10. That woman, dying, with (her) hand pulls out the spear, but between (her) bones the iron sharp point stands in the deep wound at the ribs. She slips lifeless, slip (her) eyes cold in/because of death, (her) once rosy color has left (her) face. Then expiring in this way, she addresses Acca, one from (her) fellows, who alone (was) faithful before (all) others to Camilla, with whom she used to share (her) concerns, and thus she says the following things: "Thus far, sister Acca, I have been able: now a bitter wound wears (me) out, and all things all around grow dark with shadows. Flee away and report these last orders to Turnus: let him draw near to the battle and let him keep the Trojans away from the city. and now farewell." At the same time, with these things having been said, she was leaving behind the reins, falling to the earth not by/because of (her) own will. Then, cold, she gradually released herself from her whole body, and she pud (down) (her) pliant neck and head captured by death, leaving behind (her) weapons, and (her) life reluctantly flees with a groan beneath the shades.
11. . . . there stood fierce in arms
Aeneas rolling (his) eyes and he held back (his) right hand;
and now the speech had almost begun to soften (him) delaying more greatly,
when the unlucky sword belt appeared on (Turnus's) high shoulder
of the boy Pallas, whom overcome by a wound Turnus
had slain, and on (his) shoulders he was bearing the hostile emblem.
After that man drank in with (his) eyes the reminders of cruel grief
and the spoils, inflamed by madness and terrifying because of anger
(he said): "Could you, dressed with the spoils of my people,
be snatched away for my disadvantage (from me)? Pallas with this wound, Pallas
kills you and exacts punishment from (your) criminal blood."
While saying this thing, he furiously buries a sword under the opposing chest;
but for that one the limbs are dissolved by cold
and (his) life reluctantly flees with a groan beneath the shades.

12. Now there must be drinking, now with a free foot
the earth must be struck, now it was time
to decorate the couch of the gods
for Salian feasts, companions.
Before this time (it was) forbidden to draw forth Caecuban wine
from ancestral storerooms, while for the Capitoline hill
the queen was preparing mad ruins
and death for the empire
with (her) polluted crowd of men
foul because of disease, (she) unrestrained
to hope for anything it pleases and drunk from
sweet fortune. But there diminished (her) madness
scarcely one ship safe from the fires
and (her) mind, deranged by/from Mareotic
wine Caesar forced into true fears,
(he) pursuing with oars (her) flying from Italy,
just as a hawk (pursues)
soft doves or a swift hunter (pursues) a hare
on the plains of snowy
Haemonia, in order that he might give to chains
the deadly monster; (she) who, seeking to die
more nobly, neither like a woman
became frightened of the sword nor took shores
lying hidden in exchange for (her) swift fleet,
both having dared to view (her) palace lying in ruins
with a serene expression, and brave to handle fierce
serpents, in order that she might drink the black
poison with (her) body,
(she) more fierce with death having been determined;
to be sure begrudging to the savage Liburnian galleys
to be led as a private (citizen),
she a not humble woman, in a proud triumph.

13. I have completed a monument more everlasting than bronze
and taller than the royal structure of the pyramids,
(a monument) that not corrosive rain, not the unrestrained north wind
would be able to destroy or the innumerable
series of years and the flight of times.
I shall not die entirely, and a much (great) part of me
will avoid Libitina; continuously I shall grow
fresh with/because of future praise, as long as
the priest will climb the Capitoline hill with a silent virgin;
I shall be said, where the violent Aufidus roars
and where Daunus poor of water ruled over
rustic peoples, (I) powerful from a humble (origin),
first to have introduced Aeolic song to Italian
measures. Take up pride
sought because of merits and with Delphic
laurel surround (my) hair willingly, Melpomene.
14. Last night, my light, when I was wandering drunk,
and not any band of slaves was leading me,
a crowd came to meet (me), some number (of) tiny boys,
(fear forbade me to count these ones);
and of these (boys) some (seemed to grasp) little torches, others (seemed) to grasp arrows,
part even seemed to be preparing chains for me.
But they were naked. And one rather playful one of these (boys)
says, "Arrest this man, for you (pl.) know him well.
This was (the one), this man the angry woman assigned to us."
He spoke, and already a knotted rope was on the neck for me (my neck).
At this time one orders (them) to push (me) forward into the middle, but another
(says), "May he perish who does not think that we are gods!
This woman has been waiting for you, not having deserved (it), for all the hours;
but you, foolish man, are seeking some woman or other out of doors.
And when that woman (Cynthia) will have untied the nocturnal fastenings of (her) Sidonian
headdress and will have moved heavy eyes,
not the scents from a herb of the Arabians will breathe upon you,
but (scents) that Amor himself made with his own hands.
Be merciful now, brothers, now he pledges reliable affections;
and now behold, we have come to the ordered home."
and so they said to me, with (my) cloak thrown upon (me) again:
"Go now and learn to remain at home (for) nights."

