

**BOOK V**

## LIBER QUINTUS

### I

Quod Musonius philosophus reprehendit inprobavitque laudari philosophum disserentem a vociferantibus et in laudando gestientibus.

- 1 \*\*\*<sup>1</sup> MUSONIUM philosophum solitum<sup>2</sup> accepimus. "Cum philosophus," inquit, "hortatur, monet, suadet, obiurgat aliudve quid disciplinarum disserit, tum qui audiunt si de summo et soluto pectore obvias vulgatasque laudes effutiunt, si clamitant etiam, si gestiunt, si vocum eius festivitatis, si modulis verborum, si quibusdam quasi fritamentis<sup>3</sup> orationis moventur, exagitantur et gestiunt, tum scias et qui dicit et qui audiunt frustra esse, neque illi philosophum<sup>2</sup> loqui, sed tibicinem canere. Animus," inquit, "audientis philosophum, dum<sup>4</sup> quae dicuntur utilia ac salubria sunt et errorum atque vitiorum medicinas ferunt, laxamentum atque otium prolixè profuseque laudandi non habet. Quisquis ille est qui audit, nisi<sup>3</sup> ille est plane deperditus, inter ipsam philosophi orationem et perhorrescat necesse est et pudeat

<sup>1</sup> *Lacuna suggested by Hertz.*

<sup>2</sup> *solitum dicere, σ.*

<sup>3</sup> *fretamentis, ω: corr. by Heraeus; cf. C.G.L. ii. 580, 42; v. 23. 3; v. 70. 21.*

<sup>4</sup> *dum, added by Hertz.*

## BOOK V

### I

That the philosopher Musonius criticized and rebuked those who expressed approval of a philosopher's discourse by loud shouts and extravagant demonstrations of praise.

I HAVE heard that the philosopher Musonius<sup>1</sup> was accustomed. . . .<sup>2</sup> "When a philosopher," he says, "is uttering words of encouragement, of warning, of persuasion, or of rebuke, or is discussing any other philosophical theme, then if his hearers utter trite and commonplace expressions of praise without reflection or restraint, if they shout too, if they gesticulate, if they are stirred and swayed and impassioned by the charm of his utterance, by the rhythm of his words, and by certain musical notes,<sup>3</sup> as it were, then you may know that speaker and hearers are wasting their time, and that they are not hearing a philosopher's lecture, but a fluteplayer's recital. The mind," said he, "of one who is listening to a philosopher, so long as what is said is helpful and salutary, and furnishes a cure for faults and vices, has no time or leisure for continued and extravagant applause. Whoever the hearer may be, unless he is wholly lost, during the course of the philosopher's address he must necessarily shudder and feel secret shame and

<sup>2</sup> There seems to be a lacuna in the text; see crit. note.

<sup>3</sup> Heracus suggests *fritamenta* in i. 11, 12.

## ATTIC NIGHTS OF AULUS GELLIUS

4 tacitus et paeniteat et gaudeat et admiretur, varios adeo vultus disparilesque sensus gerat, proinde ut eum conscientiamque eius adfecerit utrarumque animi partium, aut sincerarum aut aegrarum, philosophi pertractatio."

5 Praeterea dicebat magnam laudem non abesse ab admiratione, admirationem autem quae maxima est  
6 non verba parere, sed silentium. "Idcirco," inquit, "poetarum sapientissimus auditores illos Ulixi, labores suos inlustrissime narrantis, ubi loquendi finis factus, non exultare nec strepere nec vociferari facit, sed consiluisse universos dicit, quasi attonitos et obstupidos, delenimentis aurium ad origines usque vocis permanantibus :

*Ὡς φάτο· τοὶ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,  
Κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιδόντα.*

## II

Super equo Alexandri regis, qui Bucephalas appellatus est.

1 EQUUS Alexandri regis et capite et nomine "Buce-  
2 phalas" fuit. Emptum Chares scripsit talentis  
3 nostri summa est sestertia trecenta duodecim. Super  
hoc equo dignum memoria visum, quod, ubi ornatus  
erat armatusque ad proelium, haud umquam inscendi  
4 sese ab alio nisi ab rege passus sit. Id etiam de  
isto equo memoratum est, quod, cum insidens in eo  
Alexander bello Indico et facinora faciens fortia, in

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<sup>1</sup> Odysseus (Ulysses) had just finished telling his story to Alcinoos, king of the Phaeacians, and his court.

repentance, or rejoice or wonder, and even show changes of countenance and betray varying emotions, according as the philosopher's discourse has affected him and his consciousness of the different tendencies of his mind, whether noble or base."

