

ATTIC NIGHTS OF AULUS GELLIUS

P. Sulpicio Gallo, homini delicato, inter pleraque alia, quae obiectabat, id quoque probro dedit, quod tunicis uteretur manus totas operientibus.

- 5 Verba sunt haec Scipionis: "Nam qui cotidie unguentatus adversum speculum ornetur, cuius supercilia radantur, qui barba vulsa feminibusque subvulsis ambulet, qui in convivis adulescentulus cum amatore, cum chirodota tunica interior¹ accubuerit, qui non modo vinosus, sed virosus quoque sit, eumne quisquam dubitet, quin idem fecerit quod cinaedi facere solent?"

- 6 Vergilius quoque tunicas huiuscemodi quasi femineas, probrosas criminatur:

Et tunicae (inquit) manicas et habent redimicula mitrae.

- 7 Q quoque Ennius Carthaginensium "tunicatam iuventutem" non videtur sine probro dixisse.

XIII

Quem "classicum" dicat M. Cato, quem "infra classem."

- 1 "CLASSICI" dicebantur non omnes qui in quinque² classibus erant, sed primae tantum classis homines, qui centum et viginti quinque milia aeris ampliusve
2 censi erant. "Infra classem" autem appellabantur secundae classis ceterarumque omnium classium, qui

¹ interior, *Lipsius*; inferior, ω ; cf. Suet. *Jul.* xlix. 1.

² in quinque, *Scioptus*; inqu(a)e, ω .

¹ *O. R. F.*, p. 181, Meyer².

² *Aen.* ix. 616.

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reproached Publius Sulpicius Gallus, an effeminate man, included this also, that he wore tunics which covered his whole hands. Scipio's words are these.¹ "For one who daily perfumes himself and dresses before a mirror, whose eyebrows are trimmed, who walks abroad with beard plucked out and thighs made smooth, who at banquets, though a young man, has reclined in a long-sleeved tunic on the inner side of the couch with a lover, who is fond not only of wine but of men—does anyone doubt that he does what wantons commonly do?"

Virgil too attacks tunics of this kind as effeminate and shameful, saying:²

Sleeves have their tunics, and their turbans,
ribbons.

Quintus Ennius also seems to have spoken not without scorn of "the tunic-clad men" of the Carthaginians.³

XIII

Whom Marcus Cato calls *classici* or "belonging to a class," and whom *infra classem* or "below class."

Not all those men who were enrolled in the five classes⁴ were called *classici*, but only the men of the first class, who were rated at a hundred and twenty-five thousand *asses* or more. But those of the second class and of all the other classes, who were rated at

³ *Ann.* 325, Vahlen².

⁴ The five classes into which the Roman citizens were divided by the constitution attributed to Servius Tullius. The division was for military purposes and was made on the basis of a property qualification.

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minore summa aeris, quam quod ¹ supra dixi, cense-
3 bantur. Hoc eo strictim notavi, quoniam in M.
Catonis oratione, *Qua Voconiam legem suasit*, quaeri
solet quid sit "classicus," quid "infra classem."

XIV

De tribus dicendi generibus ; ac de tribus philosophis qui ab
Atheniensibus ad senatum Romam legati missi sunt.²

- 1 Et in carmine et in soluta oratione genera dicendi
probabilia sunt tria, quae Graeci *χαρακτῆρας* vocant
- 2 nominaque eis fecerunt *ἄδρὸν, ἰσχνόν, μέσον*. Nos
quoque quem primum posuimus "uberem" vocamus,
secundum "gracilem," tertium "mediocrem."
- 3 Uberi dignitas atque amplitudo est, gracili venus-
tas et subtilitas, medius in confinio est utriusque
modi particeps.
- 4 His singulis orationis virtutibus vitia agnata sunt
pari numero, quae earum modum et habitum simula-
5 cris falsis ementiuntur. Sic plerumque sufflati atque
tumidi fallunt pro uberibus, squalentes et ieiunidici³
pro gracilibus, incerti et ambigui pro mediocribus.
- 6 Vera autem et propria huiuscemodi formarum ex-
empla in Latina lingua M. Varro esse dicit ubertatis
Pacuvium, gracilitatis Lucilium, mediocritatis Te-
7 rentium. Sed ea ipsa genera dicendi iam antiquitus
tradita ab Homero sunt tria in tribus : magnificentum

¹ quam quod, *Skutsch* ; quod, *ω* ; quam *ς*.

² Romae legati sunt, *MSS.*

³ ieiuni diei, *MSS.* ; ieiunidici, *J. Gronov.* *Heraeus suggests in place of this rare word, eiuncidi, Varro R.R. 1. 31. 3 ; 11. 10 8 ; Plin. N.H. xvii. 176, defined by a gloss as tenuis.*

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a smaller sum than that which I just mentioned, were called *infra classem*. I have briefly noted this, because in connection with the speech of Marcus Cato *In Support of the Voconian Law* the question is often raised, what is meant by *classicus* and what by *infra classem*.

XIV

Of the three literary styles; and of the three philosophers who were sent as envoys by the Athenians to the senate at Rome.

BOTH in verse and in prose there are three approved styles, which the Greeks call *χαρακτῆρες* and to which they have given the names of *ἀδρός*, *ἰσχνός* and *μέσος*. We also call the one which I put first "grand," the second "plain," and the third "middle."

The grand style possesses dignity and richness, the plain, grace and elegance; the middle lies on the border line and partakes of the qualities of both.

To each of these excellent styles there are related an equal number of faulty ones, arising from unsuccessful attempts to imitate their manner and character. Thus very often pompous and bombastic speakers lay claim to the grand style, the mean and bald to the plain, and the unclear and ambiguous to the middle. But true and genuine Latin examples of these styles are said by Marcus Varro¹ to be: Pacuvius of the grand style, Lucilius of the plain, and Terence of the middle. But in early days these same three styles of speaking were exemplified in three men by Homer: the grand and rich in

¹ Fr. 80, Wilmanns.