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The correspondence of M. Tullius Cicero

arranged according to its chronological order

Cicero, Marcus Tullius

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Letters of the fourteenth year of Cicero's correspondence, epp. 119-131

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LETTERS OF THE FOURTEENTH YEAR OF CICERO'S
CORRESPONDENCE.

EPP. 119-131.

A. U. C. 699; B. C. 55; AET. CIC. 51.

COSS. CN. POMPEIUS MAGNUS, M. LICINIUS CRASSUS.

THIS year began with an *interregnum*: but towards the end of January or the beginning of February Pompey and Crassus were elected consuls, the opposition of Domitius (ep. 118, 2) having been withdrawn owing to the violence exercised against him and his supporters. In the middle of February praetors were elected. A motion was carried that they enter upon office forthwith, after an amendment that they be *privati* for two months (so as to admit of their being accused of *ambitus*) had been defeated. Then by colossal bribery (ep. Plut. Cat. Min. 42) Vatinius defeated Cato, and was elected praetor. Cicero supported Cato. Milo and Sestius also appear to have been elected praetors. The tribunes who were hostile to Pompey and Crassus were Ateius Capito and Aquillius Gallus.

About April or May Gabinius restored Ptolemy to Egypt with an army, doubtless at the instigation of Pompey and Caesar. About May Trebonius proposed a law which gave to Pompey and Crassus the governments of Spain and Syria for five years: and another law, proposed by the consuls, added five years to Caesar's tenure of Gaul, notwithstanding the earnest warnings of Cato (Plut. Cat. 43). Pompey carried a *lex iudiciaria* which limited the choice of judges by the Praetor Urbanus and his assisting Quaestors to the wealthiest and most respectable members of three orders. Crassus carried his law *de sodaliciis* of which we hear in Cicero's speech for Plancius. In the autumn, about September, Pompey opened his theatre with spectacles of unusual magnificence. This was the occasion of a very interesting letter from Cicero to M. Marius, which should, however, most probably be regarded rather as a

rhetorical exercise than as a genuine expression of opinion as to the morality of such public entertainments. About the same time Cicero delivered his speeches *in L. Pisonem* and *pro L. Caninio Gallo*. In November Crassus left Rome for his province of Syria, after having been reconciled with Cicero. The elections for 700 (54) were very much delayed, that for the curule aedileship apparently not having been completed when the year closed. It was in this year that Cicero composed his charming treatise *De Oratore*, and his poem *De temporibus suis* in three books.

This was the year of Caesar's expedition against the Usipetes and Tencteri, German tribes on the right bank of the Rhine. He treacherously seized their chiefs and defeated the host. His conduct was severely assailed by men of conscience like Cato (Plut. Caes. 22, Suet. Jul. 24). He made a bridge across the Rhine "to teach the Germans what Roman science could do" (Rice-Holmes, *Caesar's Conquest of Gaul*, p. 74). He also received the submission of the Morini, and made his first expedition into Britain.

119. TO P. LENTULUS, PROCONSUL OF CILICIA (FAM. I. 8). Wiel. II. p. 295

ROME; JANUARY OR FEBRUARY, A. U. C. 699; B. C. 55; AET. CIC. 51.

De statu rei publicae questus P. Lentulum consolatur de spe exigua causae regiae aut paene fracta: certiorum spem supplicationis ostendit.

M. CICERO S. D. P. LENTULO PROCOS.

1. De omnibus rebus quae ad te pertinent, quid actum, quid constitutum sit, quid Pompeius susceperit, optime ex M. Placitorio cognosces, qui non solum interfuit his rebus sed etiam praefuit neque ullum officium erga te hominis amantissimi, prudentissimi, diligentissimi praetermisit. Ex eodem de toto statu rerum communium cognosces, quae quales sint non facile est scribere. Sunt quidem certe in amicorum nostrorum potestate atque ita ut nullam mutationem umquam hac hominum aetate habitura res esse videatur. 2. Ego quidem, ut debeo et ut tute mihi praecepisti et ut me pietas utilitasque cogit, me ad eius rationes adiungo quem tu in meis rationibus tibi esse adiungendum putasti. Sed te non praeterit quam sit difficile sensum in re publica praesertim rectum et confirmatum deponere. Verum tamen ipse me conformo ad eius voluntatem a quo honeste dissentire non possum: neque id facio, ut forsitan quibusdam videar, simulatione: tantum enim animi inductio et mehercule amor erga Pompeium apud me valet ut, quae illi utilia sunt et quae ille vult, ea mihi omnia iam et recta et vera videantur. Neque, ut ego arbitror, errarent ne adversarii quidem eius, si, cum pares esse non possent, pugnare desisterent. 3. Me quidem etiam illa res consolatur, quod ego is sum cui vel maxime concedant omnes ut vel ea defendam quae Pompeius velit vel taceam vel etiam, id quod mihi maxime libet, ad nostra me studia referam

1. *amicorum*] the triumvirs.2. *in meis rationibus*] 'when my interests (i.e. my return from exile) were in question.'*amor erga Pompeium*] Weidner (*Quellenbuch* ii. 3, p. 131) says: 'Cicero durchschaute die Eitelkeit und Nichtigkeit des Pompeius, und doch führte ein dämonischer Zug ihn immer wieder

zu ihm hin. So war Cicero's Herz und Verstand immer getheilt. Vgl. das scharfe Urtheil des Cicero über Pompeius Phil. ii. § 38 sq.'

possent] 'feeling themselves to be no match for him'; such is the force of the imperf. subjunct.3. *ad nostra me studia . . . litterarum*] This is the course which in the next

Pomp. litterarum: quod profecto faciam, si mihi per eiusdem amicitiam licebit. Quae enim proposita fuerant nobis, cum et honoribus amplissimis et laboribus maximis perfuncti essemus, dignitas in sentiis dicendis, libertas in re publica capessenda, ea sublata tota sunt, nec mihi magis quam omnibus. Nam aut adsendendum est nulla cum gravitate paucis aut frustra dissentendum. 4. Haec ego ad te ob eam causam maxime scribo ut iam de tua quoque ratione meditare. Commutata tota ratio est senatus, iudiciorum, rei totius publicae. Otium nobis exoptandum est: quod ii qui potiuntur rerum praestaturi videntur, si quidam homines patientius eorum potentiam ferre potuerint. Dignitatem quidem illam consularem fortis et constantis senatoris nihil est quod cogitemus: amissa culpa est eorum qui a senatu et ordinem coniunctissimum et hominem clarissimum abalienarunt. 5. Sed ut ad ea quae coniunctiora rebus tuis sunt revertar, Pompeium tibi valde amicum esse cognovi, et eo tu consule, quantum ego perspicio, omnia quae voles obtinebis: quibus in rebus me sibi ille adfixum habebit neque a me ulla res quae ad te pertineat neglegetur. Neque enim verebor ne sim ei molestus cui iucundum erit etiam propter se ipsum cum me esse gratum videbit. 6. Tu velim tibi ita persuadeas, nullam rem esse minimam quae ad te pertineat quae mihi non carior sit quam meae res omnes. Idque cum sentiam, sedulitate mihimet ipse satis facere possum, re quidem ipsa ideo mihi non satis facio quod nullam partem tuorum meritorum non modo referenda sed ne cogitanda quidem gratia consequi possum. 7. Rem te valde bene gessisse rumor erat. Exspectabantur litterae tuae de quibus eram iam cum Pompeio locuti: quae si erunt adlatae, nostrum studium exstabit in conveniendis magistratibus et senatoribus: ceteraque quae ad te pertinebunt cum etiam plus contenderimus quam possumus, minus tamen faciemus quam debemus.

letter, 120, 2, he indicates by the words *ad nostrum Iovem revertamur*.

eiusdem] objective gen., 'my friendship for the same.'

4. *quidam*] certain extreme optimates, esp. Cato, Bibulus, Domitius.

ordinem] sc. *equestrem*. How Cato alienated the knights from the Senate by his conduct as regards the contract for the taxes of Asia is told in Att. i. 17 and 18 (23, 24).

hominem] Pompey, who was offended chiefly by Lucullus, Cato, and Metellus Celer.

6. *quod nullam partem*] 'not even in feelings of gratitude, much less in acts of gratitude, can I come up to what you deserve from me in any degree.'

7. *Rem . . . gessisse*] against the robber-tribes in Cilicia. Lentulus was desirous of obtaining the honour of a *supplicatio* for these successes.

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120. TO HIS BROTHER QUINTUS (Q. FR. II. 7 (9)).

ROME; FEBRUARY, A. U. C. 699; B. C. 55; AET. CIC. 51.

M. Cicero librum de temporibus suis fratri placuisse gaudet, eius se negotium Pompeio commendasse et de ambitu senatus consultum in Afranii sententiam factum esse scribit.

MARCUS QUINTO FRATRI SALUTEM.

1. Placitum tibi esse librum meum suspicabar: tam valde placuisse quam scribis valde gaudeo. Quod me admones de nostra Urania suadesque ut meminerim Iovis orationem quae est in extremo illo libro, ego vero memini et illa omnia mihi magis scripsi quam ceteris. 2. Sed tamen postridie quam tu es profectus, multa nocte cum Vibullio veni ad Pompeium, cumque ego egissem

1. *librum meum*] Cicero's poem *De temporibus suis*, in which he was now engaged: cp. 153, 23; 148, 24; 147, 5.

nostra Urania] With some hesitation we retain this, the ingenious conjecture of Mal. for the unmeaning *non curantia* of M. While the words *librum meum* refer to the poem *De temporibus suis*, the words *nostra Urania* refer to a quite different poem — the poem *De consulatu suo*, of which three verses are quoted by Cicero in Att. ii. 3, 3 (29). But the passage there quoted cannot be the passage here alluded to. The passage quoted in Att. ii. 3, 3 (29) was the conclusion of the *third* book of his poem on *his consulate*, and was put in the mouth of Calliope (see note *ad loc.*); now, the passage here referred to is spoken by Urania, and we learn from de Div. i. 17-22, that Urania was a speaker in the *second* book. This, then, is very important, for if we supposed the allusion here to be to the passage quoted in Ep. 29, the meaning of this passage would be, 'you remind me of the verses, *interea cursus quos prima a parte iuventae*, &c. Yes, I remember them well, and I mean to follow their precept, and adhere to my old *optimatae principes and party*.' But such is by no means what Cicero here wishes to intimate. We may, perhaps, infer from what Quintilian says (xi. 1, 24 *In carminibus utinam pepercisset (Cicero) quae non desierunt carpere maligni: 'Cedant arma togae, concedat laurea linguae' et*

'O fortunatam natam me consule Romam' et 'Iovem illum a quo in concilium deorum advocatur' et 'Minervam quae artes eum edocuit': quae sibi ille secutus quaedam Graecorum exempla permiserat): cp. Pseudo-Sallust in Cicero § 7) that the poem represented Cicero as called into the council of the gods by Juppiter, and probably addressed by the Muses. At the end of each book Juppiter may have made a speech bearing on the principal themes touched on by the Muses. The long extract from the speech of Urania quoted in de Div. i. 17-22 concludes with the lines—

