

A In *philosophia*, pages 210–211, Euphrosyne, using a common teaching technique, tells a story about a **pauper** to illustrate her philosophical belief. Throughout her story she endures many interruptions from the guests at Haterius' banquet. Write a translation for the story that Euphrosyne tells; i.e. omit all the interruptions and translate only the sections indicated by the underlining below.

“primum, fābula brevis mihi nārranda est. olim fuit homō pauper.”

“hic pauper,” inquit, “fundum parvum, uxōrem optimam, liberōs cārissimōs habēbat. strēnuē in fundō labōrāre solēbat ut sibi suisque cibum praeberet.” 5

“scīlicet īnsānus erat,” exclāmāvit Apollōnius, quī erat homō ignāvissimus. “nēmō nisi īnsānus labōrat.”

cui respondit Euphrosynē vōce serēnā,

“omnibus autem labōrandum est. etiam eī quī spē favōris cēnās magistrātibus dant, rē vērā labōrant.” 10

quō audītō, Haterius ērubuit; cēterī, verbīs Euphrosynēs obstupefactī, tacēbant. deinde Euphrosynē,

“pauper,” inquit, “neque dīvitiās neque honōrēs cupiēbat. numquam nimium edēbat nec nimium bibēbat. in omnibus vītāe partibus moderātus ac temperāns esse cōnābātur.” 15

L. Baebius Crispus senātor exclāmāvit,

“scīlicet avārus erat! nōn laudandus est nōbīs sed culpandus. Haterius noster tamen maximē laudandus est quod amīcīs sūmptuōsās cēnās semper praebebat.” 20

huic Baebī sententiae omnēs plausērunt. Haterius, plausū audītō, oblītus philosophiae servīs imperāvit ut plūs vīnī convīvīs offerrent. Euphrosynē tamen haec addidit, 25

“at pauper multōs cāsūs passus est. uxōrem enim et liberōs amīsit, morbō gravissimō afflīctōs; fundum amīsit, ā mīlitibus dīreptum; postrēmō ipse, inopiā oppressus et in servitūtem abductus, libertātem amīsit. nihilōminus, quia Stōicus erat, rēs adversās semper aequō animō patiēbātur. tandem senectūte labōribusque cōfectus, tranquillē mortuus est. ille pauper, quem hominēs miserrimum existimābant, rē vērā fēlix erat.” 30

Haterius cachinnāns “num fēlicem eum existimās,” inquit, “quī tot cāsūs passus est?”

B Now examine each interruption carefully. What point is each interruptor making or what is the philosophical point with which each interruptor disagrees?