

BOOK XIX

LIBER NONUS DECIMUS

I

Responsio cuiusdam philosophi, interrogati quam ob causam
maris tempestate palluerit.¹

- 1 NAVIGABAMUS a Cassiopa Brundisium mare Ionium
2 violentum et vastum et iactabundum. Nox deinde
3 quae diem primum secuta est, in ea fere tota ventus
4 a latere saeviens navem undis compleverat. Tum
5 postea, complorantibus nostris omnibus atque in
6 sentina satis agentibus, dies quidem tandem inluxit.
Sed nihil de periculo neque de saevitia venti
remissum, quin turbines etiam crebriores et caelum
atrum et fumigantes globi et figurae quaedam nubium
metuendae quos "typhonas" vocabant, impendere
inminereque ac depressurae navem videbantur.
- 4 In eadem fuit philosophus in disciplina Stoica
celebratus, quem ego Athenis cognoveram non parva
virum auctoritate satisque attente discipulos iuvenes
5 continentem. Eum tunc in tantis periculis inque
illo tumultu caeli marisque requirebam oculis, scire
cupiens quonam statu animi et an interritus intre-
6 pidusque esset. Atque ibi hominem conspicimus

¹ *Lemmata of Book xix omitted in ω; appear in various forms*
i

¹ A town in the north-eastern part of Coreyra, also called Cassiope.

² Typhon, according to Hesiod, was a son of Typhoeus

BOOK XIX

I

The reply of a certain philosopher, when he was asked why he turned pale in a storm at sea.

WE were sailing from Cassiopa¹ to Brundisium over the Ionian sea, violent, vast and storm-tossed. During almost the whole of the night which followed our first day a fierce side-wind blew, which had filled our ship with water. Then afterwards, while we were all still lamenting, and working hard at the pumps, day at last dawned. But there was no less danger and no slackening of the violence of the wind ; on the contrary, more frequent whirlwinds, a black sky, masses of fog, and a kind of fearful cloud-forms, which they called *typhones*,² or "typhoons," seemed to hang over and threaten us, ready to overwhelm the ship.

In our company was an eminent philosopher of the Stoic sect, whom I had known at Athens as a man of no slight importance, holding the young men who were his pupils under very good control. In the midst of the great dangers of that time and that tumult of sea and sky I looked for him, desiring to know in what state of mind he was and whether he was unterrified and courageous. And then I beheld

(see note on xvii. 10. 9) and father of the winds ; but by later poets he was identified with Typhos or Typhoeus. His name was given to the violent storms called typhoons.

ATTIC NIGHTS OF AULUS GELLIUS

pavidum et expallidum,¹ ploratus quidem nullos, sicuti ceteri omnes, nec ullas huiusmodi voces cientem, sed coloris et voltus turbatione non multum a ceteris
 7 differentem. At ubi caelum enituit et deferbuit mare et ardor ille periculi deflagravit, accedit ad Stoicum Graecus quispiam dives ex Asia, magno, ut videbamus, cultu paratuque rerum et familiae, atque ipse erat multis corporis animique deliciis
 8 affluens. Is quasi inludens: "Quid hoc," inquit, "est, o philosophe, quod, cum in periculis essemus, timuisti tu et palluisti? Ego neque timui neque
 9 pallui." Et philosophus aliquantum cunctatus an respondere ei conveniret, "Si quid ego," inquit. "in tanta violentia tempestatum videor paulum pavefactus, non tu istius rei ratione audienda dignus es. Set tibi sane Aristippus,² ille Socratis discipulus, pro me responderit, qui in simili³ tempore a simillimo tui homine interrogatus quare philosophus timeret, cum ille contra nihil metueret, non eandem esse causam sibi atque illi respondit, quoniam is quidem esset non magnopere sollicitus pro anima nequissimi nebulonis, ipsum autem pro Aristippi anima timere."
 11 His tunc verbis Stoicus divitem illum Asiaticum
 12 a sese molitus est. Sed postea, cum Brundisium adventaremus malaciaque esset venti ac maris, percontatus eum sum quaenam illa ratio esset pavoris sui, quam dicere ei supersedisset a quo fuerat non satis
 13 digne compellatus? Atque ille mihi placide et

¹ expallidum, *Hosius*; extrilidum, ω ; exterritum, *J. F. Gronov*; exalbidum, *Skutsch*; extimidum, *Georges*.

² Aristippus, *J. Gronov*; Aristippus, ω ; *Hertz* placed a lacuna after ille, suggesting egregius Socratis ille to fill it.