Tu tamen anxiferas curas requiete relaxasti
Quod patriae vacat, id studiis nobisque sacraasti,

and to this point Juppiter may have referred, urging Cicero to consider literature and philosophy as recreations or solaces in case political life should become burdensome or impossible. We know that Cicero, in periods of despondency at the course politics were taking, *did* have recourse to literature. The whole meaning may be thus conveyed: 'I am glad you like the poem *De temporibus*. But you remind me of the precept of another poem of mine (the poem *De consulatu*, second book), which tells me to give up politics, and devote myself to philosophy and literature: yes, I remember the precept well. It was more to confirm myself than to amuse others I wrote the whole thing. I will give up politics. *Yet,*

de istis operibus atque inscriptionibus, per mihi benigne respondit: magnam spem attulit: cum Crasso se dixit loqui velle mihi que ut idem facerem suavit. Crassum consulem ex senatu domum reduxi. Suscepit rem dixitque esse quod Clodius hoc tempore cuperet per se et per Pompeium consequi: putare se, si ego eum non impedirem, posse me adipisci sine contentione quod vellem. Totum ei negotium permisi meque in eius potestate dixi fore. Interfuit huic sermoni P. Crassus adulescens, nostri, ut scis, studiosissimus. Illud autem quod cupit Clodius est legatio aliqua—si minus per senatum, per populum—libera aut Byzantium aut ad Brogitarum aut utrumque. Plena res nummorum. Quod ego non nimium laboro, etiam si minus adsequor quod volo. Pompeius tamen cum

I must tell you, I called on Pompey the very day after you left.' He called on Pompey to ask a favour for Quintus. He writes below (§ 2) *si perficiunt, optime: si minus, ad nostrum Iovem revertamur*, that is, 'if I find my political influence unavailable in your interest, then I will indeed follow the precept of Jove, which I have violated for your sake. I have strayed once more into the sphere of politics on an errand for you; if I fail, let us never enter it again.'

Gurlitt, however (Rhein. Mus. 56 (1901), pp. 596 ff.), objects to this view (1) that there is no evidence that in the work *De consulatu* any speeches of Juppiter were introduced: and (2) that the passage quoted above from Quintilian, taken in connection with 148, 24, would rather point to the view that the first book of the *De temporibus* ended with a speech of Juppiter inviting Cicero to a council of the gods; and that the opinion may be held that, in that speech, Juppiter may have advised Cicero to devote himself to literature rather than to politics. If these contentions are sound, there is no allusion to the *De consulatu*, and thus *Urania* must disappear. He thinks we should read *de nostra curatione*, and supposes the reference to be to the business which Cicero undertook of erecting a statue to his brother near the temple of Tellus (see next note). Gurlitt further points out that in some way or other Cicero had the administration of the temple of Tellus: cp. Harusp. Resp. 31 *aedes Telluris est curationis meae*. He also thinks that we might possibly read *de mon.* (for *monumentorum*, as O. E. Schmidt in Att. xiii. 46, 2 (663) reads

mun. for *munerum*) *curatione*. But he justly considers that *nostra* (nra) is more probable.

operibus] We learn from Q. Fr. iii. 1, 14 (148) that Cicero afterwards erected a statue of his brother under the temple of Tellus, bearing probably an inscription recounting his merits and successes. This throws a light on the present passage. Quintus desired to have some record of himself in a public place in Rome. This could be done only by public consent. Pompey assured Cicero that he might get rid of the opposition of Clodius by refraining from opposing the proposal to grant to Clodius a *libera legatio* to Brogitarus or Byzantium, or both. It is possible, indeed, that this passage refers to the building which Cicero had contracted to build for the State before his exile, on which Clodius had inscribed his name: cp. Harusp. Resp. 58 *vestris monumentis suum nomen inscripsit*. This building is also mentioned in Fam. i. 9, 5 and 15 (153): cp. Lange, iii. 333. Then *istis* will have the meaning 'the works I spoke to you of,' 'the works you wot of'; if we do not read *nostris*.

Plena res] 'he may make a great haul by it.' As tribune, Clodius had restored certain Byzantine exiles; and he had made Brogitarus (a Galatian, son-in-law of Deiotarus) priest of Cybele at Pessinus. Clodius was going to raise the money, for which he held bonds from the Byzantine exiles and Brogitarus.

non nimium laboro] 'I am not greatly concerned about his being allowed the official tour, even though I gain not my object (see note on *operibus*, above). However, Pompey has had an interview

f. p. 172

Crasso locutus est. Videntur negotium suscepisse. Si perficiunt, optime: si minus, ad nostrum Iovem revertamur. 3. A. d. III. Id. Febr. senatus consultum est factum de ambitu ^{gemitu} in Afrani sententiam, quam ego dixeram cum tu adesses. Sed magno cum gemitu senatus consules non sunt persecuti eorum sententias qui, Afranio

with Crassus. I fancy they have taken on themselves the fulfilment of your wishes. If so, well, excellent well. If not, let us betake ourselves to the counsel of Jove (and abandon politics).'

3. *de ambitu*] Pompey and Crassus were desirous of securing the election to the praetorship of the infamous P. Vatinius, and the defeat of the illustrious M. Porcius Cato (Uticensis).

Afrani sententiam] This seems to have been a motion that the praetors be elected forthwith, which would imply that they should at once enter upon office (cp. εὐθὺς ἄρχειν, Plutarch, quoted below). Some of the senators wished to add a rider that the praetors should be elected, but on condition that for sixty days after their election they should be only praetors designate, and thus retain their private station (and could therefore be proceeded against by law); but the consuls refused to put this amendment. Now, if they had been tried, their condemnation would have been certain, and Cato would have been elected. So the consuls, in rejecting the rider about sixty days, in effect there and then rejected Cato. All this high-handed action seems well-nigh incredible, and this Cicero feels himself. But he explains their proceedings by saying, 'they have unlimited power, and wish it to be generally understood that it is so.' *Contra* was inserted by Schütz before *quam*, and similarly Baiter inserts *in*, and C. F. W. Müller reads *quam ego dissuaseram*; but it is easy to understand *quam ego dixeram* to mean 'which I had described to you': cp. Phil. xii. 5 *Discussa est illa caligo quam paulo ante dixi*. In either case the words *cum tu adesses* show that Cicero supposed Quintus to know the exact form of Afranius' *sententia*. This is unfortunate for us; it would have been interesting to have had the very terms of the motion. Its aim, however, is clear from the narrative of Plutarch in his 'Cato.' He says: *πρῶτον μὲν . . . ἐψηφίσαντο τοὺς αἰρεθέντας στρατηγῶς εὐθὺς ἄρχειν, καὶ μὴ διαλιπόντας τὸν νόμιμον χρόνον, ἐν ᾧ δίκαι τοῖς δεκάσασι τὸν δῆμον ἴσαν' ἔπειτα διὰ τοῦ ψηφίσματος τὸ δίδόναι*

[*δίκαι*] ἀνυπεύθυνον κατασκευάσαντες ὑπηρέτας αὐτῶν καὶ φίλους ἐπὶ τὴν στρατηγίαν προσήγον, Cat. Min. 42. Once having secured that their creatures could not be prosecuted for bribery, the consuls brought them forward as candidates for the praetorship, gave bribes themselves, and stood by while the voting was going on. Even in corrupt Rome this election was a scandal for ever (cp. Seneca, Epist. 118, 4, and vol. v., p. lii). In due course the praetors should have been designated in July; and thus they would have been five months or more *privati* before they entered on their office. But in this case the proceedings were of a very abnormal character. The elections had been so long postponed that now, in February, the election for the current year was beginning to be discussed. There could be no *designatio* at all. Hence, *ut praetores ita crearentur ut dies lx privati essent*. The authors of the amendment on Afranius' motion, which the consuls shelved, wished to meet the exceptional case by an exceptional measure. As there was no time for *designatio*, the praetors elected would have official position at once. They proposed that during the first two months of their office the praetors should stand in the same position as they would, in the regular course of things, have held for more than five months between their designation and their actual entry into office. The presiding magistrate in the senate had the right of virtually excluding any motion from being voted on: cp. Phil. xiv. 21, 22; Caes. B. C. i. 2, 5; Plin. Ep. iv. 9, 21 *hanc sententiam, quamquam maximae parti senatus mire probabatur, consules non sunt persecuti*. See Mommsen, St. R. iii. 987.

As a matter of fact it came to an election at once; and the consuls would have failed even then had not the *obnuntiatio* been put in force. By thus securing a temporary delay, the consuls were able to work the political machine in such a way as to ensure the return of Vatinius. The account which Plutarch gives of this transaction is: *ἐξαίφνης ὁ Πομπήγιος βροντῆς ἀκηκοέναι ψευδάμενος αἰσχίστα διέλυσε*

cum essent adsensi, addiderunt ut praetores ita crearentur ut dies sexaginta privati essent. Eo die Catonem plane repudiarent. *M. Cato*
 Quid multa? tenent omnia idque ita omnis intellegere volunt.

121. TO ATTICUS, IN ROME (ATT. IV. 10). *Wiel. II 276*

CUMANUM; MAY 22, A. U. C. 699; B. C. 55; AET. CIC. 51.

De rumore qui fuerit Puteolis Ptolomaeum esse in regno, de vita sua Puteolana, de rebus domesticis quas Attico invisendas commendat, de Pompei adventu in Cumanum suum.

CICERO ATTICO SAL.

1. Puteolis magnus est rumor Ptolomaeum esse in regno. Si quid habes certius, velim scire. Ego hic pascor bibliotheca Fausti. Fortasse tu putabas his rebus Puteolanis et Lucrinensibus. Ne ista quidem desunt. Sed mehercule *ut* a ceteris oblectationibus deseror voluptatum propter rem publicam, sic litteris sustentor et recreor maloque in illa tua sedecula quam habes sub imagine Aristotelis sedere quam in istorum sella curuli tecumque apud te ambulare quam cum eo quocum video esse ambulandum. Sed de illa ambulatione fors viderit aut si qui est qui curet deus.

τὴν ἐκκλησίαν, εἰδισμένων ἀφοσιῶσθαι τὰ τοιαῦτα καὶ μηδὲν ἐπικυροῦν διοσημίας γενομένης, Cat. Min. 42. For another instance, about this time, of great irregularities, cp. 100, 2, where the elections of the aediles for 698 (56) did not take place till towards the end of January. See also Mommsen, St. R. i² 565, note 3. ita] sc. ita esse.

villa litore prospectu maris tum *his rebus omnibus*, 'the whole scene.' This may be the meaning of the words here, 'I am feasting my eyes on the scenery of Puteoli and the Lucrine lake.' *His rebus* is generally taken to mean 'the fare,' 'good things,' which the district supplies, that is, oysters. Horace says (Sat. ii. 6, 110):—

Bonisque

Rebus agit laetum convivam,

and probably Publius Syrus means the same when he says:—

Bonarum rerum consuetudo pessima est.

