

BOOK IX

LIBER NONUS

I

Quamobrem Quintus Claudius Quadrigarius, in undevicesimo¹ *Annali*, scripserit rectiores certioresque ictus fieri, si sursum quid mittas quam si deorsum.

1 QUINTUS CLAUDIUS in undevicesimo *Annali*, cum oppidum a Metello proconsule oppugnari, contra ab oppidanis desuper e muris propugnari describeret, ita scripsit: "Sagittarius cum funditore utrimque summo studio spargunt fortissime. Sed sagittam atque lapidem deorsum an sursum mittas, hoc interest; nam neutrum potest deorsum versum recte mitti, sed sursum utrumque optime. Quare milites Metelli sauciabantur multo minus et, quod maxime opus erat, a pinnis hostis defendebant facillime funditore."

2 Percontabar ego Antonium Iulianum rhetorem, cur hoc ita usu veniret quod Quadrigarius dixisset, ut contigui magis directioresque ictus fiant, si vel lapidem vel sagittam sursum versus iacias quam deorsum, cum proclivior faciliorque iactus sit ex supernis in infima quam ex infimis in superna.

¹ undevicesimo, Q; duodevicesimo, α.

¹ Fr. 85, Peter².

BOOK IX

I

Why Quintus Claudius Quadrigarius, in the nineteenth book of his *Annals*, wrote that missiles hit their mark more accurately and surely if they are hurled from below, than if they are hurled from above.

WHEN Quintus Claudius, in the nineteenth book of his *Annals*, was describing an attack upon a town by the proconsul Metellus, and its defence against him by the townspeople from the top of the walls, he wrote these words:¹ "The archers and slingers on both sides showered their weapons with the utmost vigour and courage. But there is this difference between shooting an arrow or a stone downward or upward; for neither missile can be discharged accurately downward, but both upwards with excellent effect. Therefore the soldiers of Metellus suffered far fewer wounds, and, what was of the greatest importance, they very easily drove the enemy back from the battlements by means of their slingers."

I asked Antonius Julianus, the rhetorician, why what Quadrigarius had said was so; namely, that the shots of missiles are closer and more accurate if you discharge a stone or an arrow upwards rather than downwards, in spite of the fact that a throw from above downward is swifter and easier than one in the opposite direction. Then

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- 3 Tum Iulianus, comprobato genere quaestionis,
“Quod de sagitta,” inquit, “et lapide dixit, hoc
4 de omni fere missili telo dici potest. Facilior
autem iactus est, sicuti dixisti, si desuper iacias,
5 si quid iacere tantum velis, non ferire. Sed cum
modus et impetus iactus temperandus derigendus-
que est, tum, si in prona iacias, moderatio atque
ratio mittentisque praecipitantia qualicumque ipsa
6 et pondere cadentis teli corrumpitur. At si in
editiora mittas et ad percutiendum superne aliquid
manum et oculos conlines, quo motus a te datus
7 tulerit, eo telum ibit quod ieceris.” Ad hanc ferme
sententiam Iulianus super istis Q. Claudii verbis
nobiscum sermocinatus est.
- 8 Quod ait idem Q. Claudius: “a pinnis hostis
defendebant facillime,” animadvertendum est usum
esse eum verbo “defendebant,” non ex vulgari
consuetudine, sed admodum proprie et Latine.
- 9 Nam “defendere” et “offendere” inter sese ad-
versa sunt, quorum alterum significat ἐμποδῶν ἔχειν,
id est incurrere in aliquid et incidere, alterum
ἐκποδῶν ποιεῖν, id est avertere atque depellere, quod
hoc in loco Claudio dicitur.

II

Qualibus verbis notarit Herodes Atticus falso quempiam cultu
amictuque nomen habitumque philosophi ementientem.

- 1 Ad Herodem Atticum, consularem virum in-
genioque amoeno et Graeca facundia celebrem,

BOOK IX. I. 3-II. I

Julianus, after commending the character of the question, said: "His statement about an arrow and a stone may be made about almost any missile weapon. But, as you have said, throwing is easier if you throw downwards, provided you wish only to throw, and not to hit a mark. But when the direction and force of the throw must be regulated and guided, then, if you are throwing downwards, the control and command of the marksman are impaired by the downward impulse itself, such as it is, and by the weight of the falling missile. But if you throw your weapon upwards, and direct hand and eye to hitting something above you, the missile which you have hurled will go to the spot to which the impulse which you have given bears it." It was to this general effect that Julianus chatted with us about those words of Quintus Claudius.