³ qui cum in simili, ω ; qui (in) consimili, suggested by *Hosius*.

the man frightened and ghastly pale, not indeed uttering any lamentations, as all the rest were doing, nor any outcries of that kind, but in his loss of colour and distracted expression not differing much from the others. But when the sky cleared, the sea grew calm, and the heat of danger cooled, then the Stoic was approached by a rich Greek from Asia, a man of elegant apparel, as we saw, and with an abundance of baggage and many attendants, while he himself showed signs of a luxurious person and disposition. This man, in a bantering tone, said: "What does this mean, Sir philosopher, that when we were in danger you were afraid and turned pale, while I neither feared nor changed colour?" And the philosopher, after hesitating for a moment about the propriety of answering him, said: "If in such a terrible storm I did show a little fear, you are not worthy to be told the reason for it. But, if you please, the famous Aristippus, the pupil of Socrates, shall answer for me,¹ who on being asked on a similar occasion by a man much like you why he feared, though a philosopher, while his questioner on the contrary had no fear, replied that they had not the same motives, for his questioner need not be very anxious about the life of a worthless coxcomb, but he himself feared for the life of an Aristippus."

With these words then the Stoic rid himself of the rich Asiatic. But later, when we were approaching Brundisium and sea and sky were calm, I asked him what the reason for his fear was, which he had refused to reveal to the man who had improperly addressed him. And he quietly and courteously replied: "Since you are desirous of knowing, hear

¹ *Frag. Phil. Graec.* ii. 407.16.

ATTIC NIGHTS OF AULUS GELLIUS

- comiter : "Quoniam," inquit, "audiendi cupidus es, audi quid super isto brevi quidem, sed necessario et naturali pavore maiores nostri, conditores sectae Stoicae, senserint, vel potius," inquit, "lege; nam et facilius credideris, si legas, et memineris magis."
- 14 Atque ibi coram ex sarcinula sua librum protulit Epicteti philosophi quintum Διαλέξεων, quas ab Arriano digestas congruere scriptis Ζήνωνος et Chrysippi non dubium est.
- 15 In eo libro Graeca scilicet oratione scriptam hanc sententiam legimus: "Visa animi, quas φαιτασίας philosophi appellant, quibus mens hominis prima statim specie accidentis ad animum rei pellitur, non voluntatis sunt neque arbitrariae, sed vi quadam sua
- 16 inferunt sese hominibus noscenda; probationes autem, quas συγκαταθέσεις vocant, quibus eadem visa noscuntur, voluntariae sunt fiuntque hominum
- 17 arbitrato. Propterea cum sonus aliquis formidabilis aut caelo aut ex ruina aut repentinus nescio cuius periculi nuntius vel quid aliud est¹ eiusmodi factum, sapientis quoque animum paulisper moveri et contrahi et pallescere necessum est, non opinione alicuius mali praecepta, sed quibusdam motibus rapidis et inconsultis, officium mentis atque rationis praevertentibus.
- 18 Mox tamen ille sapiens ibidem τὰς τοιαύτας φαντασίας, id est visa istaec animi sui terrificae, non adprobat, hoc est οὐ συγκατατίθεται οὐδὲ προσεπιδοξάζει,² sed abicit respuitque nec ei metuendum esse in his
- 19 quicquam videtur. Atque hoc inter insipientis

¹ est, *J. Gronov*; ex, δ; γ omits.

² *Kronenberg transfers* οὐδὲ προσεπιδοξάζει to § 20, after συγκατατίθεται.

¹ Frag. 9, p. 408, Schenkl., *L.C.L.* II. 448 ff.

what our forefathers, the founders of the Stoic sect, thought about that brief but inevitable and natural fear, or rather," said he, "read it, for if you read it, you will be the more ready to believe it and you will remember it better." Thereupon before my eyes he drew from his little bag the fifth book of the *Discourses* of the philosopher Epictetus, which, as arranged by Arrian, undoubtedly agree with the writings of Zeno and Chrysippus.

In that book I read this statement, which of course was written in Greek¹: "The mental visions, which the philosophers call *φαντασίαι* or 'phantasies,' by which the mind of man on the very first appearance of an object is impelled to the perception of the object, are neither voluntary nor controlled by the will, but through a certain power of their own they force their recognition upon men; but the expressions of assent, which they call *συγκαταθέσεις*, by which these visions are recognized, are voluntary and subject to man's will. Therefore when some terrifying sound, either from heaven or from a falling building or as a sudden announcement of some danger, or anything else of that kind occurs, even the mind of a wise man must necessarily be disturbed, must shrink and feel alarm, not from a preconceived idea of any danger, but from certain swift and unexpected attacks which forestall the power of the mind and of reason. Presently, however, the wise man does not approve 'such phantasies,' that is to say, such terrifying mental visions (to quote the Greek, 'he does not consent to them nor confirm them'), but he rejects and scorns them, nor does he see in them anything that ought to excite fear. And they say that there is this difference between

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