

## BOOK II

## LIBER SECUNDUS

### I

Quo genere solitus sit philosophus Socrates exercere patientiam corporis ; deque eiusdem viri temperantia.<sup>1</sup>

1 INTER labores voluntarios et exercitia corporis ad  
fortuitas patientiae vices firmandi id quoque accepi-  
2 mus Socraten facere insuevisse : stare solitus Socra-  
tes dicitur pertinaci statu perdius atque pernox a  
summo lucis ortu ad solem alterum orientem inconi-  
vens, immobilis, isdem in vestigiis et ore atque  
oculis eundem in locum directis cogitabundus, tam-  
quam quodam secessu mentis atque animi facto a  
3 corpore. Quam rem cum Favorinus de fortitudine  
eius viri ut pleraque disserens attigisset, *πολλάκις*,  
inquit, *ἐξ ἡλίου εἰς ἡλίον εἰστήκει ἀστραβέστερος τῶν*  
*πρέμνων.*

4 Temperantia quoque fuisse eum tanta traditum  
est, ut omnia fere vitae suae tempora valitudine in-  
5 offensa vixerit. In illius etiam pestilentiae vastitate  
quae in belli Peloponnensiaci principis Atheniensium  
civitatem internecivo genere morbi depopulata est, is  
parcendi moderandique rationibus dicitur et a volup-  
tatum labe cavisse et salubritates corporis retinuisse,  
ut nequaquam fuerit communi omnium cladi ob-  
noxius.

<sup>1</sup> temperantia,  $\varsigma$  ; patientia,  $\omega$  ; parcimonia, *J. F. Gronov.*

## BOOK II

### I

How Socrates used to train himself in physical endurance ;  
and of the temperate habits of that philosopher.

AMONG voluntary tasks and exercises for strengthening his body for any chance demands upon its endurance we are told that Socrates habitually practised this one: he would stand, so the story goes, in one fixed position, all day and all night, from early dawn until the next sunrise, open-eyed, motionless, in his very tracks and with face and eyes riveted to the same spot in deep meditation, as if his mind and soul had been, as it were, withdrawn from his body. When Favorinus in his discussion of the man's fortitude and his many other virtues had reached this point, he said: "He often stood from sun to sun, more rigid than the tree trunks."<sup>1</sup>

His temperance also is said to have been so great, that he lived almost the whole period of his life with health unimpaired. Even amid the havoc of that plague which, at the beginning of the Peloponnesian war, devastated Athens with a deadly species of disease, by temperate and abstemious habits he is said to have avoided the ill-effects of indulgence and retained his physical vigour so completely, that he was not at all affected by the calamity common to all.

<sup>1</sup> Fr. 66. Marres.

# ATTIC NIGHTS OF AULUS GELLIUS

## II

Quae ratio observatioque officiorum esse debeat inter patres filiosque in discumbendo sedendoque atque id genus rebus domi forisque, si filii magistratus sunt et patres privati; superque ea re Tauri philosophi dissertatio et exemplum ex historia Romana petitum.

- 1 Ad philosophum Taurum Athenas visendi cognoscendique eius gratia venerat V. C., praeses Cretae provinciae, et cum eo simul eiusdem praesidis pater.
- 2 Taurus, sectatoribus commodum dimissis, sedebat pro cubiculi sui foribus et cum assistentibus nobis sermo-
- 3 cinabatur. Introivit provinciae praeses et cum eo
- 4 pater; assurrexit placide Taurus et post mutuam salutationem resedit. Allata mox una sella est, quae
- 5 in promptu erat, atque dum aliae promebantur, apposita est. Invitavit Taurus patrem praesidis uti sederet. Ad quae<sup>1</sup> ille ait: "Sedeat hic potius qui
- 7 populi Romani magistratus est." "Absque praeiudicio," inquit Taurus, "tu interea sede, dum<sup>2</sup> inspicimus quaerimusque utrum conveniat, tene potius sedere, qui pater es, an filium, qui magistratus est." Et cum pater assedisset appositumque esset aliud filio quoque eius sedile, verba super ea re Taurus facit cum summa, dii boni, honorum atque officiorum perpensatione.
- 9 Eorum verborum sententia haec fuit: In publicis locis atque muneribus atque actionibus patrum iura,

<sup>1</sup> Ad quae, *Cramer*; atque (adque, *P*), *ω*.

<sup>2</sup> dum, *Aldine ed.*; cum, *RV*; dum cum, *P*; dum circumspicimus, *Madvig*.

## II

What rules of courtesy should be observed by fathers and sons in taking their places at table, keeping their seats, and similar matters at home and elsewhere, when the sons are magistrates and the fathers private citizens; and a discourse of the philosopher Taurus on this subject, with an illustration taken from Roman history.