The word *pascor*, however, supports the latter view, and so does the clause *ne ista quidem desunt*. Madvig, after Ursinus, would read *ostreis* for *his rebus*.

oblectationibus voluptatum] the *gen. epezegeticus*, see last letter, § 2, 'enjoyment (consisting) of material pleasures.' For the phrase cp. *a mente deserar*, Att. iii. 15, 2 (73).

istorum] Pompey and Crassus.*ambulatione]* metaphorical, 'the tenor

On the chronology of Att. iv. 10, 9, 11, see Addenda to the Commentary.

1. *Ptolomaeum esse in regno]* 'that Ptolemy has been restored.' See the earlier letters of 698. He was ultimately restored by Gabinus (95, ff.), who acted on his own authority.

pascor] 'feast on,' 'revel in,' cp. Pis. 45: Sest. 99.

Fausti] son of Sulla the dictator. Sulla had brought to Rome a large number of books from Athens and other cities of Greece and Asia: Plut. Sull. 26.

his rebus] Cicero uses *his rebus* in Att. xii. 9 (649) to signify natural scenery, cetera noli putare amabiliora fieri posse

Pompey, Crassus.

sp. 70
 2. Nostram ^{Säulengang} ambulationem et Laconicum eaque quae Cyrea sint velim quod poterit ^{invisas} et urgeas Philotimum ut properet, ut possim tibi aliquid in eo genere respondere. Pompeius in Cumanum Parilibus venit: misit ad me statim qui salutem nuntiaret. Ad eum postridie mane vadebam, cum haec scripsi.

RE ~~XXI~~, 183,
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of my political path.' In the next sentence the same word is used in its literal meaning of a *promenade* or artificial colonnade for walking, sometimes roofed and sometimes open to the air.

2. *Laconicum*] a *sudatorium* or 'Turkish bath,' said by Vitruvius to have been so called because the *sudatorium* was first used by the Lacedaemonians. This appears to be the first mention of the term *Laconicum*. Plautus (Stich. 229), however, speaks of *unctiones Graecas sudatorias*. In 148, 2, Cicero calls it *assa*, with which we are apparently to supply *loca*, though the usual word supplied seems to be *cella*.

Cyrea] 'in the province of Cyrus, the architect.'

quod poterit] *sc. fieri*, 'as far as possible.' In Cicero's Epistles *potest* very often = *fieri potest*, as has often been pointed out. This being so, there is no conceivable reason why *poterit* should not = *fieri poterit*. Yet *poterit* of the mss

has here been corrected to *poteris* with one accord by the editors, who do not think of changing *potest* (= *fieri potest*) to *potes* in the many passages where such an usage is found. See note on Fam. i. 2, 4 (96).

respondere] 'to match you in this branch of domestic architecture.' This sense of the word is often found in the comic poets, where *par pari respondere* means 'to give tit for tat.' So also in Cic. Att. xvi. 7, 6 (783), Atticus is quoted as writing *ut par pari respondeatur*. Cp. also Fam. xv. 21, 3 (450) *cui quidem ego amori utinam ceteris rebus possem! amore certe respondebo*.

Cumanum] His own Cuman villa, which was near Cicero's.

vadebam] = *iturus eram*. Cp. *pauca diebus habebam* (= *habiturus eram*) *certos homines*, Att. v. 17, 1 (209); *Quinto . . . dabam . . . me Laodiceam recipiebam*, Att. v. 20, 5 (228).

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122. TO ATTICUS, IN ROME (ATT. IV. 9).

CUMANUM; MAY 26, A. U. C. 699; B. C. 55; AET. CIC. 51.

M. Cicero ab Attico de censura a tribunis impedita certior fieri cupit, de Pompeio quocum una fuerit, de Luceio, de Q. fratre, de itinere suo de Cumano in Pompeianum.

CICERO ATTICO SAL.

I. Sane velim scire num censum impediunt tribuni diebus vitiandis—est enim hic rumor—totaque de censura quid agant, quid cogitent. Nos hic cum Pompeio fuimus. Multa mecum de re publica, sane sibi displicens, ut loquebatur—sic est enim in hoc homine dicendum—, Syriam spernens, Hispaniam iactans: hic quoque, ut loquebatur, et, opinor, usquequaque, de hoc cum dicemus, sit hoc quasi καὶ τὸδε Φωκουλίδου. Tibi etiam gratias agebat

1. *censum*] the taking of the census by the newly-elected censors. The new censors were M. Valerius Messalla Niger and P. Servilius Vatia Isauricus.

vitiandis] Prof. Reid thinks that this does not mean *obnuntiatione eximendis* rendering them disqualified for the transaction of public business by observing the heavens and announcing unfavourable omens; for *obnuntiatio* had been abolished three years before by the law of Clodius. Therefore he holds that the word *vitiandis* is used in a non-technical sense. The tribunes stopped the *census* by continually summoning the people for other purposes. If the censors had gone on, the tribunes would have complained (as they do in Livy) *contionem a se avocari* and *se in ordinem cogi*. But Mr. Greenidge has adduced good evidence (*The Repeal of the Lex Aelia Fufia in the Classical Review*, vii. 158–161) to show that Clodius only abolished the *spectio* of the patrician magistrates; and that the augur, the plebeian magistrate, and the private citizen could still exercise *obnuntiatio* based on the professed chance observation of *auspicia oblativa*: and with great learning he shows that after 696 (58) all instances of *obnuntiatio* have as their authors tribunes or augurs: cp. also Mr. Greenidge's *Roman Public Life*, pp. 172, 173. He notes that the plebeian magistrates sometimes watched for such signs for purposes

of obstruction, and were then improperly said *servare de caelo*: cp. Att. iv. 3, 3 (92). The words are properly used only of the *spectio*.

totaque de censura] The *lex Clodia* which was afterwards repealed by Q. Scipio Metellus, consul, 702 (52), seriously impaired the censorial power of *notatio*. It enacted that the refusal to allow an ex-magistrate to be adopted into the senate could only have force if the magistrate was formally accused before them and condemned. For the political significance of this law, see Lange, iii. 298. Cicero may have thought the tribunes might be disposed to follow up the attack of Clodius on the censorship. The conclusion of the *lustrum* seems to have been delayed for a long time; cp. 144, 8.

Syriam spernens] 'expressing his contempt of Syria (the province of Crassus) and extolling Spain' (his own province). Thus is the passage explained by Boot, and all the edd. save Man., *iactans* being read for the obviously corrupt *lactans* for M. But Man. gives a quite different meaning to *iactans*, which he translates, *ita exagitans quasi fastidiret*. This gives a far better sense to the passage. Pompey wished to display an ostentatious indifference to provincial governorships, which others coveted so much. If *iactans* here means 'extolling,' the passage lacks all point. Now, undoubtedly, *iactare* can

quod signa componenda suscepisses, in nos vero suavissime hercule est effusus. Venit etiam ad me in Cumanum a se. Nihil minus velle mihi visus est quam Mesallam consulatum petere: de quo ipso si quid scis velim scire. 2. Quod Luceio scribis te nostram gloriam commendaturum et aedificium nostrum quod crebro invisis, gratum. Quintus frater ad me scripsit se, quoniam Ciceronem suavissimum tecum haberes, ad te Nonis Maiis venturum. Ego me de Cumano movi ante diem v. Kal. Maias. Eo die Neapoli apud Paetum. Ante diem iv. Kal. Maias iens in Pompeianum bene mane haec scripsi.

mean to 'run down,' 'depreciate,' as Prof. Palmer has shown on Hor. Sat. ii. 2, 47, where he rightly translates the Lucilian line—

O Iapathē ut *iactare* nec es satis cognitus quis,

'O sorrel, how thou art scorned,' and aptly compares Plaut. Rud. 374.

Novi. Neptunus ita solet. Quamvis fastidiosus Aedilis est; si quae improbae sunt merces, *iactat omnes*.

A somewhat similar meaning of *iactare* 'to torment,' 'to knock about,' is found in Fam. i. 5b, 1 (103); Div. in Caec. 45.

καὶ τὸ δὲ εἶ] Just as Phocylides was in the habit of prefixing to his gnomic verses 'this too is a gnome of Phocylides,' so when one speaks of Pompey (says Cicero) one must always add a sort of refrain, 'as he said,' for he thought that Pompey often used his words only to conceal

his thoughts; cp. Fam. viii. 1, 3 (192); Q. Fr. i. 3, 9 (66).

componenda] the arrangement of the statues in the theatre of Pompey, which was dedicated this year.

a se] So Man. for *at si* of the mss. Boot reads *Etsi = sed*; but there is no contrast in the two sentences.

2. *Quod*] For some arguments tending to show that this may belong to another letter, see Addenda to the Commentary, Note 1.

commendaturum] as a subject for eulogy.

Ciceronem] the son of Q. Cicero.
me . . . movi] See note to Att. iii. 14, 2 (70).

Neapoli] It might be thought that *fui* should be added; but the verb *esse*, even when predicate, is sometimes omitted in such short sentences: cp. Att. xiii. 47b, 1 (654) *itaque hodie Anti; cras ante meridiem domi*.

Wiel. 1280

123. TO QUINTUS (Q. FR. II. 8).

CUMANUM; APRIL OR MAY, A. U. C. 699; B. C. 55; AET. CIC. 51.

M. Cicero respondet ad epistulam Q. fratris qua ille se metuere scripserat ne fratrem litteris suis incommode interpellaret.

MARCUS QUINTO FRATRI SALUTEM.