15. And presently he was going to scatter lightning bolts onto all the lands; but he feared that by chance the sacred ether from so many fires would catch flames and (that) the long pole (of the sky) would begin to burn; he recalls that there is also in the fates that there will be present a time at which the sea, at which the earth and the ignited palace of the sky will burn and the besieged mass of the universe will be distressed. The weapons fashioned by the hands of the Cyclopes are put away; a different punishment is pleasing, to destroy the mortal race under the waves and to send down rain clouds from all the sky. Immediately he encloses the north wind in the caves of Aeolus and whatever gusts put to flight the spread over clouds and he sends out the south wind. The south wind flies out with wet wings, (the south wind) covered in respect to (his) terrifying face with pitch black fog; (his) beard (is) heavy with rain clouds, a wave flows from (his) white hair; on (his) forehead sit mists, both (his) wings and folds are dripping. And when with (his) hand he has pressed hard the widely hanging clouds, a din is made: henceforth thick rain clouds are poured forth from the ether. The messenger of Juno, Iris, having put on various colors, takes up waters and adds nourishments to the clouds. The crops are strewn and the cried over hopes of the farmer lie in ruins, and the effort of a long year perishes in vain.
16. Then the Sabine women, from whose injury the war had arisen, with (their) hair disheveled and with (their) clothing torn, with womanly fear overcome by evils/evil things, dared to carry themselves among the flying weapons, with an onrush made from the flank (dared) to divide the hostile battle lines, to divide the angers, begging on this side (their) fathers, on this side (their) husbands that they not defile themselves with the unspeakable blood of a father-in-law and of a son-in-law, that they not stain with murder their offspring (pl.), those ones the progeny of grandsons, these ones the progeny of children. "If a relationship by marriage between you (is disgusting), if marriage (between you) is disgusting, turn (your) angers against us; we are the cause of war, we (are the cause) of wounds and killings for husbands and parents; better shall we perish than shall we live widowed or childless without the (ones or the) others of you." The situation moves not only the multitude but also the leaders; silence and sudden quiet is made; then for the purpose of making a treaty the leaders come forward. And they make not only peace but one state from two. They unite the kingdom: they bring together all power to Rome. So with the city having been doubled, in order that to the Sabines nevertheless something might be granted, they were called Quirites from Cures.
17. "I beg you," says Echion the rag seller, "speak better. 'Now so, now so,' says the peasant; he had lost (his) spotted pig. The thing that is not today (one does not have today) will be tomorrow (one will have tomorrow); thus life is driven on. Not, by Hercules, would the homeland be able to be said (to be) better if it had/were having men. But it is suffering at this time, and not only this (homeland). We ought not to be fastidious, everywhere it is the middle of the sky. If you are elsewhere, you will say that here the pigs walk around cooked. And look, we are going to have an excellent spectacle in a period of three days on a holiday; a group not gladiatorial, but very many freedmen. And our Titus has a great spirit, and he is hot headed: either this thing or that thing, it will be something in any case. For I am a familiar to that man, he is not given to half-measures. He is going to give the best iron, without flight, carnage in the middle, in order that the amphitheater may see.

