

34 'Huius quidem loci, quem modo sum exorsus, hic est finis,' inquit Antonius; 'quoniam intellegeretur non in hominum innumerabilibus personis neque in infinita temporum varietate, sed in generum causis atque naturis omnia sita esse, quae in dubium vocarentur, genera autem esse definita non solum numero, sed etiam paucitate, ut eam materiem orationis, quae cuiusque esset generis, studiosi qui essent dicendi, omnibus locis discriptam, instructam ornatamque comprehenderent, rebus dico et sententiis. 146 Ea vi sua verba parient, quae semper satis ornata mihi quidem videri solent, si eius modi sunt, ut ea res ipsa peperisse videatur; ac si verum quaeritis, quod mihi quidem videatur—nihil enim aliud adfirmare possum nisi sententiam et opinionem meam—hoc instrumentum causarum et generum universorum in forum deferre debemus neque, ut quaeque res delata ad nos erit, tum denique scrutari locos, ex quibus argumenta eruamus; quae quidem omnibus, qui ea mediocriter modo considerarint, studio adhibito et usu pertractata esse possunt; sed tamen animus referendus

2. intellegeretur MKSH: intelligitur P. Bakio.

9. parient ω CS: pariet KPH cum

1. sum exorsus, past indef., not present perfect.

finis, 'object:' i. 42. 188 (note); 'hic est finis' = 'id egi ut,' hence followed by 'comprehenderent.' There is a large collection of similar ex. in Lieven Consec. Temp. des Cic. (Riga, 1872). Cp. de Leg. i. 22. 58 'cuius praecepti tanta vis et tanta sententia est ut ea . . . Delphico deo tribueretur.' Cp. Reid on Acad. ii. 140.

4. in generum causis atque naturis, 'in cases of a general kind, and the character of such.'

5. definita non solum numero, sed etiam paucitate, 'are not only limited in number, but that number is a small one.'

7. omnibus locis discriptam, 'distributed under all the various heads:' the matter of a speech is compared to a well-ordered, and well-equipped body of troops.

8. ornatamque: it is by no means uncommon to find -que appended to the third member of a clause: e.g. de Off. i. 26. 92 'magnifice, graviter, animoseque:' Draeger, ii. 36: et is much less usual, but not so rare as Madvig (on de Fin. iv. 20. 56) maintains: cp. Draeger, ii. 3; Kühner, ii. 654 (note).

rebus . . . sententiis: cp. §§ 116-120. Dr. Reid well notes that these words would

come much better after 'discriptam.'

9. Ea: so all good MSS. for the vulgate, eae: for ea = res et sententiae cp. note on i. 6. 20. Bake quite needlessly, corrects pariet, against all MSS., referring ea to 'materies.' For the sentiment cp. iii. 31. 125 'rerum enim copia verborum copiam gignit,' and Cato's golden rule for the speaker, 'rem tene, verba sequentur.' So Hor. A. P. 311 'verbaque provisam rem non invita sequentur.'

13. causarum et generum. Adler proposes to strike out et, on the ground that we have above 'in generum causis,' so that genera and causae are not co-ordinate conceptions: but we may suppose et generum added as a kind of explanation, to give greater precision to causarum.

16. considerarint. If this word stood by itself, the derivation given by Festus s. v. from sidus could hardly be doubted: but desidero presents difficulties as yet not fully solved. It may however well be 'to turn away the eyes from,' hence 'to fail to see,' 'to miss,' etc. Cp. Corssen, Nachtr. p. 43. Donaldson (Varron. p. 445) says 'desidero indicates the interruption to the augural process which was occasioned by a cloudy and starless night.'

17. sed tamen, i. e. although practice is the chief thing.

est ad ea capita et ad illos, quos saepe iam appellavi, locos, ex quibus omnia ad omnem 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 usum rerum percullueris, nihil te effugiet atque omne, quod erit in re, occurret atque incidet. Et sic, cum ad inveniendum in dicendo tria sint: 35 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 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 adsequatur: causa ut penitus, quod initio dixi, nota sit, 15 diligentia est; ut adversarium attente audiamus atque ut eius non solum sententias, sed etiam verba omnia excipiamus, voltus denique perspiciamus omnis, qui sensus animi plerumque in-

7. sic ω: scilicet Reid. sint ω: adsint Reid. 10. ex tarditate incl. S. 16. excipiamus s: percipiamus M.

2. inventa, i. e. argumenta: Or. part. ii. 6 'quid est argumentum? Probabile inventum ad faciendam fidem.' Cp. § 127.