1. Tu metuis ne me interpelles? ^{unvollgen. h. m.} Primum, si in isto essem, tu scis quid sit interpellare? An te Ateius? Mehercule mihi docere

The date of this letter is uncertain. Körner (p. 31) attributes it to May, 699 (55): and this is the ordinary view, and probably the correct one. But O. E. Schmidt (*Ciceros Villen*, p. 44, note) thinks it belongs to 698 (56), when Cicero made a short run through his villas, from about April 9 to May 6 (106, 4). In that passage he states that he intended to be at Arpinum from April 11 to 16, then to go to Pompeii, and on his return to have a look at his Cumanum. But during that visit, Cicero must have been constantly moving about: he does not appear to have settled down for work. Now, from this letter (123), it seems that Quintus expressed a fear that he would interrupt his brother: that presupposes that Marcus was hard at work. He was so in April 699 (55) (121, 124). The journey of 698 (56) was one of inspection of his villas: that of 699 (55) was straight down to the Cumanum for study. It is moreover very doubtful whether Quintus was in Italy during April and May in 698 (56). There is no difficulty in supposing that Cicero did not begin to get his Cumanum, his most fashionable villa, elegantly fitted up until 699 (55). Some part of it was evidently habitable in that year, though many workmen were engaged throughout the mansion; and it was doubtless in that habitable portion that Cicero received the visit of Pompey (122, 1), which seems to have been a mere morning call. Körner (p. 31) doubts if this letter (123) was written from the Cumanum, and asks 'cur ille cum fabris mansit in ea villa cum aliae non longe abessent quo se conferret?' We may perhaps reply that the use of the library of Faustus (121, 1) counterbalanced the disadvantage of living in the midst of workmen. Madvig (A. C. iii. 195) sup-

poses that this letter was written from Antium, as he wishes to read *Antiates* for *Ante a te* is of M, in § 1. So, too, O. E. Schmidt (op. cit. 38, 5) and C. F. W. Müller. This may be right; but Madvig is in error in speaking of the 'officiosa molestia' of the Antiates. He must have been thinking of the Formiani: Att. ii. 14, 2 (41): 15, 3 (42). It was quite the contrary at Antium: ep. Att. ii. 6, 2 (33) *esse locum tam prope Romam . . . ubi me interpellat nemo, diligant omnes*. We only once hear of Cicero's being at Antium in 699 (55), (125, 1): possibly he went down there to dispose of his house, which he could not afford to keep up, now that he was preparing a more splendid residence at fashionable Cumae. Cicero's house at Antium was in the possession of Lepidus in 709 (45) (Att. xiii. 47a, 1 (664)).

1. *in isto*] *in ista re*: sc. *occupatione impeditus*. This use of the neuter of the pronoun is colloquial, and is found often in the comic drama: *hoc = hac de causa*, Mil. Glor. 850, *istoc = propter istam rem* 851. 'If I was as busy as you think' (Shuckburgh).

interpellare] 'do you know the meaning of the word "interruption," as applied to me?' That is, 'you must be aware that your arrival could never be looked on as an interruption by us.' We have inserted the mark of interrogation after *interpellare*. It seems requisite for the sense, and stands very naturally between two rhetorical questions.

Ateius] sc. *docuit*. This Ateius seems to have been a quidnunc of the time, who (like a sort of Paul Pry) made frequent visits in quest of news, always making his interruption still more annoying by copious apologies for it. Cicero says, 'you want to give me a lesson in his sort

videris istius generis humanitatem, qua quidem ego nihil utor abs te. Tu vero ut me et appelles et interpelles et obloquare et colloquare velim. Quid enim mihi suavius? Non mehercule quisquam *μουσοπάτακτος* libentius sua recentia poemata legit quam ego te audio quacumque de re, publica privata, rustica urbana. Sed mea factum est insulsa verecundia ut te proficiscens non tollerem. *auf dem blo- gen mitnahm*
 Opposuisti semel *ἀναντίλεκτον* causam, Ciceronis nostri valetudinem; conticui: iterum Cicerones; quievi. 2. Nunc mihi iucunditatis plena epistula hoc aspersit molestiae quod videris ne mihi molestus esses veritus esse atque etiam nunc vereri. Litigarem tecum, si fas esset, sed mehercule istuc si umquam suspicatus ero, nihil dicam aliud nisi verebor ne quando ego tibi, cum sum una, molestus sim. [Video te ingemuisse. Sic fit, † εἰδ' ἐν αἰᾷ ἔζησας: numquam enim dicam, *ἔα πάσας*.] *cf. p. 109*
 Marium autem nostrum in lecticam mehercule coniecissem,—non illam regis Ptolomaei Asi-
 cianam: memini enim, cum hominem portare ad Baias Neapoli

of politeness; but it has no place between you and me.' Or we might supply *interpellat* with Ateius, 'Has Ateius been interrupting you?' He may have been the C. Ateius Capito who appears to have been something of a 'crank,' and cursed Crassus when he left for the East. In Att. xiii. 33, 4 (636) we hear that he was assiduous *in rebus novis perquirendis*. The conjecture of Lambinus *An te Staius?* 'How does Staius interrupt you?' is attractive. The next sentence might perhaps be translated, 'On my word you want to give me a lesson in a branch of good manners (a special branch of your own) which I do not want at all from you.'

Tu vero] 'why, I want you not only to look in on me, but to break in on me; not only to talk to me, but talk me down if you like. It is my greatest pleasure. No moonstruck young poet ever read his last effusion with more delight than I hear your conversation.' For *tu vero*, see note on Att. iii. 15, 2 (73).

tollerem] 'take you with me.'

iterum Cicerones] sc. *opposuisti*, 'the second time you urged the health of both your son and mine.'

2. *nihil dicam aliud*] 'I shall merely express a fear that I may be some time in the way when I am with you.' In *verebor* . . . *sim* Cicero gives the very words which he will use if he ever suspects

Quintus of fearing that he may be a bore to his elder brother. *Nisi me vereri* or *nisi hoc, verebor* would have been a more careful phrase.

video . . . *πάσας*] Schütz, with great probability, transposes these words to § 4, where they stand after the words, *De re publica*. We have printed them there in italics. Not only does the passage interrupt the train of thought here, but it gives a possible sense in the place to which it is transposed. We have very slightly changed the order of the words in making the transposition.

coniecissem] Having said that he regrets that he had not taken Quintus with him, Cicero adds that he would have certainly 'thrust Marius into a litter,' and taken him with him to the country, but that he feared the unfinished state of his villa would be prejudicial to his friend's health. Quintus may have said in his letter that Marcus must be very busy, as he was not enjoying the company of Marius.

Ptolomaei Asiagianam] Cicero interrupts the train of thought to advert to a ludicrous incident which had happened on a former occasion when he was conveying his friend Marius to the country. Cicero had borrowed from his friend and neighbour, Asicius, a *lectica octophoros*, which had been the litter of King Ptolemy when in Rome, and now belonged to Asicius. Asicius had bought (or had been given),

oetophoro Asiciano machaerophoris centum sequentibus, miros risus nos edere, cum ille ignarus sui comitatus repente aperuit lecticam et paene ille timore, ego risu corruī—hunc, ut dico, certe sustulisse, ut aliquando subtilitatem veteris urbanitatis et humanissimi sermonis attingerem. Sed hominum infirmum in villam apertam ac ne rudem quidem etiam nunc invitare nolui. 3. Hoc vero mihi peculiare fuerit, hic etiam isto frui. Nam illorum praediorum scito mihi vicinum Marium lumen esse. Apud Anicium videbimus ut paratum sit. Nos enim ita philologi sumus ut vel cum fabris habitare possimus. Habemus hanc philosophiam non ab Hymetto, sed ab taraysira. Marius et valetudine est et natura imbecillior.

along with the litter, the bodyguard of one hundred dirkmen, whom Ptolemy had kept as his escort. These followed the litter, much to the alarm of Marius, who, suddenly opening the litter, caught sight of his formidable bodyguard. This is the same Marius to whom are addressed Fam. vii. 1-4. The ordinary reading is *Anicianam* (-o); but Bücheler (Rhein. Mus. xxv. (1870), p. 170) is doubtless right in reading (with M) *Asicianam* (-o). Asicius was accused by Calvus of having, in conjunction with Ptolemy, murdered an Egyptian envoy; but he was defended by Cicero and acquitted: cp. Cael. 23, 24; Tac. Dial. 21. Bücheler reads *portarent*, apparently regarding the subject as indefinite. But what then brought Cicero to the place where the event occurred?

apertam . . . quidem] 'still exposed to the weather, and not even rudely finished.'

3. *peculiare*] 'it would have been a special treat to me to have him here: you know to have him as a neighbour is the very sunshine of my Pompeian villa (near which Marius lived). I will see about putting him up at the house of Anicius.' For C. Anicius, cp. 94, 2, and Fam. xii. 21 (698).

ita philologi] 'scholar as I am, yet I can put up with workmen to live with,' i.e. 'I am not, like most literary persons, too particular (*nimum mollis*)'; so Man.; but the context makes it better to take *philologi* = 'devoted to my studies' (see Att. ii. 17, 1 (44), rendering 'I am so immersed in my books that I can live in the midst of the workmen's din.'

Hymetto] Prof. Reid (*Hermathena*, xxiii. (1897), p. 111) thinks that possibly we should read *Gargetto*, the reference

being to Epicurus, who was born in the deme Gargettus: cp. Fam. xv. 16, 1 (531).

[*taraysira*] It seems hopeless to try to emend this passage. Perhaps *ab area Cyrea*, the conjecture of Olivetus and Lallemand, is the least improbable. 'I have drawn this power of concentration not from the effeminate discipline of philosophic study in Athens, but from being inured to the hardship of living amid the din of workmen, owing to the frequent building schemes which I carry out under the direction of my architect Cyrus.' But this is of course very forced, and *areis Cyreis* would seem rather to be indicated. Could Cicero have written *ab area Cyrea* or *ab arcula Cyrea*? He uses *arculae*, Att. ii. 1, 1 (27), for the *répertoires* of Isocrates' rhetoric. If *arca*, then, or *arcula*, suggested a philosopher's *répertoire*, and if the same word might be used of any box or chest (and why not, then, of a *tool-box*?), Cicero might say, 'this philosophic attitude of mine has its source not in Athens, not in the *arcae* (or *arculae*) of Athenian philosophy, but in another *arca*, the *arca* (tool-box) of Cyrus,' that is, 'I am so habituated to the régime of Cyrus that I am quite prepared to live in a half-finished house.' On this passage Tunstall has made one of his extraordinarily ingenious conjectures. For *araysira* he reads *arce* $\Psi\upsilon\pi\alpha$, by which name Cicero refers to Arpinum in Att. xvi. 13 (802). This conjecture is indeed rarely ingenious, because Cicero seems to refer here to Arpinum. What more natural thing could Cicero say than, 'I have got my indifference to draughts (my willingness to live in a half-built house), not from the honeyed mountain of Greece,

v. Schrab. Ge-
sundt

nicht angebaut

of Att. 4,
10, 2

4. De interpellatione tantum sumam a vobis temporis ad scribendum quantum dabit. Utinam nihil detis, ut potius vestra iniuria quam ignavia mea cessem! De re publica *video te ingemuisse*: sic fit: εἰ δ' ἐν αἰᾷ ἔζησας; nimium te laborare doleo (*nunquam enim dicam* ἔα πάσας) et meliorem civem esse quam Philoctetam, qui accepta iniuria ea spectacula quaerebat quae tibi acerba esse video. Amabo te, advola, consolabor te et omnem abstergebo dolorem, et adduc, si me amas, Marium. Sed apperare. Hortus domi est.

but from the wild hills of Arpinum.' He has, in a passage already quoted, spoken of the *patrios montes* of Arpinum. Everything seems to point to Tunstall's emendation. Yet it can hardly be right. When Cicero, writing in the year 710 (44), speaks of *νήσος Ψυπία*, the context shows that he means Arpinum; and he is making use of a quotation of Atticus. It is likely that eleven years before that time he should have written of Arpinum as *νήσος Ψυπία*, without a hint from the context as to his meaning? On this passage see also a note of Dr. Reid in *Hermathena*, xxiii. (1897), p. 111, where he argues that we should read *Abdera*, 'This philosophy of mine comes not from refined Athens, but from rude Abdera'; or if we read *Gargetto*, 'I derive this philosophy, I will not say from Epicurus, but rather from Democritus.' We have thought that possibly the allusion may be to some of the parts of Rome where workmen congregated, and that the reading may be either *ab ara Syria*, Eastern religions having begun to germinate in the lower parts of Rome; or perhaps *ab ara Maxima*. If *r* and *m* in some archetype resembled one another, the corruption might have arisen. 'My philosophy does not come from Königsberg, but from the Seven Dials.' The passage is one in which a certain indulgence in guessing may be allowed.