THE governor of the province of Crete, a man of senatorial rank, had come to Athens for the purpose of visiting and becoming acquainted with the philosopher Taurus, and in company with this same governor was his father. Taurus, having just dismissed his pupils, was sitting before the door of his room, and we stood by his side conversing with him. In came the governor of the province and with him his father. Taurus arose quietly, and after salutations had been exchanged, sat down again. Presently the single chair that was at hand was brought and placed near them, while others were being fetched. Taurus invited the governor's father to be seated; to which he replied: "Rather let this man take the seat, since he is a magistrate of the Roman people." "Without prejudicing the case," said Taurus, "do you meanwhile sit down, while we look into the matter and inquire whether it is more proper for you, who are the father, to sit, or your son, who is a magistrate." And when the father had seated himself, and another chair had been placed near by for his son also, Taurus discussed the question with what, by the gods! was a most excellent valuation of honours and duties.

The substance of the discussions was this: In public places, functions and acts the rights of fathers,

## ATTIC NIGHTS OF AULUS GELLIUS

cum filiorum qui in magistratu sunt potestatibus collata, interquiescere paululum et conivere; sed cum extra rempublicam in domestica re atque vita sedeatur, ambuletur, in convivio quoque familiari discumbatur, tum inter filium magistratum et patrem privatum publicos honores cessare, naturales et  
10 genuinos exoriri. "Hoc igitur," inquit, "quod ad me venistis, quod colloquimur nunc, quod de officiis disceptamus, privata actio est. Itaque utere apud me his honoribus prius, quibus domi quoque vestrae te uti priorem decet."

11 Haec atque alia in eandem sententiam Taurus  
12 graviter simul et comiter disseruit. Quid autem super huiuscemodi patris atque filii officio apud Claudium legerimus, non esse ab re visum est ut  
13 adscriberemus. Posuimus igitur verba ipsa Quadrigarii ex *Annali* eius sexto transscripta: "Deinde facti consules Ti.<sup>1</sup> Sempronius Gracchus iterum,<sup>2</sup> Q. Fabius Maximus, filius eius qui priore anno erat consul. Ei consuli pater proconsul obviam in equo vehens venit neque descendere voluit, quod pater erat, et quod inter eos sciebant maxima concordia convenire, lictores non ausi sunt descendere iubere. Ubi iuxta venit, tum consul ait: "Quid postea?"; lictor ille qui apparebat cito intellexit, Maximum proconsulem descendere iussit. Fabius imperio paret et filium collaudavit, cum imperium, quod populi esset, retineret.

<sup>1</sup> Ti added by Skutsch.

<sup>2</sup> iterumque, ω.

---

<sup>1</sup> Fr. 57. Peter.

compared with the authority of sons who are magistrates, give way somewhat and are eclipsed; but when they are sitting together unofficially in the intimacy of home life, or walking about, or even reclining at a dinner-party of intimate friends, then the official distinctions between a son who is a magistrate and a father who is a private citizen are at an end, while those that are natural and inherent come into play. "Now, your visit to me," said he, "our present conversation, and this discussion of duties are private actions. Therefore enjoy the same priority of honours at my house which it is proper for you to enjoy in your own home as the older man."

These remarks and others to the same purport were made by Taurus at once seriously and pleasantly. Moreover, it has seemed not out of place to add what I have read in Claudius about the etiquette of father and son under such circumstances. I therefore quote Quadrigarius' actual words, transcribed from the sixth book of his *Annals*:<sup>1</sup> "The consuls then elected were Tiberius Sempronius Gracchus for the second time and Quintus Fabius Maximus, son of the Maximus who had been consul the year before. The father, at the time proconsul, mounted upon a horse met his son the consul, and because he was his father, would not dismount, nor did the lictors, who knew that the two men lived in the most perfect harmony, presume to order him to do so. As the father drew near, the consul said: "What next?" The lictor in attendance quickly understood and ordered Maximus the proconsul to dismount. Fabius obeyed the order and warmly commended his son for asserting the authority which he had as the gift of the people.

# END OF SAMPLE TEXT



The Complete Text can be found on our CD:  
**Primary Literary Sources For Ancient Literature**  
which can be purchased on our Website :  
[www.Brainfly.net](http://www.Brainfly.net)

or

by sending **\$64.95** in check or money order to :  
**Brainfly Inc.**  
**5100 Garfield Ave. #46**  
**Sacramento CA 95841-3839**

## **TEACHER'S DISCOUNT:**

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website ([www.Brainfly.net](http://www.Brainfly.net)) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

[webcomments@brainfly.net](mailto:webcomments@brainfly.net)