With regard to the remark of the same Claudius, "they very easily drove the enemy from the battlements," it must be observed that he used the word *defendebant*, not in the sense which it commonly has, but yet quite properly and in accordance with good Latin usage. For *defendere* and *offendere* are opposed to each other, the latter meaning ἐμφοδὸν ἔχειν, that is, "to run against something and fall upon it," the former, ἐκφοδὸν ποιεῖν, that is, "to avert and drive away"; and the latter is Claudius' meaning in this passage.

II

In what terms Herodes Atticus reproved a man who in appearance and dress falsely laid claim to the title and character of philosopher.

To Herodes Atticus, the ex-consul, renowned for his personal charm and his Grecian eloquence, there

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adiit nobis praesentibus palliatus quispiam et cri-
 nitus barbaque prope ad pubem usque porrecta ac
 2 petit aes sibi dari εἰς ἀποῦς. Tum Herodes inter-
 3 rogat quisnam esset. Atque ille, vultu sonituque
 vocis obiurgatorio, philosophum sese esse dicit et
 mirari quoque addit cur quaerendum putasset quod
 4 videret. "Video," inquit Herodes, "barbam et
 5 pallium, philosophum nondum video. Quaeso autem
 te, cum bona venia dicas mihi quibus nos uti posse
 argumentis existimas, ut esse te philosophum nosci-
 6 temus?" Interim aliquot ex his qui cum Herode
 erant erraticum esse hominem dicere et nulli¹ rei
 incolamque esse sordentium ganearum, nisi accipiat
 quod petat² convicio turpi solitum incessere; atque
 ibi Herodes "Demus," inquit, "huic aliquid aeris,
 7 cuicuiusmodi est, tamquam homines, non tamquam
 homini," et iussit dari pretium panis triginta
 dierum.
 8 Tum nos aspiciens qui eum sectabamur, "Musoni-
 us," inquit, "aeruscanti cuiquam id genus et
 philosophum sese ostentanti dari iussit mille num-
 mum, et cum plerique dicerent nebulonem esse
 hominem malum et malitiosum et nulla re bona
 dignum, tum Musonium subridentem dixisse aiunt:
 9 ἀξίος οὖν ἐστὶν ἀργυρίου. Sed hoc potius," inquit,
 "dolori mihi et aegritudini est, quod istiusmodi
 animalia spurca atque probra nomen usurpant
 10 sanctissimum et philosophi appellantur. Maiores
 autem mei Athenienses nomina iuvenum fortissi-

¹ nullius, *BQ*².

² petat or petierit, *Skutsch*; petit, *MSS*.

¹ p. 132, Hense.

once came, when I was present, a man in a cloak, with long hair and a beard that reached almost to his waist, and asked that money be given him *εἰς ἄρτους*, that is, "for bread." Then Herodes asked him who on earth he was, and the man, with anger in his voice and expression, replied that he was a philosopher, adding that he wondered why Herodes thought it necessary to ask what was obvious. "I see," said Herodes, "a beard and a cloak; the philosopher I do not yet see. Now, I pray you, be so good as to tell me by what evidence you think we may recognize you as a philosopher." Meanwhile some of Herodes' companions told him that the fellow was a vagabond of worthless character, who frequented foul dives and was in the habit of being shamefully abusive if he did not get what he demanded. Thereupon Herodes said: "Let us give him some money, whatever his character may be, not because he is a man, but because we are men," and he ordered enough money to be given him to buy bread for thirty days.

Then, turning to those of us who were with him, he said: "Musonius¹ ordered a thousand sesterces to be given to a fakir of this sort who posed as a philosopher, and when several told him that the fellow was a rascal and knave and deserving of nothing good, Musonius, they say, replied with a smile: *ἄξιός οὖν ἐστὶν ἀργυρίου*, 'then he deserves money.' But," said Herodes, "it is rather this that causes me resentment and vexation, that foul and evil beasts of this sort usurp a most sacred name and call themselves philosophers. Now, my ancestors the Athenians by public decree made it unlawful for slaves ever to be given the names of those valiant youths Harmodius

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