4. *Utinam*] 'my only desire is that you will not leave me any time for writing: then, I can attribute my idleness, not to my own sloth, but to your evil influence.'

εἰ δ'] 'but if you were on the spot?' i.e. 'if you who are absent groan at the state of affairs, what would you do if you

were here?' We do not know whence the Greek words are taken, and therefore can only guess about their application.

ἔα πάσας] *μελεδώνας*, Lambinus; *ἔα πάσας τὰς μελεδώνας*, Ed. Crat.; but again we are at a loss for the source of the quotation. The sense would be 'I am sorry you are *too* troubled about public affairs (mind I say *too* troubled: I am not one of those who say *begone, dull care*, on public matters); but I am sorry that you are *too* troubled, and that you are a greater patriot than Philoctetes, who, when wronged, enjoyed the sufferings of his country, which gall you.'

Hortus domi est] There are two other passages to be brought into connexion with this, viz., *Fam. ix. 4 (466) si hortum in bibliotheca habes, deerit nihil*; and *Plaut. Mil. 193, 194, Nam mulieri holitori nunquam supplicat si quast mala: Domi habet hortum et condimenta ad omnis mores maleficos*. *Hortus* seems to be used for 'provisions,' 'food.' Here Cicero says, 'Hurry and come to us. We have our larder well stocked.' In *Fam. ix. 4 (466)*, which is also an invitation, Cicero says to Varro, 'If you have something to eat as well as your library to read [we should probably read *cum* for *in*], we shall want for nothing.' The passage in Plautus seems to mean that a woman has, out of her own resources, not merely the ingredients but also the seasoning for the concoction of any dish of villany? The sentence in 148, 14, *et nunc domus suppeditat mihi hortorum amoenitatem* does not help towards the explanation of this passage, because *horti* means 'a pleasure-garden,' *hortus* 'a kitchen-garden.'

124. TO ATTICUS, IN ROME (ATT. IV. 11). W II 287

CUMANUM; MAY 27, A. U. C. 699; B. C. 55; AET. CIC. 51.

M. Cicero per Atticum cupit certior fieri quid Romae fiat omninoque eius litteras sibi gratissimas esse significat, praeterea de Pompeio ac de rebus domesticis quaedam significat.

CICERO ATTICO SAL.

1. Delectarunt me epistulae tuae quas accepi uno tempore duas ante diem v. Kal. Perge reliqua. Gestio scire ista omnia. Etiam illud cuius modi sit velim perspicias: potes a Demetrio. Dixit mihi Pompeius Crassum a se in Albano exspectari ante diem iv. Kal.: is cum venisset, Romam eum et se statim venturos, ut rationes cum publicanis ^{procurator} Quaesivi, gladiatoribusne? Respondit, ante quam inducerentur. Id cuius modi sit aut nunc, si scies, aut cum is Romam venerit, ad me mittas velim. 2. Nos hic voramus litteras cum homine mirifico—ita mehercule sentio—Dionysio qui te omnique vos salutat. p. 85

γλυκύτερον οὐδὲν ἢ πάντ' εἰδέναι.

Qua re, ut homini curioso, ita perscribe ad me quid primus dies, quid secundus, quid censores, quid Appius, quid illa populi Appuleia: denique etiam quid a te fiat ad me velim scribas. Non enim, ut vere loquamur, tam rebus novis quam tuis litteris delector. Ego mecum praeter Dionysium eduxi neminem nec metuo tamen ne

1. *Perge reliqua*] sc. *narrare*. The ellipse after *perge* is very common in the letters. We cannot discover what this story can have been about of which Cicero desires to learn the sequel.

illud] refers to what follows.

Demetrio] of Gadara, a freedman of Pompey.

gladiatoribusne] 'is it during the gladiatorial show?'

inducerentur] 'before the gladiators were brought before the public'—a technical word: cp. *De Opt. gen. Or.* 17: *Sest.* 134: *Pers.* 6, 48 *Dis igitur genioque ducis centum paria ob res Egrege gestas induco*.

2. *γλυκύτερον*] We have transposed *οὐδὲν* and *γλυκύτερον*. The verse is then

a senarius, wanting the first foot. The usual course has been to read *οὐδὲν γλυκύτερον ἔστιν ἢ πάντ' εἰδέναι*. The verse is ascribed by Meineke to Menander. *primus dies*] of the gladiatorial show. Some word like *attulerit* is understood.

censores] *acturi sint*, that is, 'will they be permitted to hold the census?' cp. 122, 1.

Appius] was a candidate for next year's consulship.

Appuleia] Clodius, who is called the Appuleius of the people, because he is as turbulent as Appuleius Saturninus; he is called 'that unsexed Appuleius' as being *puccitiae suae prodigus*: cp. *filiola Curionis*, *Att.* i. 14, 5 (20); *Pediatia*, *Hor.* *Sat.* i. 8, 39.

44.67
 mihi sermo desit: †abs te opere† delector. Tu Lucecio nostrum librum dabis. Demetri Magnetis tibi mitto, statim ut sit qui a te mihi epistulam referat.

125. TO ATTICUS, IN ROME (ATT. IV. 12). W II 289

CUMANUM; MAY (POSSIBLY), A. U. C. 699; B. C. 55; AET. CIC. 51.

M. Cicero Attico significat quid egerit cum Egnatio et cum Macrone eumque invitat ut secum postridie Kalend. cenet.

CICERO ATTICO SAL.

Egnatius Romae est. Sed ego cum eo de re Halimeti vehementer Anti egi. Graviter se acturum cum Aquilio confirmavit. Videbis ergo hominem, si voles. Macroni vix videor praesto esse *posse*: Idibus enim auctionem Larini video et biduum praeterea. Id tu, quoniam Macronem tanti facis, ignoscas mihi velim. Sed, si me diligis, postridie Kalend. cena apud me cum Pilia. Prorsus id facies. Kalendis cogito in hortis Crassipedis quasi in deversorio cenare. Facio fraudem senatus consulto. Inde domum cenatus, ut sim mane praesto Miloni. Ibi te igitur videbo et permanebo. Domus te nostra tota salutat.

† abs te] Madvig (A. C. iii. 173) reads *ita ab isto puero delector*. But Cicero would hardly call Dionysius *puero* after calling him *homine mirifico* above. Perhaps the simplest reading is that suggested by the Ed. Iensoniana *ab isto <magno> opere delector*. Ziehen's reading *opipare* (Rh. Mus. xli. (1896), p. 591) is unlikely, though adopted in the text by C. F. W. Müller. *Opipare* means 'sumptuously,' 'richly,' and could not well go with *delector*. What Ziehen finds to object to in *magno opere delector* is not clear: cp. Verr. ii. 143: Balb. 42.

librum] The notes which he had promised Lucecius above, Fam. v. 12, 10 (109).

Demetri Magnetis] sc. *librum περι δμολας*: cp. Att. viii. 11, 7 (342). The bearer of the book to Atticus would bring back a letter from him to Cicero.

Egnatius] a money-lender.

Aquilio] possibly the Aquilius who was Cicero's colleague in the praetorship.

Pilia] wife of Atticus.

Crassipedis] son-in-law of Cicero.

Facio fraudem] 'I elude the senatorial decree' by remaining in the neighbourhood of the city; if he had been in the city, he would have been obliged to attend the meeting of the senate. So Boot. But if this is the correct interpretation, Cicero must have used *senatus consultum* loosely for *lex*: cp. De Leg. iii. 11 *Senatori qui nec aderit aut causa aut culpa esto*.

sim . . . praesto] This does not refer to the trial of Milo *de vi* on the prosecution of Clodius, which occurred the year before. The words do not necessarily connote any appearance in court as advocate. They are quite general, and may refer to any appointment with Milo; possibly his betrothal: cp. 130, 1.

permanebo] So Gurlitt for *promonebo* of the mss. Kayser reads *promovebo*, 'I shall move you (i.e. bring you) on with me.' See also Adn. Crit.

126. TO FADIUS GALLUS (FAM. VII. 23). W II p. 290

ROME; A. U. C. 693 (PROBABLY); B. C. 61; AET. CIC. 45.

M. Cicero scribit de signis et statuīs a M. Fadio Gallo sibi emptis, quae sibi emi noluisse dicit sed tamen rata se velle habere: tum de domo a Gallo prope se conducta.

M. CICERO S. D. M. FADIO GALLO.

1. Tantum quod ex Arpinati veneram cum mihi a te litterae redditae sunt: ab eodemque accepi Aviani litteras in quibus hoc inerat liberalissimum, ^{Zahlungen} nomina se facturum, cum venisset, qua ego vellem die. Fac, quaeso, qui ego sum esse te: estne aut tui pudoris aut nostri, primum rogare de die, deinde plus annua postulare? Sed essent, mi Galle, omnia facilia, si et ea mercatus esses quae ego desiderabam et ad eam summam quam volueram. Ac tamen ista ipsa quae te emisse scribis non solum rata mihi erunt sed etiam grata: plane enim intellego te non modo studio, sed etiam amore usum quae te delectarint, hominem, ut ego semper iudicavi, in omni iudicio elegantissimum, quia me digna putaris, coëmisse. 2. Sed velim maneat Damasippus in sententia:

Most editors now suppose that this letter was written in 693 (61), when Cicero was adorning the house on the Palatine which he had bought in 692 (62). In 694 (60) he facetiously speaks of the load of debt he had incurred by his expenditure on works of art: cp. Att. ii. 1, 11 (27). For the reason why we have retained this and other letters in the positions originally assigned them, though these positions are wrong, see Preface to vol. i., ed. 3.