He added that great applause is not inconsistent with admiration, but that the greatest admiration gives rise, not to words, but to silence. "Therefore," said he, "the wisest of all poets does not represent those who heard Ulysses' splendid account of his hardships as leaping up, when he ceased speaking, with shouts and noisy demonstrations, but he says they were one and all silent, as if amazed and confounded, since the gratification of their ears even affected their power of utterance.

Thus he ; but they in silence all were hushed  
And held in rapture through the shadowy hall.<sup>1</sup>

## II

About the horse of king Alexander, called *Bucephalas*.

THE horse of king Alexander was called *Bucephalas* because of the shape of his head.<sup>2</sup> Chares wrote<sup>3</sup> that he was bought for thirteen talents and given to king Philip; that amount in Roman money is three hundred and twelve thousand sesterces. It seemed a noteworthy characteristic of this horse that when he was armed and equipped for battle, he would never allow himself to be mounted by any other than the king.<sup>4</sup> It is also related that Alexander in the war against India, mounted upon that horse and doing

<sup>2</sup> *Bucephalas* in Greek means "ox-headed."

<sup>3</sup> Fr. 14, p. 117, Müller.

<sup>4</sup> Cf. Suet. *Jul.* lxi.

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hostium cuneum non satis sibi providens inmisisset, coniectisque undique in Alexandrum telis, vulneribus altis in cervice atque in latere equus perfossus esset, moribundus tamen ac prope iam exanguis e mediis hostibus regem vivacissimo cursu retulit atque, ubi eum extra tela extulerat, ilico concidit et, domini iam superstitis securus, quasi cum sensus humani  
5 solacio animam expiravit. Tum rex Alexander, parta eius belli victoria, oppidum in isdem locis condidit idque ob equi honores "Bucephalon" appellavit.

### III

Quae causa quodque initium fuisse dicatur Protagorae ad philosophiae litteras adeundi.

1 PROTGORAM, virum in studiis doctrinarum egregium, cuius nomen Plato libro suo illi incluto inscripsit, adolescentem aiunt victus quaerendi gratia in mercedem missum vecturasque onerum corpore  
2 suo factitavisse, quod genus Graeci ἀχθοφόρους  
3 vocant, Latine "baiulos" appellamus. Is de proximo rure Abdera in oppidum, cuius popularis fuit, caudices ligni plurimos funiculo brevi circumdatos  
4 portabat. Tum forte Democritus, civitatis eiusdem civis, homo ante alios virtutis et philosophiae gratia venerandus, cum egrederetur extra urbem, videt eum cum illo genere oneris tam impedito ac tam incohibili facile atque expedite incedentem, et prope

valorous deeds, had driven him, with disregard of his own safety, too far into the enemies' ranks. The horse had suffered deep wounds in his neck and side from the weapons hurled from every hand at Alexander, but though dying and almost exhausted from loss of blood, he yet in swiftest course bore the king from the midst of the foe; but when he had taken him out of range of the weapons, the horse at once fell, and satisfied with having saved his master breathed his last, with indications of relief that were almost human. Then king Alexander, after winning the victory in that war, founded a city in that region and in honour of his horse called it *Bucephalon*.

### III

The reason and the occasion which are said to have introduced Protagoras to the study of philosophical literature.

THEY say that Protagoras, a man eminent in the pursuit of learning, whose name Plato gave to that famous dialogue of his, in his youth earned his living as a hired labourer and often carried heavy burdens on his back, being one of that class of men which the Greeks call ἀχθοφόροι and we Latins *baiuli*, or porters. He was once carrying a great number of blocks of wood, bound together with a short rope, from the neighbouring countryside into his native town of Abdera. It chanced at the time that Democritus, a citizen of that same city, a man esteemed before all others for his fine character and his knowledge of philosophy, as he was going out of the city, saw Protagoras walking along easily and rapidly with that burden, of a kind so awkward and so difficult to hold together. Democritus drew near, and

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