

**BOOK VIII**

## LIBER OCTAVUS<sup>1</sup>

### I

“HESTERNA noctu” rectene an cum vitio dicatur et quænam super istis verbis grammatica traditio sit; item quod decemviri in *XII. Tabulis* “nox” pro “noctu” dixerunt.

### II

QUAE mihi decem verba ediderit Favorinus, quae usurpentur quidem a Graecis, sed sint adulterina et barbara; quae item a me totidem acceperit, quae ex medio communique usu Latine loquentium minime Latina sint neque in veterum libris reperiantur.

### III

QUEM in modum et quam severe increpuerit audientibus nobis Peregrinus philosophus adolescentem Romanum ex equestri familia, stantem segnem apud se et assidue oscitantem.

Et adsiduo oscitantem vidit, atque illius quidem delicatissimas mentis et corporis halucinationes.

<sup>1</sup> Except for one or two brief and doubtful fragments only the chapter-headings of Book VIII are preserved, and that only in the late and inferior manuscripts (5).

## BOOK VIII

### I

WHETHER the expression *hesterna nocte*, for "last night," is right or wrong, and what the grammarians have said about those words; also that the decemvirs in the *Twelve Tables*<sup>1</sup> used *nox* for *noctu*, meaning "by night."<sup>2</sup>

### II

TEN words pointed out to me by Favorinus which, although in use by the Greeks, are of foreign origin and barbarous; also the same number given him by me which, though of general and common use by those who speak Latin, are by no means Latin and are not to be found in the early literature.

### III

IN what terms and how severely the philosopher Peregrinus in my hearing rebuked a young Roman of equestrian rank, who stood before him inattentive and constantly yawning.

. . . and saw him continually yawning and noticed the degenerate dreaminess expressed in his attitude of mind and body.<sup>3</sup>

<sup>1</sup> viii. 12.

<sup>2</sup> See Macr. *Sat.* i. 4.

<sup>3</sup> This fragment is preserved by Nonius, II, p. 121, 19, *s.v.* *halucinari*.

## ATTIC NIGHTS OF AULUS GELLIUS

### IV

QUOD Herodotus, scriptor historiae memoratissimus, parum vere dixerit unam solamque pinum arborum omnium caesam numquam denuo ex isdem radicibus pullulare; et quod item de aqua pluviali et nive rem non satis exploratam pro comperta posuerit.

### V

QUID illud sit, quod Vergilius "caelum stare pulvere," et quod Lucilius "pectus sentibus stare" dixit.

### VI

CUM post offensiunculas in gratiam redeatur, expostulationes fieri mutuas minime utile esse, superque ea re et sermo Tauri expositus et verba ex Theophrasti libro sumpta; et quid M. quoque Cicero de amore amicitiae senserit, cum ipsius verbis additum.

### VII

Ex Aristotelis libro, qui *Περὶ Μνήμης* inscriptus est, cognita acceptaque de natura memoriae et habitu; atque inibi alia quaedam de exuberantia aut interitu eius lecta auditaque.

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<sup>1</sup> vi. 37.

<sup>2</sup> ii. 22.

<sup>3</sup> "The sky on columns of dust upborne," *Aen.* xii. 407, where the poet is describing the effect of an advancing troop of cavalry.

<sup>4</sup> "The breast with thorns is filled," Lucil. 213, Marx. According to Nonius, p. 392, 2, *stat* means "is full of."

## BOOK VIII. IV.—VII

### IV

THAT Herodotus, that most famous writer of history, was wrong in saying<sup>1</sup> that the pine alone of all trees never puts forth new shoots from the same roots, after being cut down; and that he stated as an established fact<sup>2</sup> about rainwater and snow a thing which had not been sufficiently investigated.

### V

ON the meaning of Virgil's expression *caelum stare pulvere*<sup>3</sup> and of Lucilius' *pectus sentibus stare*.<sup>4</sup>

### VI

THAT when a reconciliation takes place after trifling offences, mutual complaints are useless; and Taurus' discourse on that subject, with a quotation from the treatise of Theophrastus; and what Marcus Cicero also thought about the love arising from friendship, added in his own words.<sup>5</sup>

### VII

WHAT we have learned and know of the nature and character of memory from Aristotle's work entitled *Περὶ Μνήμης* or *On Memory*; and also some other examples, of which we have heard or read, about extraordinary powers of memory or its total loss.<sup>6</sup>

Donatus, *ad Ter. Andr.* iv. 2. 16 (69), quotes Lucilius for *stat sentibus fundus*, *i.e.*, "the farm is full of thorns" (1301, Marx).

<sup>1</sup> Cf. i. 3. 10 f.

<sup>2</sup> See Nonius, *s.v. meminisse*, p. 441. 4, M.

## ATTIC NIGHTS OF AULUS GELLIUS

### VIII

QUID mihi usu venerit, interpretari et quasi effingere volenti locos quosdam Platonicos Latina oratione.

### IX

QUOD Theophrastus, philosophus omnis suae aetatis facundissimus, verba pauca ad populum Atheniensem facturus, deturbatus verecundia obticuerit; quodque idem hoc Demostheni apud Philippum regem verba facienti evenerit.

### X

QUALIS mihi fuerit in oppido Eleusino disceptatio cum grammatico quodam praestigioso, tempora verborum et puerilia meditamenta ignorante, remotarum autem quaestionum nebulas et formidines capiendis imperitorum animis ostentante.

halophantam mendacem velit.

### XI

QUAM festive responderit Xanthippae uxori Socrates, petenti ut per Dionysia largiore sumptu cenitarent.

### XII

QUID significet in veterum libris scriptum "plerique omnes"; et quod ea verba accepta a Graecis videntur.

## BOOK VIII. VIII.—XII.

### VIII

My experience in trying to interpret and, as it were, to reproduce in Latin certain passages of Plato.

### IX

How Theophrastus, the most eloquent philosopher of his entire generation, when on the point of making a brief speech to the people of Athens, was overcome by bashfulness and kept silence; and how Demosthenes had a similar experience when speaking before king Philip.

### X

A DISCUSSION that I had in the town of Eleusis with a conceited grammarian who, although ignorant of the tenses of verbs and the exercises of school-boys, ostentatiously proposed abstruse questions of a hazy and formidable character, to impress the minds of the unlearned.

Would wish a lying scoundrel.<sup>1</sup>

### XI

THE witty reply of Socrates to his wife Xanthippe, when she asked that they might spend more money for their dinners during the Dionysiac festival.

### XII

ON the meaning of *plerique omnes*, or "almost all," in the early literature; and on the probable Greek origin of that expression.

<sup>1</sup> Whether these words, from Nonius, II., p. 120, 12, M., belong here is uncertain.

# END OF SAMPLE TEXT



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