1. *Tantum quod . . . veneram*] sc. *tantum factum est quod veneram*, 'I had only just arrived.' This phrase is also found in Att. xv. 13a, 7 (795). So with negatives, *tantum quod hominem non nominat*, 'he only omits the name,' Verr. i. 116.

nomina se facturum] 'that he will not debit my account till I wish.' Gallus had bought certain statues from Avianius for Cicero. Avianius generously proposed to wait for payment till it should suit Cicero's convenience. Literally, 'that he will enter the debt on whatever day I please.' According to strict law the procedure which Avianius would follow as regards Cicero was exactly similar to

that which Pythius followed as regards Canius in the story related in Cic. Off. iii. 59. That procedure, as Mr. Roby (*Roman Private Law*, ii. p. 287) has shown, involved three entries in the ledger of Pythius, who sold and delivered a villa to Canius without receiving the purchase-money. 1° Pythius debits Canius with the purchase-money. 2° He credits him with the price as if received. This completed the sale and entitled Canius to actual delivery. 3° He debits him with a loan to the same amount. It is this last entry which is described generally as *nomina facere*, 'to make entries,' which is mostly used in the sense of 'to make a loan.' As soon as this entry or loan was made, interest would begin to accrue.

Fac] 'put yourself in my place.'
rogare de die] sc. *solutionis*, 'to ask for credit.'

plus annua] 'to ask for more than a year's credit.'

rata . . . grata] 'not only do I ratify your purchase, but I am gratified so to do.' This, or 'accepted . . . acceptable,' will reproduce the play on the words.

2. *Damasippus*] This is the Damasippus

prorsus enim ex istis emptionibus nullam ^{desidero} desidero. Tu autem ignarus instituti mei, quanti ego genus omnino signorum omnium non aestimo, tanti ista quattuor aut quinque sumpsisti. Bacchas istas cum Musis Metelli comparas. Quid simile? primum ipsas ego Musas numquam tanti putassem atque id fecissem Musis omnibus approbantibus: sed tamen erat aptum bybliothecae studiisque nostris congruens. Bacchis vero ubi est apud me locus?—At pulchellae sunt.—Novi optime et saepe vidi. Nominatim tibi signa mihi nota mandassem, si probassem. Ea enim signa ego emere soleo quae ad similitudinem gymnasiolorum exornent mihi in palaestra locum. Martis vero signum quo mihi pacis auctori? Gaudeo nullum Saturni signum fuisse: haec enim duo signa putarem mihi aes alienum attulisse. Mercuri mallet aliquod fuisset: felicius, puto, cum Aviano transigere possemus. 3. Quod tibi destinaras trapezophorum, si te delectat, habebis: sin autem sententiam mutasti, ego habebō scilicet.—Ista quidem summa ne ego multo libentius emerim deversorium Tarracinae, ne semper hospiti molestus sim. Omnino liberti mei video esse culpam cui plane res certas mandaram itemque Iuni quem puto tibi notum esse, Aviani familiarem. Exhedria quaedam mihi nova sunt instituta

mentioned in Hor. Sat. ii. 3, 16. Damasippus had said that he was willing to take the statues off Cicero's hands. Cicero says, 'I hope he will adhere to his offer.' Damasippus is also mentioned in Att. xii. 29, 2 (565); 33, 1 (566). Other characters mentioned by Horace, in common with Cicero, are Tigellius, Craterus, Arrius, Trebatius, the son of Aesopus, Arbuscula, Laberius, Tarpa.—See Palmer, Horace, *Satires*, p. xv.

quanti . . . tanti] With the reading in the text *tanti* and *quanti* must be correlative; and the sense must be, 'But you, in ignorance of my practice, took four or five of those works at a price I would not give for all the statues in the world.'

genus . . . omnium] 'statues of all kinds.' Cp. 109, 2; 115, 3. For the gen. *signorum* (which is the *genetivus epezeteticus* of Draeger, i. 466), cp. unum genus est eorum, Cat. ii. 18; propter eam causam sceleris (viz. 'crime'), Verr. iv. 113; insidias caedis atque incendiorum, Cat. ii. 6. Add *proeli dimicationem*, Q. Fr. i. 1, 5 (30)

erat] '(such a purchase) would have been suitable.' Cp. et nisi longe alium late iactaret odorem laurus erat, Virg. Georg. ii. 132; peream male si non optimum erat, Hor. Sat. ii. 1, 6; Palmer, on Hor. Sat. ii. 1, 16, calls this 'the imperfect of neglected duty.'

pacis auctori] 'a votary of peace,' alluding most probably to his feat in crushing Catiline without unsheathing the sword: hence *cedant arma togae* and other such boasts. Others, supposing the reference to be to his attitude as peace-maker between Pompey and Caesar, place this letter very much later.

duo signa] of two such inauspicious gods as Mars and Saturn. Mercury, on the other hand, was the god of treasure-trove and good luck.

3. *trapezophorum*] See Addenda to the Commentary.

deversorium Tarracinae] Cicero would often use a lodge at Tarracina on his journeys to his Cumanum and Pompeianum.

Exhedria] See Addenda to the Commentary.

in porticula Tusculani. Ea volebam tabellis ornare: etenim, si quid generis istius modi me delectat, pictura delectat. Sed tamen, si ista mihi sunt habenda, certiozem velim me facias ubi sint, quando arcessantur, quo genere vecturae. Si enim Damasippus in sententia non manebit, aliquem Pseudodamasippum vel cum iactura reperiemus. 4. Quod ad me de domo scribis iterum, iam id ego proficiscens mandaram meae Tulliae: ea enim ipsa hora acceperam tuas litteras. Egeram etiam cum tuo Nicia, quod is utitur, ut scis, familiariter Cassio. Ut redii autem prius quam tuas legi has proximas litteras, quaesivi de mea Tullia quid egisset. Per Liciniam se egisse dicebat (sed opinor Cassium uti non ita multum sorore), eam porro negare se audere cum vir abesset—est enim profectus in Hispaniam Dexius—illo et absente et insciente migrare. Est mihi gratissimum tanti a te aestimatam consuetudinem vitae victusque nostri, primum ut eam domum sumeres ut non modo prope me sed plane mecum habitare posses, deinde ut migrare tanto opere festines. Sed ne vivam si tibi concedo ut eius rei tu cupidior sis quam ego sum. Itaque omnia experiar. Video enim quid mea intersit, quid utriusque nostrum. Si quid egero, faciam ut scias. Tu et ad omnia rescribes et quando te expectem facies me, si tibi videtur, certiozem.

Pseudodamasippum] 'I must look out for some imitator of Damasippus to sell them to, even at a loss.' Palmer, on Hor. Sat. ii. 3, 16, remarks that Damasippus must have been quite at the head of his trade, as he had imitators in it.

4. *Cassio*] Gallus had bought a house from Cassius, inhabited by Cassius' sister Licinia and her husband Dexius. Licinia did not wish to move out in the absence of her husband. Not being on good terms with her brother, she was not

anxious to consult the convenience of the purchaser of his house.

uti non ita multum] 'is not on very good terms with.'

porro] 'in her turn.'

Dexius] The name is found in C. I. L. ix. 6078, 73.

ne vivam si tibi concedo] 'upon my life, I won't admit.' Cp. *ita vivam ut maximus sumptus facio*, Att. v. 15, 2 (207), 'upon my life, I am living very extravagantly.'

*liber Marius
epist. 2, 8, 2 ff. o. p. 100* 127. TO M. MARIUS (FAM. VII. 1). *W II p. 299. Brunt
Char. 72*

ROME; SEPTEMBER OR OCTOBER, A. U. C. 699; B. C. 55; AET. CIC. 51.

M. Cicero probat, quod M. Marius ludos a Pompeio II. cos. editos spectatum non venerit. Se quoque interea Canini causam egisse narrat et optare se ait ut, omissis rebus forensibus, libere possit in villis et cum Mario vivere.

M. CICERO S. D. M. MARIO.

1. Si te dolor aliqui corporis aut infirmitas valetudinis tuae tenuit quo minus ad ludos venires, fortunae magis tribuo quam sapientiae tuae: sin haec quae ceteri mirantur contemnenda duxisti et, cum per valetudinem posses, venire tamen noluisti, utrumque laetor et sine dolore corporis te fuisse et animo valuisse, cum ea quae sine causa mirantur alii, neglexeris; modo ut tibi constiterit fructus otii tui, quo quidem tibi perfrui mirifice licuit cum esses in ista amoenitate paene solus relictus. Neque tamen dubito quin tu ex illo cubiculo tuo ex quo tibi Stabianum perforasti et

It is uncertain in what month Pompey dedicated his theatre; probably it was in September: cp. Val. Max. ii. 4, 6 *Cn. Pompeius ante omnis aquae per semitas decursu aestivum minuit fervorem*. A few days before, Cicero delivered the speech against Piso (§ 65). In that speech Cicero knew (81) of Caesar's having crossed the Rhine (end of July), but not of his having crossed into Britain (latter part of September).

1. *ludos*] This very interesting and beautiful letter was written on the occasion of the dedication of Pompey's theatre and the temple of Venus Victrix, when Pompey delighted the people with spectacles of unusual magnificence, including not only dramatic and athletic performances in the theatre, but races and combats with wild beasts (*venationes*) in the circus. In these were killed five hundred lions and twenty elephants, according to Pliny. The letter is remarkable as showing a refinement very rare in the age of Cicero. It seems to us, however, that the value of the letter from this point of view is somewhat overestimated. It seems clear from § 6, *haec ad te . . . paeniteret*, that the letter must be regarded to some extent rather as a

rhetorical exercise on a theme suggested by his friend, than as the expression of the writer's own opinion of the question of the morality of such spectacles as he describes. Strangely enough, this particular show seems to have supplied incidents so affecting as to move even the callous mob of Rome. Pliny (N. H. viii. 20, 21) tells us that the cries and piteous bearing of the elephants, when they found escape impossible, touched the people so much that they rose in a mass and cursed Pompey, *tanto populi dolore, ut, oblitus imperatoris ac munificentiae honori suo exquisitae, flets universus consurgeret divasque Pompeio quas ille mox luit imprecaretur*.

modo ut tibi constiterit] 'always provided you made a good use of your leisure.' *Constiterit* may come from *consto*, in the sense of 'to be,' 'exist,' *ὑπαρχειν*, as in *si ipsa mens constare potest vacans corpore*, N. D. i. 25; or from *consisto*, in the same sense, *vix binos oratores laudabilis constitisse*, Brut. 333.