5. saepseris, like the hunter, surrounding a thicket with his nets.

usum rerum: 'usu' the reading of a few inferior MSS. is adopted by all recent editors since Schuetz: they quote for the neuter force of the verb pro Mil. 28. 76 'nescio quo modo iam usu obduruerat et perculluerat civitatis incredibilis patientia.' But the active force is found several times in Gellius, and is assumed here by those editors, who suppose the object to be understood: e. g. Pid. explains 'the orator must know the marked-off region by means of frequent practice (§ 204) as thoroughly as the hunter knows every step in the hunting-ground.' Kühner appears to give the verb a neuter force; 'if only experience in affairs has properly sharpened your wits.' I do not see any insuperable objection to the reading of the better MSS. usum rerum, 'if you are thoroughly familiar with practice in dealing with subjects.' Henrichsen denies that it is possible 'percallere usum,' but I fail to see his reason. The lexicons vary as to the pres. ind. assigned to this form. Forcellini has only percalleo. White refers percalluerat in one passage of Gellius to percalleo, in two others to percallesco,

though there is not the slightest difference of meaning: L. and S. give the same passage under both verbs! As a fact no other part of the verb seems to occur except the plupf. ind.; but percallesco is by much the more probable present. The form occallesco does occur in Plautus.

6. atque: we should rather say 'but:' cp. § 74 'ac potius.'

7. incidet, 'fall into your hands,' like game which is prevented from escaping by nets.

tria: i. e. φύσις, επιστήμη, μελέτη (Plat. Phaedr. p. 269 D): §§ 162, 232, and often.

9. primas, sc. partes: 'cp. Or. 5. 18 (primas tribuere); 9. 29 (deferre); 41. 141 (tenere); Brut. 21. 84 (deferre); 49. 183 (ferre),' Pid.

10. ex tarditate, 'where it is dull to start with:' ex denoting change, as in de Rep. i. 45. 69 'ut existat ex rege dominus, ex optimatibus factio, ex populo turba et confusio.' Sorof, objecting to the construction 'incitat ex,' brackets 'ex tarditate,' but it is possible to spur out of sluggishness, as well as to spur on one in quick motion (cp. § 186).

15. diligentia est. This nominative is very strange. It would be far more natural to read, as Dr. Reid proposes, 'diligentiae est.'

149 dicant, 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 intentus, diligentia est;
ut his rebus adhibeat tamquam lumen aliquod memoriam, ut 5
150 vocem, ut viris, *diligentia est*. Inter ingenium quidem et dili-
gentiam 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, ad-
siduitate, labore; complectar uno verbo, quo saepe iam usu 10
sumus, diligentia; qua una virtute omnes virtutes reliquae con-
151 tinentur. 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 pro-
posita est, suscipiunt, de qua copiose et abundanter loquantur.’ 15
36 Tum Catulus ‘est,’ inquit ‘ut dicis, Antoni, ut plerique philosophi
152 nulla tradant praecepta dicendi et habeant paratum tamen quid
de quaque re dicant; sed Aristoteles, is, quem ego maxime

1. *id tamen . . . prudentia est* incl. Ell. K.
6. *diligentia est* om. K cum codd. mut.
(cf. § 234).

11. [*virtute omnes*] incl. K.

5. *ut his rebus . . . viris* incl. K.
7. *perpaulum* MKSH. *perpaululum* P
qua una virtutes M.

1. *id tamen . . . prudentia est*. Sorof and Pid. seem to me right in declining to follow most editors from Schuetz to Kayser, in regarding this as an interpolation. I do not find it as absurd as Ellendt does, to have a caution thrown in, while the speaker is praising *diligentia*.

2. *proficere videatur*, ‘lest your opponent should feel that he has made a hit,’ which will encourage him to develop the same line of argument. Hence it does matter (against Ell.) ‘quid proficere videatur’ and not only ‘quid proficiat.’

3. *paulo post*, § 162 ff.
3. *pervolvatur in*, ‘busy itself with,’ a very rare word in Cic.

insinuet: i. 20. 90 (note).

6. *diligentia est*, added by Ernesti, whom most recent editors follow: the inferior MSS. have filled up the lacuna, which exists in all those of the better class, by the feeble insertion ‘haec magna sunt.’ To ‘adhibeat’ we must understand as the subject ‘a man,’ by a kind of zeugma from ‘animus.’ Seyff. Lael. p. 76, gives similar exx. For the effect of painstaking practice in developing memory,

voice, and physical strength cp. i. 34. 156 ff. Stangl’s suggestion of ‘ingenium est’ is not sufficiently supported by i. 113: voice and strength are matters of *natura*, but not of *ingenium*.

8. *tantum*, ‘only this.’

