

quibus argumenta eruamus; quae quidem omnibus, qui ea mediocriter modo considerarint, studio adhibito et usu pertractata esse possunt; sed tamen animus referendus est ad ea capita et ad illos, quos saepe iam appellavi, locos, ex quibus omnia ad omnem
 147 orationem inventa ducuntur. Atque hoc totum est sive artis sive animadversionis sive consuetudinis nosse regiones, intra quas venire et pervestiges, quod quaeras. Ubi eum locum omnem cogitatione saepseris, si modo usu rerum percallueris, nihil te effugiet atque omne, quod erit in re, occurret atque incidet.

XXXV. Et sic, cum ad inveniendum in dicendo tria sint: acumen, deinde ratio, quam licet, si volumus, appellemus artem, tertium diligentia, non possum equidem non ingenio primas concedere, sed tamen ipsum ingenium diligentia etiam ex tarditate
 148 incitat; diligentia, inquam, quae cum omnibus in rebus tum in causis defendendis plurimum valet. Haec praecipue colenda est nobis; haec semper adhibenda; haec nihil est quod non assequatur. Causa ut penitus, quod initio dixi, nota sit, diligentia est; ut adversarium attente audiamus atque ut eius non solum sententias, sed etiam verba omnia excipiamus, voltus denique perspiciamus omnes, qui
 149 sensus animi plerumque indicant, diligentia est. Id tamen dissimulanter facere, ne sibi ille aliquid proficere videatur, prudentia est. Deinde ut in eis locis, quos proponam paulo post, pervolvatur animus, ut penitus insinuet in causam, ut sit cura et cogitatione

commonplaces, from which to dig out our proofs; which indeed can be handled, after no very deep consideration, by anyone who is helped by study and practice, but for all that the mind must needs return to those headings and those commonplaces which I have often mentioned as such already, from which every device for every speech whatever is derived.
 147 Again, in art, in observation and in practice alike, it is everything to be familiar with the ground over which you are to chase and track down your quarry. When you have mentally encompassed all that area, if only you are quite hardened to practical dealings, nothing will escape you, but every detail of an affair will come up with a rush and fall into your net.

XXXV. "And so, since in oratory three things are necessary to discovery of arguments, first acuteness, secondly theory, or art, as we may call it if we like, and thirdly painstaking, I must needs grant pride of place to talent, though talent itself is roused from
 148 lethargy by painstaking, painstaking, I repeat, which is always valuable, and most of all in fighting a case. This virtue we must especially cultivate and ever be calling it to our aid; there is nothing that this cannot attain. By painstaking comes that intimate knowledge of a case, to which I alluded at first; it is painstaking to listen with close attention to our opponent, and so as to catch not only his periods, but his every word as well, and finally to read all his changes of countenance, which generally gives the clue to his
 149 frame of mind. But to do this unobtrusively, so that he may not think he has scored a point, is discretion. Then that the mind should dwell upon those commonplaces which I shall set forth presently, that it should worm itself into the roots of a matter, with its powers

intentus, diligentia est; ut his rebus adhibeat tamquam lumen aliquod memoriam, ut vocem, ut vires, diligentia est. Inter ingenium quidem et diligentiam
 150 perpaulum loci reliquum est arti. Ars demonstrat tantum, ubi quaeras, atque ubi sit illud, quod studeas invenire; reliqua sunt in cura, attentione animi, cogitatione, vigilantia, assiduitate, labore; complectar uno verbo, quo saepe iam usi sumus, diligentia; qua una virtute omnes virtutes reliquae
 151 continentur. Nam orationis quidem copia videmus ut abundant philosophi, qui, ut opinor—sed tu haec, Catule, melius—nulla dant praecepta dicendi nec idcirco minus, quaecumque res proposita est, suscipiunt, de qua copiose et abundanter loquantur.

152 XXXVI. Tum Catulus: Est, inquit, ut dicis, Antoni, ut plerique philosophi nulla tradant praecepta dicendi et habeant paratum tamen quid de quaque re dicant. Sed Aristoteles, is, quem ego maxime admiror, proposuit quosdam locos, ex quibus omnis argumenti via non modo ad philosophorum disputationem, sed etiam ad hanc, qua in causis utimur, inveniretur; a quo quidem homine iam dudum, Antoni, non aberrat oratio tua, sive tu similitudine illius divini ingenii in eadem incurris vestigia sive etiam illa ipsa legisti atque didicisti, quod quidem magis veri simile videtur. Plus enim te operae Graecis dedisse rebus video, quam
 153 putaramus. Tum ille: Verum, inquit, ex me

^a In *Topica*.

of attention and thought at full stretch, is still painstaking; to supplement all this with the torch of memory, with intonation and with energy, is painstaking once more. Indeed between talent and
 150 painstaking there is very little room left for art. Art merely points out where to search, and the locality of what you are anxious to find: all else depends on carefulness, mental concentration, reflection, watchfulness, persistence and hard work; I shall sum up these in the single word I have often used already, painstaking to wit, on which single virtue all other
 151 virtues are dependent. For we notice the overflowing copiousness of the diction of the philosophers who, I think (though you, Catulus, are better informed on these points), prescribe no rules for speaking, but none the less undertake to discuss with overflowing copiousness, whatever subject is laid before them."

152 XXXVI. Thereupon Catulus remarked, "You are right, Antonius, in saying that most philosophers prescribe no rules for speaking, and yet have something ready to say about everything. Aristotle, however, my own most particular admiration, set forth^a certain commonplaces, among which every line of argument might be found, not merely for philosophical debate, but also for our own contentions in the Courts: it is certainly long, Antonius, since your own style deviated from his principles, whether it be that through likeness to that godlike genius you fall into the same track, or, as seems far more probable, you too have perused and learned those very maxims. For I perceive that you have bestowed more pains
 153 on Greek literature than we had supposed." And the other answered, "Catulus, I will tell you the

Similar
 teachings
 of Aristotle.