

Passage One - Epitome of Cassius Dio Book 71 (Dio 71.1-3.) - Translation by Earnest Cary

Marcus Antoninus, the philosopher, upon obtaining the throne at the death of Antoninus, his adoptive father, had immediately taken to share his power Lucius Verus, the son of Lucius Commodus. For he was frail in body himself and devoted the greater part of his time to letters. Indeed it is reported that even when he was emperor he showed no shame or hesitation about resorting to a teacher, but became a pupil of Sextus, the Boeotian philosopher, and did not hesitate to attend the lectures of Hermogenes on rhetoric; but he was most inclined to the doctrines of the Stoic school. **Lucius, on the other hand, was a vigorous man of younger years and better suited for military enterprises.** Therefore Marcus made him his son-in law by marrying him to his daughter Lucilla and sent him to conduct the war against the Parthians.

Μάρκος δὲ Ἀντωνῖνος ὁ φιλόσοφος ἐπειδὴ τοῦ ποιησαμένου αὐτὸν τελευτήσαντος Ἀντωνίνου τὴν ἀρχὴν ἔσχε, προσειλήφει ἐς κοινωνίαν τοῦ κράτους εὐθὺς τὸν τοῦ Λουκίου Κομόδου υἱὸν ” “Λούκιον Βῆρον. αὐτὸς μὲν γὰρ ἀσθενὴς ἦν τῷ σώματι καὶ τὰ πολλὰ λόγοις ἐσχόλαζε ἔλεγε γὰρ καὶ αὐτοκράτωρ ὢν μὴ αἰδεῖσθαι μηδὲ ὀκνεῖν ἐς διδασκάλου φοιτᾶν, ἀλλὰ καὶ Σέξτω προσιέναι τῷ ἐκ Βοιωτῶν φιλοσόφῳ, καὶ ἐς ἀκρόασιν τῶν ῥητορικῶν Ἑρμογένους λόγων μὴ ὀκνήσαι παραγενέσθαι: ” “προσέκειτο δὲ τοῖς ἐκ τῆς στοᾶς μάλιστα δόγμασιν’, ὁ δὲ Λούκιος ἔρρωτό τε καὶ νεώτερος ἦν, τοῖς στρατιωτικοῖς τε ἔργοις καταλληλότερος. ὅθεν καὶ γαμβρὸν αὐτὸν ἐπὶ τῇ θυγατρὶ Λουκίλλᾳ ὁ Μάρκος ποιήσας εἰς τὸν πρὸς Πάρθους ἔπεμψε πόλεμον.

Passage Two – Fronto to Lucius Verus (Ad. Verum Imp. ii. 1.3.) - Translation by C. R. Haines.

Dausara and Nicephorium and Artaxata were taken by storm under your leadership and auspices, **but that fortified and unconquered and impregnable citadel, which is planted in your brother's breast, against the assumption of the title Armeniacus, which he had refused, who other than you assaulted, and you with what other weapons than those of eloquence?** You called in as your ally in winning your way an army, but a vocal army fighting with words. In that part of your letter, as befitted a loving brother, your thoughts were more closely packed and took a tenderer cast, and you arranged your words more rhythmically.

Dausara et Nicephor*um* et Artaxata ductu auspicioque tuo armis capta sunt, sed arcem munitam et invictam et inexpugnabilem, quae in fratris tui pectore sita est, ad nomen Armeniaci quod recusaverat sumendum, quis alius quam tu, aut quibus aliis tu quam eloquentiae copiis adortus es? Comitem tibi ad impetrandum adscisti exercitum, sed loquentem exercitum oratione pugnantem. In ea tu parte litterarum tuarum, ut fratrem amantem decuit, sententiis magis crebris et dulcibus usus es et verba modulatus collocasti.

Passage Three – Fronto to Lucius Verus (ad. Verum Imp. ii. 1.3.) - Translation by C. R. Haines.

Nay, you have what you have asked for in all your prayers, a brave brother, a good man skilled in speaking. But expresses them more concisely than you. He says the same things as you but expresses them more concisely than you.

Quin, quod volis omnibus expetisti, habes fratrem fortem, " virum bonum: eadem enim dicit ille quae tu, sed ea minus multis ille quam tu.

Passage Four - Fronto to Marcus Aurelius & Reply (Ad M. Caes. V. 38 (53) Ad M. Caes. V. 39 (54)) - Translation by C. R. Haines.

But your brother's speech also delighted me, for it was polished and politic, and I feel sure he had very little time for preparing it.

