

## BOOK III

## LIBER TERTIUS

### I

Quaesitum atque tractatum quam ob causam Sallustius avaritiam dixerit non animum modo virilem, sed corpus quoque ipsum effeminare.

- 1 HIEME iam decedente, apud balneas Titias in area subcalido sole cum Favorino philosopho ambulabamus; atque ibi inter ambulandum legebatur *Catilina* Sallustii, quem in manu amici conspectum legi  
2 iusserat. Cumque haec verba ex eo libro lecta essent: "Avaritia pecuniae studium habet, quam nemo sapiens concupivit; ea quasi venenis malis imbuta corpus animumque virilem effeminat, semper infinita et<sup>1</sup> insatiabilis est, neque copia neque inopia  
3 minuitur," tum Favorinus me aspiciens "Quo," inquit, "pacto corpus hominis avaritia effeminat? Quid enim istuc sit, quod animum virilem ab ea effeminari dixit, videor ferme assequi, set quonam modo corpus quoque hominis effeminet nondum reperio." "Et  
4 ego," inquam, "longe iamdiu in eo ipse quaerendo fui ac, nisi tu occupasses, ultro te hoc rogassem."  
5 Vix ego haec dixeram cunctabundus, atque inibi quispiam de sectatoribus Favorini, qui videbatur esse

<sup>1</sup> *MSS. of Sall. omit et.*

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<sup>1</sup> Otherwise unknown. The Baths of Titus were *Thermae* and the adj. is *Tibianae*.

## BOOK III

### I

A discussion of the question why Sallust said that avarice rendered effeminate, not only a manly soul, but also the very body itself.

WHEN winter was already waning, we were walking with the philosopher Favorinus in the court of the Titian baths,<sup>1</sup> enjoying the mild warmth of the sun; and there, as we walked, Sallust's *Catiline* was being read, a book which Favorinus had seen in the hands of a friend and had asked him to read. The following passage from that book had been recited:<sup>2</sup> "Avarice implies a desire for money, which no wise man covets; steeped as it were with noxious poisons, it renders the most manly body and soul effeminate; it is ever unbounded, nor can either plenty or want make it less." Then Favorinus looked at me and said: "How does avarice make a man's body effeminate? For I seem to grasp in general the meaning of his statement that it has that effect on a manly soul, but how it also makes his body effeminate I do not yet comprehend." "I too," said I, "have for a long time been putting myself that question, and if you had not anticipated me, I should of my own accord have asked you to answer it."

Scarcely had I said this with some hesitation, when one of the disciples of Favorinus, who seemed

<sup>2</sup> xi. 3.

## ATTIC NIGHTS OF AULUS GELLIUS

in litteris veterator, "Valerium," inquit, "Probum  
 audiui haec dicere : usum esse Sallustium circumlocu-  
 tione quadam poetica et, cum dicere vellet hominem  
 avaritia corrumpi, corpus et animum dixisse, quae  
 duae res hominem demonstrarent; namque homo  
 6 ex anima et corpore est." "Numquam," inquit  
 Favorinus, "quod equidem scio, tam inportuna  
 tamque audaci argutia fuit noster Probus, ut Sallus-  
 tium, vel subtilissimum brevitatis artificem, peri-  
 phrasis poetarum facere diceret."

7 Erat tum nobiscum in eodem ambulacro homo  
 8 quispiam sane doctus. Is quoque a Favorino roga-  
 tus ecquid haberet super ea re dicere, huiuscemodi  
 9 verbis usus est: "Quorum," inquit, "avaritia men-  
 tem<sup>1</sup> tenuit et corrumpit quique sese quaerundae  
 undique pecuniae dederunt, eos plerosque tali  
 genere vitae occupatos videmus, ut sicuti alia in his  
 omnia prae pecunia, ita labor quoque virilis exer-  
 10 cendique corporis studium relictui sit. Negotiis  
 enim se plerumque umbraticis et sellulariis quaesti-  
 bus intentos habent, in quibus omnis eorum vigor  
 animi corporisque elanguescit et, quod Sallustius ait,  
 'effeminatur.'

11 Tum Favorinus legi denuo verba eadem Sallustii  
 iubet atque, ubi lecta sunt, "Quid igitur," inquit,  
 "dicimus, quod multos videre est pecuniae cupidos  
 12 et eosdem tamen corpore esse vegeto ac valenti?"  
 Tum ille ita respondit: "Respondes non hercle  
 inscite. Quisquis," inquit, "est pecuniae cupiens  
 et corpore tamen est bene habito ac strenuo, aliarum  
 quoque rerum vel studio vel exercitio eum teneri

<sup>1</sup> mentem, *supplied by Dziatzko*; avaritiam tenuit (ienuit, *V*; avaritia intenuit, *R*), *ω*.

to be an old hand in the study of literature, broke in: "I once heard Valerius Probus say that Sallust here used a kind of poetic circumlocution, and meaning to say that a man was corrupted by avarice, spoke of his body and soul, the two factors which indicate a man; for man is made up of body and soul." "Never," replied Favorinus, "at least, so far as I know, was our Probus guilty of such impertinent and bold subtlety as to say that Sallust, a most skilful artist in conciseness, used poetic paraphrases."

