

BOOK IV

LIBER QUARTUS

I

Sermo quidam Favorini philosophi cum grammatico iactantiore factus in Socraticum modum; atque ibi in sermone dictum quibus verbis "penus" a Q. Scaevola definita sit; quodque eadem definitio culpata reprehensaque est.

- 1 IN vestibulo aedium Palatarum omnium fere ordinum multitudo opperientes salutationem Caesaris constiterant; atque ibi in circulo doctorum hominum, Favorino philosopho praesente, ostentabat quispiam grammaticae rei ditior¹ scholica quaedam nugalia, de generibus et casibus vocabulorum disserens cum arduis superciliis vocisque et vultus gravitate composita, tamquam interpretes et arbiter
- 2 Sibyllae oraculorum. Tum aspiciens ad Favorinum, quamquam ei nondum etiam satis notus esset, "Penus quoque," inquit, "variis generibus dictum et varie declinatum est. Nam et 'hoc penus' et 'haec penus' et 'huius peni' et 'penoris' veteres
- 3 dictaverunt; mundum quoque muliebrem Lucilius in *Satirarum* xvi. non virili genere, ut ceteri, sed neutro appellavit his verbis:

¹ doct(i)or, 5; scitior, J. E. Gronov; eruditior, peritior, others.

¹ A store of provisions.

² Doubtless Antoninus Pius, since Gellius always refers to *Divus Hadrianus*.

BOOK IV

I

A discourse of the philosopher Favorinus carried on in the Socratic manner with an over-boastful grammarian; and in that discourse we are told how Quintus Scaevola defined *penus*¹; and that this same definition has been criticized and rejected.

IN the entrance hall of the palace on the Palatine a large number of men of almost all ranks had gathered together, waiting an opportunity to pay their respects to Caesar.² And there in a group of scholars, in the presence of the philosopher Favorinus, a man who thought himself unusually rich in grammatical lore was airing trifles worthy of the schoolroom, discoursing on the genders and cases of nouns with raised eyebrows and an exaggerated gravity of voice and expression, as if he were the interpreter and sovereign lord of the Sibyl's oracle. Then, looking at Favorinus, although as yet he was hardly acquainted with him, he said: "*Penus* too is used in different genders and is variously declined. For the early writers used to say *hoc penus* and *haec penus*, and in the genitive *peni* and *penoris*; Lucilius in his sixteenth satire also used the word *mundus*, which describes women's ornaments, not in the masculine gender, as other writers do, but in the neuter, in these words:³

³ 519 Marx, who reads in the second line: *quid "mundum" atque penus.*

ATTIC NIGHTS OF AULUS GELLIUS

Legavit quidam uxori mundum omne penumque.¹
Atqui quid mundum, quid non? quis dividet istuc?"

- 4 Atque horum omnium et testimoniis et exemplis constrepebat; cumque nimis odiose blati-²ret, intercessit placide Favorinus et "Amabo," inquit, "magister, quicquid est nomen tibi, abunde multa docuisti quae quidem ignorabamus et scire haud
5 sane postulabamus. Quid enim refert mea eiusque quicum loquor, quo genere 'penum' dicam aut in quas extremas litteras declinem, si nemo id non
6 nimis barbare fecerimus?"³ Sed hoc plane indigeo discere, quid sit 'penus' et qua fini id vocabulum dicatur, ne rem cotidiani usus, tamquam qui in venalibus Latine loqui coeptant, alia quam oportet voce appellem."
- 7 "Quaeris," inquit, "rem minime obscuram. Quis adeo ignorat, 'penum' esse vinum et triticum et oleum et lentim et fabam atque huiuscemodi
8 cetera?" "Etiamne," inquit Favorinus, "mili-um et panicum et glans et hordeum 'penus' est? sunt enim propemodum haec quoque eiusdemmodi";
9 cumque ille reticens haereret, "Nolo," inquit, "hoc iam labores, an ista, quae dixi, 'penus' appelletur. Sed potesne mihi non speciem aliquam de penu dicere, sed definire, genere proposito et differentiis adpositis, quid sit 'penus'?" "Quod," inquit,

¹ atque penumqu(a)e quid, *ω*.

² blati-*ret*, *Hosius*; blateret, *Bentley*; plateret, *RV*, placeret *P*.

³ nemo non . . . fecerit, *Mommsen*; si modo, *Lion*; fecerim, *RV*.

¹ A kind of grass of the genus *Panicum*, a word derived, not from *panis*, "bread," but from *panus*, "an ear of millet," or similar grain (Walde).

BOOK IV. 1. 3-9

A man once willed his wife all ornaments (*mundum omne*) and stores.