Sed et fratris tui oratio me delectavit, nam et ornata fuit et cordata; et certum habeo eum minimum spatii habuisse ad meditandum.

It is not matter of surprise, my master, that my father's speech should seem to you worthy of the subject. But my brother's speech of thanks is in my opinion the more praiseworthy in that, as you surmise, he had but little time to prepare it.

Orationem patris mei parem materiae suae visam tibi nihil mirum est, mi magister. Fratris autem mihi gratiarum actio eo laudabilior est, quo minus ad meditandum, ut conjectas, habuit spatii.

Passage Five – Life of Antoninus Diadumenianus (HA *Diadumenus* 7.4.) - Translated by David Magie

...that the Antonines were deemed greater than the gods as a result of the love felt for the three emperors, a love which has enshrined their wisdom, kindness, and righteousness — **righteousness in the case of Pius, kindness in the case of Verus, and wisdom in the case of Marcus.**

... ut scirent omnes Antoninos pluris fuisse quam deos ab trium principum amore, quo sapientia, bonitas, pietas consecrata sit, in Antonino pietas, in Vero bonitas, in Marco sapientia.

Passage Six – Marcus Aurelius to Fronto (Ad Antoninum Imp. ii. 7.) - Translation by C. R. Haines.

The Lord my brother desires that the speeches should be sent to him as soon as possible by me or by you. I should prefer, my master, for you to send them, and that you might have them ready at hand I have sent you the copies I have by me. I shall soon get others made which without the interposition of any great delay, will write me others.

vel a te quam primum mitti. Sed ego malo, mi magister, tu mittas ; easque ut in promptu haberes, exemplaria quae apud nos erant misi tibi. Ego mox alia conficiam | quae e<x> eo sine in<genti> mora intercedente alia mihi scripserit. Vale mi dulcissime magister. Nepotem saluta.

Passage Seven – Marcus Aurelius to Fronto (Ad Antoninum Imp. i. 1.) - Translation by C. R. Haines.

You, my master, when other joyous thoughts pass through your mind on this your festal day, count over to yourself those who dearly love you: among the chief of these set this your pupil, set the Lord my brother there, **both of us men that love you passionately.**

Tu quom alia laetabilia, mi magister, in tuo animo festo hoc die agitabis, numerate apud te qui te valde diligant : in iis primis hunc tuum discipulum ponito, inibi Dominuin meum fratrem, πάθει φιλοῦντάς σε ἀνθρώπους.

Passage Eight – Entry from the Meditations (Aur. 1.17.4) – My own translation

To have obtained the type of brother, who was able to excite me towards care for myself and simultaneously with reverence and love pleased me.

τὸ ἀδελφοῦ τοιοῦτου τυχεῖν, δυναμένου μὲν διὰ ἡθους ἐπεγεῖραί με πρὸς ἐπιμέλειαν ἑμαυτοῦ, ἅμα δὲ καὶ τιμῇ καὶ στοργῇ εὐφραίνοντός με.

Passage Nine – Entry from the Meditations (Aur. 8.37.) – Translated by C. R. Hanes

Does Pantheia now watch by the urn of her lord (Lucius Verus), or Pergamus? What, does Chabrias or Diotimus by Hadrian's? Absurd! What then? Had they sat there till now, would the dead have been aware of it? and, if aware of it, would they have been pleased? and, if pleased, would that have made the mourners immortal? Was it not destined that these like others should become old women and old men and then die? What then, when they were dead, would be left for those whom they had mourned to do? It is all stench and foul corruption 'in a sack of skin.

μήτι νῦν παρακάθηται τοῦ κυρίου σορῶ Πάνθεια ἢ Πέργαμος; τί δέ, τῇ Ἀδριανοῦ Χαβρίας ἢ Διότιμος; γελοῖον. τί δέ, εἰ παρεκάθηντο, ἔμελλον αισθάνεσθαι; τί δέ, εἰ ἡσθάνοντο, ἔμελλον ἡσθήσεσθαι; τί δέ, εἰ ἦδοντο, ἔμελλον οὗτοι ἀθάνατοι εἶναι; οὐχὶ καὶ τούτους πρῶτον μὲν γράϊας καὶ γέροντας γενέσθαι οὕτως εἴμαρτο, εἶτα ἀποθανεῖν; τί οὖν ὕστερον ἔμελλον ἐκεῖνοι ποιεῖν τούτων ἀποθανόντων; γράσος πᾶν τοῦτο καὶ λύθρος ἐν θυλάκῳ.