There was with us at the time in the same promenade a man of considerable learning. He too, on being asked by Favorinus whether he had anything to say on the subject, answered to this effect: "We observe that almost all those whose minds are possessed and corrupted by avarice and who have devoted themselves to the acquisition of money from any and every source, so regulate their lives, that compared with money they neglect manly toil and attention to bodily exercise, as they do everything else. For they are commonly intent upon indoor and sedentary pursuits, in which all their vigour of mind and body is enfeebled and, as Sallust says, 'rendered effeminate.'"

Then Favorinus asked to have the same words of Sallust read again, and when they had been read, he said: "How then are we to explain the fact, that it is possible to find many men who are greedy for money, but nevertheless have strong and active bodies?" To this the man replied thus: "Your answer is certainly to the point. Whoever," said he, "is greedy for money, but nevertheless has a body that is strong and in good condition, must necessarily be possessed either by an interest in, or devotion to,

## ATTIC NIGHTS OF AULUS GELLIUS

necessum est atque in sese colendo non aequè esse  
13 parcum. Nam si avaritia sola summa omnes hominis  
partes affectionesque occupet et si ad incuriam usque  
corporis grassetur, ut per illam unam neque virtutis  
neque virium neque corporis neque animi cura adsit,  
tum denique id vere dici potest effeminando esse  
et animo et corpori, si<sup>1</sup> qui neque sese neque aliud  
14 curent, nisi pecuniam." Tum Favorinus "Aut hoc,"  
inquit, "quod dixisti, probabile est, aut Sallustius  
odio avaritiae plus quam par fuit<sup>2</sup> eam criminatus  
est."

## II

Quemnam esse natalem diem M. Varro dicat, qui ante noctis  
horam sextam postve eam nati sunt; atque inibi de tempo-  
ribus terminisque dierum qui civiles nominantur et usque-  
quaque gentium varie observantur; et praeterea quid Q.  
Mucius scripserit super ea muliere quae a<sup>3</sup> marito non iure  
se usurpavisset, quod rationem civilis anni non habuerit.

1 QUAERI solitum est, qui noctis hora tertia quartave  
sive qua alia nati sunt, uter dies natalis haberi  
appellarique debeat, isne quem nox ea consecuta  
2 est, an qui dies noctem consecutus est. M. Varro  
in libro *Rerum Humanarum*, quem *De Diebus* scripsit,  
"homines," inquit, "qui inde a<sup>4</sup> media nocte ad

<sup>1</sup> si, added by H. J. Müller.

<sup>2</sup> par fuit, suggested by Hosius; potuit, MSS.; decuit, Damsté.

<sup>3</sup> quae a, Erbivus; quia, ω.

<sup>4</sup> inde a, Hertz; in, ω; ex, Macr. i. 2. 3.

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<sup>1</sup> The reading of the MSS., *potuit*, might perhaps be

other things as well, and cannot be equally niggardly in his care of himself. For if extreme avarice, to the exclusion of everything else, lay hold upon all a man's actions and desires, and if it extend even to neglect of his body, so that because of that one passion he has regard neither for virtue nor physical strength, nor body, nor soul—then, and then only, can that vice truly be said to cause effeminacy both of body and of soul, since such men care neither for themselves nor for anything else except money." Then said Favorinus: "Either what you have said is reasonable, or Sallust, through hatred of avarice, brought against it a heavier charge than he could justify."<sup>1</sup>

## II

Which was the birthday, according to Marcus Varro, of those born before the sixth hour of the night, or after it; and in that connection, concerning the duration and limits of the days that are termed "civil" and are reckoned differently all over the world; and in addition, what Quintus Mucius wrote about that woman who claimed freedom from her husband's control illegally, because she had not taken account of the civil year.

It is often inquired which day should be considered and called the birthday of those who are born in the third, the fourth, or any other hour of the night; that is, whether it is the day that preceded, or the day that followed, that night. Marcus Varro, in that book of his *Human Antiquities* which he wrote *On Days*, says:<sup>2</sup> "Persons who are born during the

supported by such expressions as Catull. lxxvi. 16, *hoc facias, sive id non pote, sive pote.*

<sup>2</sup> xiii. Frag. 2, Mirsch.

# END OF SAMPLE TEXT



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