But what are ornaments? Who will determine that?

And he kept bawling out illustrations and examples of all these usages; but while he was prating quite too tiresomely, Favorinus interrupted and quietly said: "Well and good, master, whatever your name is, you have taught us more than enough about many things of which we were indeed ignorant and certainly did not ask to know. For what difference does it make to me and the one with whom I am speaking in what gender I use *penus*, or with what endings I inflect it, provided no one of us does this too barbarously? But this is clearly what I need to know, what *penus* is, and how far that word may be employed, so that I may not call a thing in everyday use by the wrong name, as those do who begin to speak their Latin in the slave-market."

"Your question is not at all difficult," replied the man. "Who indeed does not know that *penus* is wine, wheat, oil, lentils, beans, and the other things of that kind?" "Is not *penus* also," said Favorinus, "millet, panic-grass,¹ acorns and barley? for these too are almost of the same sort;" and when the man hesitated and did not answer, he continued: "I do not want you to trouble yourself further about the question whether those things which I have mentioned are called *penus*. But can you not, instead of telling me some essential part of *penus*, rather define the meaning of the word by stating its genus and adding its species?" "Good Heavens!" said he, "I don't understand

ATTIC NIGHTS OF AULUS GELLIUS

- “genus et quas differentias dicas, non hercle in-
 10 tellego.” “Rem,” inquit Favorinus, “plane dictam
 postulas, quod difficillimum est, dici planius; nam
 hoc quidem pervolgatum est, definitionem omnem
 11 ex genere et differentia consistere. Sed si me tibi
 praemandere, quod aiunt, postulas, faciam sane id
 quoque honoris tui habendi gratia.”
- 12 Ac deinde ita exorsus est: “Si,” inquit, “ego
 te nunc rogem ut mihi dicas et quasi circumscribas
 verbis cuiusmodi ‘homo’ sit, non, opinor, respondeas
 hominem esse te atque me. Hoc enim quis homo
 sit ostendere est, non quid homo sit dicere. Sed si,
 inquam, peterem ut ipsum illud quod homo est
 defines, tu profecto mihi diceres hominem esse
 animal mortale, rationis et scientiae capiens, vel
 quo alio modo diceres, ut eum a ceteris omnibus
 separares. Proinde igitur nunc te rogo ut quid sit
 ‘penus’ dicas, non ut aliquid ex penu nomines.”
- 13 Tum ille ostentator, voce iam molli atque demissa,
 “philosophias,” inquit, “ego non didici neque discere
 adpetivi et, si ignoro an hordeum ex ‘penu’ sit aut
 quibus verbis ‘penus’ definiatur, non ea re litteras
 quoque alias nescio.”
- 14 “Scire,” inquit ridens iam Favorinus, “quid
 ‘penus’ sit, non ex nostra magis est philosophia
 15 quam ex grammatica tua. Meministi enim, credo,
 quaeri solitum quid Vergilius dixerit, penum struere
 vel longam vel longo ordine; utrumque enim pro-
 16 fecto scis legi solitum. Sed ut faciam te aequiore
 animo ut sis, ne illi quidem veteres iuris magistri,

¹ *Aen.* i. 704 f.: *Quinquaginta intus famulae, quibus ordine longo cura penum struere et flammis adolere Penates.* The MSS. and Servius have *longo*; Charisius, *longam*.

what you mean by genus and species." "You ask," replied Favorinus, "to have a matter which has been stated clearly stated still more clearly, which is very difficult; for it is surely a matter of common knowledge that every definition consists of genus and species. But if you ask me to predigest it for you, as they say, I will certainly do that too, for the sake of showing you honour."

And then Favorinus began in this wise: "If," said he, "I should now ask you to tell me, and as it were to define in words, what a man is, you would not, I suppose, reply that you and I are men. For that is to show who is a man, not to tell what a man is. But if, I say, I should ask you to define exactly what a man is, you would undoubtedly tell me that a man is a mortal living being, endowed with reason and knowledge, or you would define him in some other manner which would differentiate him from all other animals. Similarly, then, I now ask you to tell what *penus* is, not to name some example of *penus*." Then that boaster, now in humble and subdued tones, said: "I have never learned philosophy, nor desired to learn it, and if I do not know whether barley is included under *penus*, or in what words *penus* is defined, I am not on that account ignorant also of other branches of learning."

"To know what *penus* is," said Favorinus, who was now laughing, "is not more a part of my philosophy than of your grammar. For you remember, I suppose, that it is often inquired whether Virgil said *penum struere longam* or *longo ordine*;¹ for you surely know that both readings are current. But to make you feel easier in mind, let me say that not even those old masters of the law who

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