ex quo tibi Stabianum perforasti] There seems to be corruption here. *Stabianum perforasti* is usually explained 'you have opened a window giving on the Stabian waters of the Bay.' But is this a possible

patefecisti sinum, per eos dies matutina tempora lectiunculis

meaning of the verb? *Perforare* means (1) 'to bore through,' a meaning which is clearly impossible here; (2) 'to make by boring'; and this last signification is common in Cicero; e. g. *duo lumina ab animo ad oculos perforata*, N. D. iii. 9; *viae . . . a sede animi perforatae*, Tusc. i. 46. But *perforare Stabianum* = *perforando patefacere Stabianum* is impossible, as was seen by Boot (Obs. Crit., p. 12). Under *Stabianum* lurks some direct object of *perforasti*. Boot conjectures *tablinum*, 'a balcony': cp. Varro ap. Nonium, p. 83, 16 *ad focum hieme et frigoribus cenabant: aestivo tempore in loco propulato: rure in chorte: in urbe in tablino, quod maenianum possumus intellegere tabulis fabricatum*. We might suggest, to account for *Stabianum* of the mss, *istud maenianum*. For *maeniana*, 'timber balconies' thrown out for the purpose of affording a view, and taking their name from Maenius, who was consul 416 (338), see Reid on Acad. ii. 70. Either conjecture involves a violent departure from the mss; but a puzzled copyist would be very likely to suppose a reference to *Stabiae* S. of Pompeii, where the villa of Marius was situated. The whole sentence, *ex quo maenianum perforasti et patefecisti* for *ex quo maeniano perforato patefecisti* supplies an example of *parataxis* for *hypotaxis*, not rare in the letters. The reading of the mss MR is *senum*, which Wölfflin shows to be another form of *sinum*, as *semol* is of *simul* (Archiv x. 451). But it is a slight change to alter to *sinum* with Boot; and it is unlikely that Cicero would use an unusual form of the word just here. *Misenum* is the emendation of Lambinus. Perhaps we should adhere to *Stabianum*, and interpret *perforasti et patefecisti* as a δὴ μέσων construction = *perforando patefecisti*: cp. Plaut. Aul. 270 *pure propera atque elue* for *propera atque pure elue*. Prof. Reid thinks that we have an example of a very common kind of error in mss when the first part of one word is attached to the last part of the following word. He holds that Cicero may have written *perforando patefecisti*. Cf. Plaut. Mil. 1022, where Ritschl read *propera exspectando* for *properando*. In Acad. ii. 70, all mss have *facerent for facere dicerent*; in Pro Sull. 1, all but three give *suspiciarentur* for *suspicipari viderentur*; in Phil. vii. 24, all but one have *conlaudaremus* for *conlaudare debemus*. In Att. x. 4, 11 (382)

Orelli with probability conjectured *facere solet for faceret*. Halm and Christ give in Div. i. 56, *petere dubitanti* for *petenti*. In Balb. 1, C. F. W. Müller writes *valere debent* for *valent*. Many other illustrations of the principle are to be found in the texts of almost all authors.

[*lectiunculis*] 'little dips into books.' This is, we think, what Cicero wrote. He had said above (or implied) that the leisure of Marius was not properly employed unless he did something useful. Now, to take little dips into books would be very useful as compared with dozing over bad farces. Kl. conjectured *spectiunculis* for *lectiunculis*; but would taking 'little peeps' at the beauties of the Bay of Naples satisfy the condition expressed above, *modo ut tibi constiterit fructus otitui*? Moreover, *spectarent* is just the word that would not be used after *spectiunculis*. But the editors have treated this passage very badly: in the words *neque dubito quin tu ex illo cubiculo ex quo tibi Stabianum perforasti . . . per eos dies matutina tempora lectiunculis consumpseris*, it seems at first sight that for *ex illo cubiculo* we should certainly read *in illo cubiculo*; and this has been the course adopted by every editor from Lallemand to Müller. But this is unscientific. If Cicero wrote the easy *in illo cubiculo*, why do all the mss give us the difficult *ex illo cubiculo*? The fact is, that in *ex illo cubiculo ex quo* we have an example of that *inverse attraction*, which is quite in the manner of Plautus, with whose diction I have already pointed out so many marked parallelisms in the letters of Cicero: cp. for instance, Plaut. Cist. 63 *indidem unde oritur facito ut facias stultitiam sepelibilem*; again, *ego te hodie reddam madidum si vivo probe tibi quoi decretum est bibere aquam*, Aul. 574; *quid illum ferre vis qui, tibi quoi divitiae domi maxumae sunt . . . numum nullum habes*, Epid. 329. Hence I would by no means change *ex illo* to *in illo*, with Lallemand. Such a course would be truly 'from the purpose' of criticism. Either Cicero wrote *ex illo . . . lectiunculis*, or *ex illo . . . spectiunculis*; certainly not *in illo . . . lectiunculis*. I believe he wrote *ex illo . . . lectiunculis*; and that this passage supplies another striking instance of the close parallelism between the diction of the letters of Cicero and of the comic drama. For a good example of *inverse attraction* in Greek, cp. *βήναι*

consumpseris, cum illi interea qui te istic reliquerunt spectarent
 ×comminus mimos semisomni. Reliquas vero partis diei tu con-
 sumebas iis delectationibus quas tibi ipse ad arbitrium tuum
 compararas, nobis autem erant ea perpetiendae quae Sp. Maecius
 probavisset. 2. Omnino, si quaeris, ludi apparatusissimi sed non tui
 stomachi: coniecturam enim facio de meo. Nam primum honoris
 causa in scaenam redierant ii quos ego honoris causa de scaena
 decessisse arbitrabar. Deliciae vero tuae, noster Aesopus, eius modi
 fuit ut ei desinere per omnes homines liceret. Is iurare cum coe-
 pisset, vox eum defecit in illo loco, 'Si sciens fallo.' Quid tibi ego
 alia narrem? nosti enim reliquos ludos: qui ne id quidem leporis
 habuerunt quod solent mediocres ludi: apparatus enim spectatio

κείθεν ὄθενπερ ἤκει, Soph. O. C. 1226.
 [I should prefer to adopt in illo cubiculo.
 It is very common for these mss to omit in
 (see C. F. W. Müller's note on Fam. p. 25,
 22), and also to add adjacent words (ib.
 p. 32, 26, and his note on Att. p. 24, 8).
 The Plautine passages do not seem so
 strong as the present; and it is improbable
 that Cicero would use such a rare con-
 struction in such a studied composition as
 this letter (cp. Lebreton, p. 14). Surely
 κείθεν in the passage in Sophocles is not
 defensible.—L. C. P.]

comminus] While Marius has a distant
 view of Misenum, those who left him to
 come to Rome have a close (too close)
 view of the farces which Cicero found
 so tiresome. Comminus for communes is
 the admirable conjecture of Madvig (Adv.
 Crit. iii. 158). Communes is usually
 explained 'hackneyed,' 'gewöhnliche,'
 'alltägliche' (Stüpfle). But this is not a
 meaning which communis ever bears
 (communes loci, 'common places,' in no
 way defends it); nor, if it did, would it be
 suitable here, as Madvig justly observes.
 Prof. Reid is inclined to think communes
 right after all. Marius had (he says) the
 sole enjoyment of his estate and his
 privacy, while those who remained in
 town looked at the mimes, the spectacle of
 which was common property. The con-
 trast is between that which belongs to
 one and that which belongs to the public
 generally. But Prof. Reid confesses that
 the contrast between the distant view of
 Misenum and the close view of the mimi
 seems forced, frigid, and trivial.

Sp. Maecius] This is the Maecius Tarpa
 mentioned by Horace. He was appointed
 by Pompey to be public licenser of plays,

like the Lord Chamberlain amongst our-
 selves. According to the Schol. (Comm-
 Cruq.) on Horace, Tarpa was again ap-
 pointed to discharge the same functions,
 as president of a court of five members,
 by Octavius.

probavisset] 'if only Tarpa gave his
 sanction, we had to sit out the play.' The
 subjunctive is used because ea expresses
 'the kind' of plays which they had to
 witness. The point of the antithesis is that
 Marius could choose his own amusements,
 while Cicero and the other spectators of
 the games were depending on the taste of
 Tarpa.

2. non tui stomachi] 'not such as
 you would have stomached.' This is the
 genitive which Draeger, i. 461, calls der
 Genitiv der Eigenschaft: cp. plurimarum
 palmarum gladiator, Rosc. Am. 17; non
 multi cibi hospitem accipies, multi ioci,
 Fam. ix. 26, 4 (479); it is combined with
 the qualitative ablative in multis luminibus
 ingeni, multae tamen artis, 133, 4.

honoris causa] This phrase is used in
 two senses: they had retired from the
 stage to preserve their own reputation
 (which they were no longer able to main-
 tain); they now came back to the stage
 to do honour to the occasion (by restoring
 to the stage its past ornaments). One
 might render 'out of respect for Pompey
 they came back to the stage which they
 had left out of respect for themselves.'

Si sciens fallo] This was the form of
 oath per Iovem Lapidem. Schütz remarks
 that we may hence infer that not only
 palliatae fabulae but togatae were repre-
 sented on this occasion; for in the former
 there would not have been this purely
 Roman formula. But may not the

of Age 7, Hor.
 ep. 2, 1, 189

tollebat omnem hilaritatem, quo quidem apparatu non dubito quin animo aequissimo carueris. Quid enim delectationis habent sescenti muli in 'Clytaemestra' aut in 'Equo Troiano' creterrarum tria milia aut armatura varia peditatus et equitatus in aliqua pugna? quae popularem admirationem habuerunt, delectationem tibi nullam attulissent. 3. Quod si tu per eos dies operam dedisti Protogeni tuo, dum modo is tibi quidvis potius quam orationes meas legerit, ne tu haud paullo plus quam quisquam nostrum delectationis habuisti. Non enim te puto Graecos aut Oscos ludos desiderasse, praesertim cum Oscos ludos vel in senatu vestro spectare possis, Graecos ita non ames ut ne ad villam quidem tuam via Graeca ire soleas. Nam quid ego te athletas putem desiderare qui gladiatores contempseris? in quibus ipse Pompeius confitetur se et operam et oleum perdidisse. Reliquae sunt venationes binae per dies quinque, magnificae—nemo negat—, sed quae potest homini esse politico delectatio cum aut homo imbecillus a valentissima bestia laniatur aut praeclara bestia venabulo transverberatur? Quae tamen, si videnda sunt, saepe vidisti, neque nos qui haec spectamus quidquam novi vidimus. Extremus elephantorum dies fuit, in

players have had to take some formal oath? Cicero seems to speak of the words as if it were well known that all players must use them. Moreover, the *Clytaemestra* (of Attius) and *Equus Troianus* (of Livius, or, as Ribbeck (Frag. Trag. p. 234) holds, of some other author, perhaps of Attius) were tragedies, *crepidatae*, not *palliatae*, and in translating a formal oath from the Greek, the regular forms of the Latin oath would doubtless be used.

Clytaemestra] For this form cp. Livius Andr. 11: Ausonius Epitaph. Her. 1, 4: and the mss of Cicero Off. i. 114; where see C. F. W. Müller's note.

creterrarum] another form of *craterarum*: cp. Nonius 547, 25, who quotes the *Lycurgus* of Naevius *aquam creterris sumere ex fonte*. 'Bowls' might have formed part of the spoils in the triumphal procession representing the sack of Troy. Graevius injudiciously conjectured *cestrarum*, 'bucklers,' 'targets.'