18. If (there is) any place for bands of dutiful men, if, as it pleases wise men (to say), not with the body are great souls annihilated, may you rest quietly, and may you summon us, your home/ household away from ineffectual longing and womanly weeping to the contemplation of your virtues, which it is right neither to be mourned for nor to be bewailed. With admiration rather let us cherish you and with immortal praises and, if nature should supply (it), with resemblance: this (is) true honor, this (is) the dutifulness of each most closely associated man. I would advise it to (his) daughter also and (his) wife, in such a way to revere the memory of a father, in such a way (to revere the memory) of a husband that they recall with themselves all his deeds and words and that they embrace the form and appearance of (his) mind more greatly than of (his) body, not because I think that there must be an opposing to the busts that are fashioned with marble or bronze, but as the faces of men, so the images of the face are weak and mortal, (but) the form of the mind (is) everlasting, which you yourself would be able to hold and express not through the material and skill belonging to another, but by your own character. Whatever from Agricola we have loved, whatever we have admired, remains and is going to remain in the minds of men in the eternity of times, in the fame of (men's) affairs; for oblivion has buried many of the old men as if obscure and undistinguished; Agricola, described and handed down to posterity, will be lasting.
19. But in the way in which among Attic orators first place is assigned to Demosthenes, the next place Aeschines and Hyperides and Lysias and Lycurgus have a hold on, moreover, by the agreement of all men this age of orators is most greatly esteemed, so among us Cicero certainly excelled the rest of the eloquent men of the same times, Calvus, however, and Asinius and Caesar and Caelius and Brutus rightly are ranked ahead of both earlier (orators) and following ones. And the fact that they differ among themselves in appearance (particulars) is not important, since they are similar in kind. Calvus (is) more terse, Asinius more rhythmical, Caesar more vivid, Caelius more caustic, Brutus more serious, Cicero more forceful and more abundant and stronger; all (of them) nevertheless display the same soundness of rhetoric with the result that, if you take up into (your) hand the books of all equally, you know, although in different talents, that there is a certain similiarity and affinity of judgment and intention. For the fact that they criticized each other maliciously in turn and (the fact that) there are some things included in their letters from which mutual malice is revealed is not the fault of the orators but of men. For I believe that Calvus and Asinius and Cicero himself were accustomed to envy(ing) and to be(ing) jealous and to be(ing) affected by the rest of the vices of human weakness; I think that only Brutus among these ones revealed not with malice and not with envy, but simply and generously the judgment of his mind. Can it really be that that man could have envied Cicero, who seems to me to have envied not even Caesar?

Chapter XV, Continuous Readings (pages 578-584)