9. *attentione animi*: not elsewhere used by Cicero in this sense. Perhaps we should read ‘intentione’; but notice that ‘attendere’ is common.

11. *continentur*, ‘are based,’ not ‘contained.’ Cp. note on i. 2. 5.

13. *melius*: sc. scis.

§§ 152–181. *Catulus remarks that the views of Antonius do not differ much from those of Aristotle; which leads to a brief discussion of the manner in which philosophy was regarded at Rome (§§ 154–156); and Antonius shows that the doctrines of the Stoics could be of no service to the orator (§§ 157–159), while he praises the keen insight of Aristotle (§ 160) and the dialectic power of Carneades (§ 161).*

16. *est . . . ut tradant*, ‘it is the case that,’ as in Hor. Carm. iii. 1. 9 ‘est ut viro vir latius ordinet arbusta sulcis.’ Many more exx. in Kühner, ii. 813.

admiror, posuit quosdam locos, ex quibus omnis argumenti via
non modo ad philosophorum disputationem, sed etiam ad hanc
orationem, qua in causis utimur, inveniretur; a quo quidem
homine iam dudum, Antoni, non aberrat oratio tua, sive tu
5 similitudine illius divini ingenii in eadem incurris vestigia sive
etiam illa ipsa legisti atque didicisti, quod quidem mihi magis
veri simile videtur; plus enim te operae Graecis dedisse rebus
video, quam putaramus.’ Tum ille ‘verum’ inquit ‘ex me audies, 153
Catule: semper ego existimavi iucundiorum et probabiliorem
10 huic populo oratorem fore, qui primum quam minimam artificii
alicuius, deinde nullam Graecarum rerum significationem daret:
atque ego idem existimavi pecudis esse, non hominis, cum tantas
res Graeci suscipere, profiterentur, agerent seseque et videndi
res obscurissimas et bene vivendi et copiose dicendi rationem
15 duros hominibus pollicerentur, non admovere aurem et, si
palam audire eos non auderes, ne minueres apud tuos civis
auctoritatem tuam, subauscultando tamen excipere voces eorum
et procul quid narrarent attendere. Itaque feci, Catule, et
istorum omnium summatim causas et genera ipsa gustavi.’ ‘Valde 37
20 hercule’ inquit Catulus ‘timide tamquam ad aliquem libidinis 154

1. *omnis argumenti AEH*: *omnis argumenti via* M²PS. *omne argumentum* K.
3. *orationem* om. P. 12. *atque* S cum codd.: *atque* K.

1. *posuit quosdam locos*, in the eight books of *Τοπικά*, still extant. Cicero reproduced the substance of these, at the request of his friend Trebatius, when travelling to Greece to join Pompeius, in his ‘*Topica*.’

argumenti via, ‘systematic treatment of an argument:’ cp. i. 4. 14 (note).

3. *a quo quidem homine*, a compressed expression for ‘a cuius hominis praeceptis:’ cp. i. 4. 15 (note).

4. *aberrat*: for tense cp. Roby, § 1460.

7. *Graecis rebus*, equivalent to ‘Greek literature.’

10. *huic populo*: cp. ‘hoc populo,’ § 4. Mayor on de Nat. D. i. 79.

11. *alicuius*, ‘any:’ cp. Kühner, ii. 468–9. For the thought see ad Her. i. 17.

12. *atque ego idem*, ‘and at the same time I:’ cp. pro Arch. 7. 15 ‘atque idem ego contendo’ (Reid).

13. *videndi*, i. e. physics: *bene vivendi*, ethics: *dicendi*, rhetoric or dialectic: the regular division of knowledge in the Greek schools: cp. i. 15. 68

(note). For ‘res obscurissimae’ of physical phenomena cp. Reid on Acad. i. 19.

15. *si . . . non auderes*: the subjunctive is not only due to the fact that the clause is in reported thought. In direct speech it would run, ‘si non audeas . . . excipiendae sunt voces.’ Cp. Roby, §§ 1564, 1566, also § 1546. The ‘non’ is carried on to ‘excipere,’ which, like *exaudire*, has sometimes, as here, the force of to ‘catch up’ at a distance: cp. Liv. xl. 7. 4 ‘ad has excipiendas voces speculator missus.’

19. *causas*, ‘subjects’ of discussion: *genera ipsa*, ‘main points.’ *Valde timide* go together.

20. *tamquam ad aliquem libidinis scopulum*, ‘as though to some rock to which pleasure would draw you,’ with an evident reference to the dangerous coast on to which voyagers were attracted by the song of the Sirens. The metaphor is very common in Cicero, and is commended by him in iii. 41. 163 as preferable to ‘*Syrtis*.’ I cannot think that there is any reference, as Pid. supposes, to the