3. *Protogeni*] Perhaps Marius' *anagnostes*, or slave, whose duty it was to read aloud.

quidvis] 'anything, except myspeeches' (as Cicero modestly adds).

senatu vestro] the municipal senate of whatever town Marius belonged to. Pro-

bably, like our town councils and vestries, these bodies furnished much innocent amusement to the judicious. *Oscos ludos* = *fabulae Atellanas*. Cicero says the town council of Pompeii will supply Marius with plenty of broad farces like the *fabulae Atellanae*. The allusion seems rather far-fetched; but the whole letter, it must be remembered, is probably a rhetorical exercise.

via Graeca] The *via Graeca* (which was apparently a local road in the neighbourhood of Pompeii) was in very bad repair. Cicero jestingly says that such is Marius' aversion from the Greeks that he will not even take the Grecian road to his own villa.

gladiatores contempseris] Graevius conjectures with much probability that this is an allusion to some service which Marius had done to Cicero in defending him against the bravos of Clodius.

operam et oleum] a proverbial expression for wasted labour. The allusion is to 'midnight oil,' not to the oil used in the training schools; Att. ii. 17, 1 (44); xiii. 38, 1 (658); Plaut. Poen. 332: cp. Otto, 'Sprichwörter,' p. 253.

venationes] 'fights between men and beasts,' 'wild beast baiting.'

Tierhetzen

quo admiratio magna vulgi atque turbae, delectatio nulla exstitit. Quin etiam misericordia quaedam consecuta est atque opinio eius modi, esse quamdam illi beluae cum genere humano societatem.

4. His ego tamen diebus, ludis scaenicis, ne forte videar tibi non modo beatus sed liber omnino fuisse, dirupi me paene in iudicio Galli Canini, familiaris tui. Quod si tam facilem populum haberem quam Aesopus habuit, libenter meherecule artem desinerem tecumque et cum similibus nostri viverem. Nam me cum antea taedeat, cum et aetas et ambitio me hortabatur et licebat denique quem nolebam non defendere, tum vero hoc tempore vita nulla est. Neque enim fructum ullum laboris exspecto et cogor non numquam homines non optime de me meritos rogatu eorum qui bene meriti sunt defendere. 5. Itaque quaero causas omnis aliquando vivendi arbitrato meo, teque et istam rationem oti tui et laudo vehementer et probo, quodque nos

misericordia] See Plin. N. H. viii. 21 quoted above, § 1.

4. *facilem*] 'ready' (to let me retire). *artem desinerem*] *desinere artem* is found in Suet. Tib. 36; *desinere seditionem* in Gell. ii. 12, 3; and this construction is not rare in the poets. Compare also *orationes a plerisque legi sunt desitae*, Cicero Brut. 123. But it must be confessed that the construction *desinere artem* is a little strange. It would be like 'to cease our profession.' However, as Mendelssohn and C. F. W. Müller have retained it, we have ventured to stand by those scholars. But the objections to be urged are put forward with great learning by Prof. Reid, who has kindly sent us the following note. Of the passage from Cicero Brut. 123 he says: 'This is not a parallel. It seems quite as isolated in Cicero as Acad. ii. 80, where *desinere* is constructed with abl. Looking to the number of times Cicero uses *desinere*, it seems strongly improbable that either passage should be sound. I would read *arte desisterem* here and *desiste* in the other place. *Desiste* is now generally read for *desine* in Ter. Haut. v. 1, 6 (879). Neither Horace nor Vergil has the acc. (for in Ecl. v. 19 and ix. 66 *desine plura*, there is an obvious ellipse of the inf. of a verb of speaking; and similarly in Ecl. viii. 62). So far as I can make out, there is only one example of *desinere* with acc. in Latin before Cicero, i. e. Terence Haut. ii. 3, 64 (305)

mulier telam desinit. Terence uses the verb in about sixteen other places, either absolutely or with inf. I cannot believe the passage in the Haut. to be sound. Probably Terence wrote *nerere* (cf. l. 52) and a copyist added the object *telam*, which then drove out the inf. The example of *desinere* with accus. given in a fragment of Sallust by the Lexicons cannot carry much weight. Nor can much stress be laid on the examples from Ovid, for Met. vi. 215 quoted by the Lexicons is now altered; and the interchange of *desine* and *desere* in a good many other passages must render Ars Am. ii. 726 more than doubtful, to say nothing of the fact that *desere* suits the context far better. I have not noted any other example of *desino* with acc. either in authors of the age of Ovid or later down to Suetonius (the passage you quote), where it seems to me that *desisturos* is the right reading. There is, I think, strong reason for doubting whether the construction *desinere* with acc. occurs in Latin at all, at least before Fronto. We cannot, of course, argue that *orationes desitae sunt legi* justifies *desinere orationes*, any more than *orationes coeptae sunt legi* would justify *coepisse orationes*. Nor even if we found *orationes desitae sunt* (without the inf.) could we say that it made *desinere orationes* possible. E.g., Cicero says *illa coepta sunt*, but never *coepi aliquid*. Wesenberg would omit *artem*, comparing Fam. vi. 4, 4 (540).

minus intervisis, hoc fero animo aequiore quod, si Romae esses, tamen neque nos lepore tuo neque te—si qui est in me—meo frui liceret propter molestissimas occupationes meas: quibus si me relaxaro—nam ut plane exsolvam non postulo—te ipsum, qui multos annos nihil aliud commentaris, docebo profecto quid sit humaniter vivere. Tu modo istam imbecillitatem valetudinis tuae sustenta et tuere, ut facis, ut nostras villas obire et mecum simul lecticula concursare possis. 6. Haec ad te pluribus verbis scripsi quam soleo non oti abundantia sed amoris erga te, quod me quadam epistula subinvitaras, si memoria tenes, ut ad te aliquid eius modi scriberem quo minus te praetermisisse ludos paeniteret. Quod si adsecutus sum, gaudeo: sin minus, hoc me tamen consolor quod posthac ad ludos venies nosque vises neque in epistulis relinques meis spem aliquam delectationis tuae.

5. *relaxaro . . . exsolvam*] 'remission,'
 . . . 'release.'

obire et . . . concursare] cp. Verr. v. 80 *aestate summa quo tempore ceteri praetores obire provinciam et concursare consuerunt.*

6. *relinques*] 'you will not leave at the mercy of a letter from me any hope you may have of getting enjoyment out

of the games.' Süpfle understands these words to mean 'you will come and see me, and so you will not have to depend on my letters for your entertainment when you will have myself.' But this is a pointless remark, and does not harmonize with the foregoing sentence. Moreover, such a rendering hardly takes *aliquam* into account.

130. TO ATTICUS, IN ROME (ATT. IV. 13). W II 302

TUSCULANUM; NOVEMBER (MIDDLE); A. U. C. 699; B. C. 55;

AET. CIC. 51.

M. Cicero significat se venisse a. d. xvii. Kal. Dec. in Tusculanum, fore Romæ a. d. xiv. Kal. propter nuptias Milonis et comitorum opinionem de altercationibus in senatu factis, rogat Atticum ut se de omnibus rebus urbanis edoceat, de Crasso, de libris oratoriis quos in manu habeat.

CICERO ATTICO SAL.

1. Nos in Tusculanum venisse a. d. xvii. Kal. Decembr. video te scire. Ibi Dionysius nobis praesto fuit. Romæ a. d. xiv. Kalend. volumus esse. Quid dico, volumus? Immo vero cogimur: Milonis nuptiae. Comitiorum non nulla opinio est. Ego, ut sit rata, afuisse me in altercationibus quas in senatu factas audio fero non moleste. Nam aut defendissem quod non placeret aut defuissem cui non oporteret. Sed mehercule velim res istas et praesentem statum rei publicae et quo animo consules ferant hunc σκυλῶν scribas ad me quantum potest. Valde sum δξύπεινος et,

1. *nuptiae*] sc. *me cogunt Romae esse*. Milo was about to be married to Fausta, the daughter of Sulla the Dictator.

Ego, ut sit rata] 'granting that it is confirmed.' Cicero appears to mean that, if an election is imminent, he regrets not having assisted in the canvass, but is glad enough to have escaped the contentions and wranglings which had occurred in the senate. The elections seem to have been very late this year. That for curule aediles was not completed until well on in the following year: cp. Cic. *Planc.* 49-54, and Holden's Introduction to that speech, § 3. It is uncertain what the altercations in the Senate were about—possibly on granting a *supplicatio* to Caesar (*Caes. B. G. iv.* 39, 5); or perhaps in consequence of the hindrances offered by Ateius Capito and Aquilius Gallus to the levies which Pompey and Crassus were trying to raise (*Dio Cass. xxxix.* 39, 1-2; *Plut. Crass.* 16). It seems uncertain whether *cui non oporteret* refers to Pompey or Crassus. The opposition was mainly against Crassus at this

time, and Cicero had just been reconciled to him. Still we think that now, as ever, Cicero felt that Pompey was the leader by whose side he must always stand. The *Med.* reads *Ergo et si irata*; and the reading given above is that of Bosius. For other suggestions see *Adn. Crit.* Cicero may have written *ego ut sitio rem ita afuisse me . . . fero non moleste*, 'I, though athirst for the senatorial arena, yet am glad,' &c.

σκυλῶν] This word is from σκόλλειν, which Hesychius explains τὸ τοῖς δυνεῖσι σπᾶν. 'Tangled skein' would go near the thought in English, but the French *tracasserie* would be a better rendering; σκόλλειν is 'to trouble,' 'to worry,' in the N. T. To find the exact meaning of a Greek word used by Cicero we must look to the post-classical, not the classical, usage of the word. Domitius Ahenobarbus and Appius Claudius Pulcher were elected near the end of the year, the elections having been obstructed at the regular time.

si quaeris, omnia mihi sunt suspecta. 2. Crassum quidem nostrum minore dignitate aiunt profectum paludatum quam olim aequalem eius L. Paullum, item iterum consulem. O hominem nequam! De libris oratoriis factum est a me diligenter. Diu multumque in manibus fuerunt: describas licet. Illud etiam atque etiam te rogo, τὴν παροῦσαν κατάστασιν τυπωδῶς, ne istuc hospes veniam.

2. *minore dignitate*] This is *litotes*, or *meiosis*. L. Aemilius Paullus in 586 (168) repaired to his province attended *maiore quam solita frequentia prosequentium*, Liv. xlv. 22, 17; Crassus went, followed by the curses of Ateius Capito the tribune, Cic. de Div. i. 30; Plut. Crass. 16. Paullus, when he went to Macedonia, was sixty years of age, as also was Crassus on his departure for Syria. The coincidence that Paullus and Crassus were both sixty years of age, and had both been consuls for the second period, led Cicero to point the contrast between them in

respect of popularity.

O hominem nequam] This exclamation strongly contrasts with the sentiments of admiration and affection expressed in Ep. 131. This is one of the many proofs that Cicero did not, when he was writing these letters, contemplate their ultimate publication.

libris oratoriis] the three books *de oratore*.

τὴν π. κ. τυπωδῶς] sc. *describas*, 'give me a sketch of the present state of things.'

*things sus-
also ep. 131, 20
p. 190. fash
Wol. II p. 480.
483: Nestor
p. 121 a. n.
p. 123 homi-
ness ac-
cissimam*