1. But now what is that (contemptible) life of yours? For I shall speak now with you in such a way not that I seem to have been thoroughly moved by hatred, by which I ought (to have been), but that (I seem to have been thoroughly moved) by pity, which to you not at all/none is owed. You came a little before into the senate. Who greeted you from this so great a crowd, from your so many friends and clients? If this thing since the memory of men has happened to no one, are you waiting for the insult of a word/utterance, since/although you have been overwhelmed by the most serious judgment of silence? What about the fact that at your arrival those benches of yours (near you) were made empty, the fact that all the ex-consuls who by you very often were set up for slaughter, as soon as you sat down, left that part of yours (near you) of the benches bare and empty, with what, I ask you, spirit do you think that (this) must be endured by you? If my slaves, by Hercules, were fearing me in that contemptible way as all your fellow-citizens fear you, I would think that my house must be abandoned; do you not think that the city (must be abandoned) by you? And if I were seeing that I to my fellow citizens (was) unjustly suspect so seriously and also offensive, I would prefer myself to be without the sight of the citizens rather than to be observed by the hostile eyes of all; do you, since/although by the awareness of your crimes you recognize that the hatred of all is just and has been owed to you for a long time already, (do you) hesitate to avoid the sight and presence of those whose minds and feelings you wound? If your parents were fearing and hating you and you were not able in any way to appease them, as I think, you would go away to some place away from their eyes. Now (As it is) the homeland, which is the common parent of all of us, hates and fears you and for a long time already has been judging that you are thinking nothing if not about her murder; of this (homeland) will you not revere the authority and will you not follow the judgment and will you not thoroughly fear the power?
2. Lucius Catiline, born from noble stock, was of great force of both mind and body, but of a bad and twisted nature. To this man from adolescence internal wars, slaughter, pillagings, civil discord were pleasing, and there (in those activities) he exercised his youth. (His) body (was) enduring of lack of food, of cold, of wakefulness more than is believable for anyone. (His) mind (was) bold, cunning, changeable, the pretender and the concealer of anything it pleases, greedy for the thing belonging to another, lavish of its own (thing), burning in desires; (to his mind there was) enough of eloquence, of wisdom too little. (His) ravaged mind was always desiring unrestrained things, unbelievable things, things too high. After the tyranny of Lucius Sulla a very great desire of capturing the republic had taken hold of this man; and he was not considering as anything of importance in what ways he attained it, provided that he obtain rule for himself. More and more greatly day by day (his) savage mind was being stirred up by lack of patrimony and by an awareness of crimes, both which things he had increased by those arts that I mentioned above. The corrupt customs of the citizenry in addition were urging (him) forward, (customs) which the worst and different between themselves evils, (namely) luxury and greed, were disturbing. The situation itself seems to urge (me), since about the customs of the citizenry the time has brought to mind, to seek back further and with a few words to discuss the customs of the ancestors at home and in military service, how they held the republic and how great they left (it), how little by little having been transformed from the most beautiful and the best it became the worst and most disgraceful (republic).

3. And to this man Pyrrhus (says): "You will report, therefore, these things to the son of Peleus, (my) father, and as a messenger, you will go. Remember to describe to that man my grim deeds and degenerate Neoptolemus. Now die." While saying this thing, he dragged to the altar itself (Priam) trembling and slipping in the much blood of (his) son, and he took hold of (his) hair with (his) left hand, and with (his) right hand he raised a flashing sword and buried (it) in (his) side up to the hilt. This (was) the end of the fates (death) of Priam, this conclusion carried away that man by/because of destiny, (him) seeing Troy set on fire and Pergama having collapsed, formerly to so many peoples and lands the proud ruler of Asia. A huge torso lies on the shore and a head torn away from the shoulders and a body without a name.
4. And he nevertheless pursues (her), aided by the wings of love; he is swifter and denies (to her) rest, and he threatens the back of the fleeing one and breathes upon (her) hair scattered on (her) neck. With (her) strength used up, that woman turned pale and overcome by the effort of swift flight, observing the waves belonging to Peneus, "Bring, father," she says, "help! If you rivers have divine power, destroy by changing (it) the appearance by which I have been too much pleasing!" With (her) prayer scarcely concluded, a heavy numbness seizes (her) limbs, (her) soft breast is surrounded by thin bark, (her) hair (grows) into foliage, (her) arms grow into branches, (her) foot just now so swift to sluggish roots clings, a tree top holds her face; (her) brightness alone remains in that one. This (one) also Phoebus loves, and with (his) right hand placed on the trunk, he feels that the heart still trembles under the new bark, and having embraced with his arms the branches as limbs, he gives kisses to the wood; nevertheless the wood shuns (tries to flee) the kisses. And to her/it the god said, "But since you are not able to be my wife, you will certainly be my tree! Always (my) hair will have, you, (always my) citharas (will have) you, (always) our quivers, laurel, (will have) you; you will be present to the Latin leaders, when a happy voice will sing 'triumph,' and the Capitoline hill will behold the long processions; for the venerable doorposts you, the same very trustworthy guardian, will stand before the double doors, and you will protect the oak tree in the middle, and as my head is youthful with hair unshorn, you also always bear everlasting honors of foliage!" Paeon had concluded; with (her) branches just now made the laurel tree nodded and seemed to have shaken/shake (simple aspect) the top as a head.